

Church Life.



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THURSDAY, JULY 1, 1915

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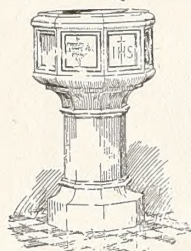


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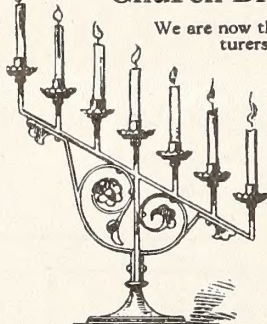
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Church Life.

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CHURCH LIFE

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The Week

TO-DAY we celebrate the forty-eighth anniversary of Confederation. While each recurring year brings to us fresh cause for thankfulness as a nation, and

Dominion Day while we recall the solution of problems which have taxed the capacity of our statesmanship to its limit, the gradual disappearance of old causes of difference and distrust—and mark with deepest thanksgiving the growth of more healthful moral sentiments in the political and social life of our people, while we bless God as we should do that He has given to us this good land and large in which to dwell and to build up a great and free people, the present anniversary is one bringing with it reflections of a different order from those of any past year.

Since the first of July, 1914, our Dominion has realized and risen to a sense of its responsibility and duties as well as of its privileges as part of the British Empire. We have come to see that what has been purchased for us by our fathers with the blood and tears of generation after generation must be preserved and extended by the same sacrifice and in the same spirit. There has been in the past a marked cleavage in Canada between those who have been known as Imperialists and those who have looked with dislike and distrust upon the growth of Imperial sentiment. Is it not possible that this has been due in

large measure to too dim a vision and too low an ideal of Empire? There need be no fear that anything worth preserving in British institutions will perish, there need be little fear of the disintegration or decay of the Empire, as long as its ideals are not the acquisition of power or commercial supremacy or territorial expansion for their own sake, but the passionate love of freedom so great that its supreme desire is to let others share in its blessings, and as long as those ideals have in view, not what can be got from others but what we can give to them, so long as they put service and sacrifice in the place which they should occupy in the national aspirations of a people whose eyes, washed by the tears of sorrow and anointed by the Hand of God, look up undimmed to see, enthroned above all earthly systems of government and nationhood, Him Who came not to be ministered to but to minister and to give His Life a ransom for many

THE closings of our various Church schools this month bring us face to face with the great work they are doing.

Support Church Schools Our nation is passing through a crisis full of moment and our educational system is on trial. For many, many years we shall feel the effects of this terrible war and we shall need men and women of sane common sense to guide us aright. Our leaders of thought must stand unmoved by fear or favour. They must draw from out the storied past lessons of wisdom to help in the present need. Our schools must now efficiently train the boys and girls, who will be before long the leaders of national thought.

Parents frequently entrust their children for nine months in the year entirely to the school. From the teachers and from their fellow pupils they draw their tone, their ideals, their conceptions of duty, honour, religion, and consciously or unconsciously are shaped and moulded spiritually, morally, mentally and socially for life. They form habits which will be in the future sources either of strength or of weakness. It is almost impossible to overestimate the school as a factor in the child's life.

Tremendous is the responsibility put upon the school and it is a re-

sponsibility which the Church as a whole must shoulder. It is the duty of churchmen to see to it that our Church schools are prepared for their gigantic task and are supported in carrying it out. By far the larger part of our school authorities are working nobly and often with little support. At a time like the present when all resources are taxed and it is often a difficult matter to make ends meet, people talk of withdrawing their children from school. This policy is shortsighted and most unfair to the children. Deny yourselves in non-essentials, but do not cut off the essentials. What are the essentials? 1. Religion; 2. Education; 3. The necessities of life.

What are non-essentials? Luxuries, games, pleasures and clubs.

WE are aware that in writing of this subject we run the risk of being accused of sermonising and of intruding upon the preacher's office, but CHURCH LIFE at this time feels constrained once more to urge upon its

The Call to Prayer

readers the urgent need of their continuing instant in prayer. All through Lent and to a great extent during the Easter season there was a marked increase in the attendance at the daily services of the Church and particularly at those held for intercession in behalf of our Empire and its soldiers engaged in the war. Now that summer is here there seems to be a falling off in this respect, and during the coming vacation we may expect this to be even more in evidence. Our country and the Empire and their rulers need our prayers, our soldiers and sailors need them, our allies need them, our enemies need them, and we need them, now perhaps more than ever.

It is only by keeping very close to God in these days of stress and strain that we can hope to have a right judgment in all things, to enjoy the sense of God's nearness and protection for ourselves and those we love—to learn all the strange and wonderful lessons in patience, in charity, in courage, steadfastness and loyalty, in self-sacrifice and devotion, which our Father would have us learn. Unless it causes us to turn to God with all our hearts and to lay hold upon His love and mercy and forgiveness as we have never done before, all the splendid acts of courage, all the hero-

ism and sacrifice which the war has evoked will for us have been in vain—and when it is over it will be

"But to lay

The heavy head down the old heavy way,"

to return again to materialism and self-indulgence and extravagance and the vices and sins which follow in their train. The hope is being constantly expressed that the world will be the better when the war is over. It rests with us whether peace shall find us better as a nation and as individuals, or infinitely worse.

THERE is certainly no article of food or drink which when used in excessive quantities or under wrong conditions will not injure the bodily health. We must

Gifts of Tobacco respect the principles of those who

consider it sinful to use tobacco in any form, but we should like to call attention to the fact that the use of tea in excessive quantities, and to some people even in moderation, is most injurious to the nervous system, and that coffee is under the ban of medical journals in even a greater degree, while recent information is that of a number of German soldiers who have become insane during the war, seventy-five per cent. were non-smokers.

AS we go to press we learn that the Right Rev. George Thorne-
loe, D.D., D.C.L.,
New Metropolitan of Ontario Bishop of Algoma, has been chosen as Metropolitan of Ontario.

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of
Cigarettes, Chocolates and Other Comforts for the Sick Soldiers cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

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Anonymous	1.00
M. E. S., Toronto	1.00

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Total	\$211.08
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We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

LONDON, June 15, 1915.

THE Church Congress which was to be held at Southend in October, has been cancelled. Southend is in Essex, at the mouth of the Thames, and has suffered from German air-ships, but that is not the reason for the abandonment of the Congress. All the buildings suitable for meetings have been taken by the Government for drill halls, etc., and it is very doubtful whether any of them will be available in October. The arrangements for the Congress were very far advanced, and the announcement that it will not be held has caused great disappointment, especially as there was no Congress last year.

* * *

It is a platitude to say that the war affects every one of us at every turn. The War Office has decided to establish two of its principal camps at Ripon and Richmond, both in Yorkshire, and both in the diocese of Ripon. The Bishop has organized a Diocesan Board with the special object of providing for the spiritual needs of these large masses of men, and watching over their moral welfare. Both buildings and workers are required, and it is estimated that to cope with the emergency a fund of \$75,000 will be needed.

* * *

With great relief and thankfulness one learns that the talk about "War Babies" is not only exaggerated, but as regards many military centres, quite baseless. It was drummed into our ears that there has been a great increase of immorality owing to the billeting of soldiers in private houses, and the unbalanced admiration of English girls in war-time for the "single men in barracks," who, as Kipling tells us, "don't grow into plaster saints." These slanders are now shown to have been largely fabricated by certain persons interested in raising funds ostensibly for unmarried mothers and their offspring. An official warning has been issued naming the most notorious of these agencies; and testimony comes from all sides to the good conduct of "Kitchener's men."

Last week Prebendary Carlisle was mentioned in our letter. The latest outcome of the activity of the Church Army is a fleet of 12 motor ambulances, with a kitchen car, presented for Red Cross work at the front. The Church Army also undertakes the maintenance of the cars, and will provide twelve clergymen as drivers: it also hopes to send 13 additional ambulances. The Archbishop of Canterbury dedicated the cars at Lambeth Palace on Friday last.

* * *

It is said that the Roman Catholic church in England is expecting a new influx of Anglicans into the fold, as a consequence of the Archbishop of Canterbury's Kikuyu decision. The Rev. Bernard Moultrie, warden of the Community of St. John the Baptist and House of Mercy at Clewer, has already been received. He was a frequent preacher in London churches, and the author of several hymns and poems. Two other clergymen, not so well known, "went over" with him.

* * *

The time has gone by when secessions such as these could create anything like a sensation among English Church people. And with every respect for the sincerity and devotion of our lapsed brethren, it may be pardonable to feel and express bewilderment at the mental process which has landed them in the Church of Rome. Yesterday, presumably, certain distinctive doctrines of the Church of Rome, such as the Infallibility of the Pope, were held by them to be erroneous. As honest men they could not remain outside the obedience of the Pope if they believed him to be the infallible Vicar of Christ and Head of the Church. To-day the Archbishop of Canterbury issues a pro-

nouncement: let it be granted, for the purpose of the argument, that it was an heretical pronouncement.

Immediately the doctrine of Papal Infallibility, and the other teachings

Anti-Christian Causes of the War in Europe

A speech delivered during the Session of the Synod of the Diocese of New Westminster, B. C., 1915

By the Rev. Owen Bulkeley, A. K. C., Vicar of the Bishop Hills Memorial Church of St. Mary the Virgin, S. Vancouver, B. C.

I AM induced to bring this subject before the Synod, because no other notice of motion appears on the Agenda, and I consider that this Synod would be failing in its duty, were the session permitted to pass, without some notice being taken of the causes, as far as Christianity is concerned, which have led up to the disastrous war now being waged on the continent of Europe. It is incumbent upon me, first of all, to explain my view of "a partial intellectuality." In that classical passage for Christian theology, Art and Worship, on the seven-fold gifts of the Spirit, contained in Isaiah XI: 2, than which no single text of Scripture has more impressed itself upon Christian doctrine and symbol. We have foreshadowed the gifts that would descend on our Saviour, and afterwards on worthy followers in His steps; but it has not always been read into the qualifying commencement of verse 3, rendered by the Authorised Version, "quick understanding in the fear of the Lord," and by the Revised Version, "His delight shall be in the fear of the Lord," neither of which renderings bring out the real meaning; but in the Revised Version there is given in the margin, an alternate word "scent," and on this, that eminent Hebrew scholar, Professor Adam Smith, deducts the correct translation, "He shall draw His breath in the fear of the Lord." So the inspiration of any or either of the seven gifts, must be drawn in from the atmosphere which Christ made His own, and which must similarly be breathed in by the Christian searcher after truth. In the mediæval ages, the spirit of reason prevailed at the expense of all others. Later, the consoling influences of Heaven were considered of paramount importance, while in modern times the mediæval error has been repeated to excess; what we require is to adjust our balance, to obtain an equipoise. This tying down of the gifts of the Spirit, to suit the peculiar exigencies of an age, is the result of failing to breathe in these gifts in the fear of the Lord; and such from a Christian point of view, is in my opinion, the exhibition of "a partial intellectuality."

I must now ask you briefly to note how far the Anglican Church has been responsible for this "partial intellectuality" working the havoc it has done, and is doing in Germany. We must trace this to the English Deists, Herbert, Hobbes, Gibson, Hume, Paine, Godwin, to those Latitudinarians who were ever desirous that Arians and Catholics should worship together, and to the Cambridge Platonists with their undogmatic foreign Protestantism. Hobbes was the founder of that Whig Erastianism, the development of which the policy of the 18th century tended to develop, and we cannot clear their followers of erring in the matter of too close a following of a "partial intellectuality." Archbishops Whately and Tait, Dr. Arnold and Mr. Dimmock are names that naturally occur to one; while Dean Stanley, so well summed up as "one of amiable temperament, coupled with an inherent dislike of any definite teaching," erred exceedingly in this direction, by insisting on a Unitarian, Mr. Vance Smith, assisting at the Revision of the Bible, and invited him to attend a subsequent Corporate Communion in

which divide us from Rome, become true, and these gentlemen are ready to subscribe to a creed which they have hitherto repudiated! The psychology of such conversions must be a very interesting study. In the service of the Church men of many and diverse gifts are needed and are used; but one wonders if men who are capable of changing their convictions on such grounds as these are a real strength to any Church or cause.

Westminster Abbey: the exempt jurisdiction of which Abbey from all episcopal rule and authority, is one of the open sores of the Church of England as an establishment. In our own time those Roman Catholic and Anglican Modernists, again relying on the mediæval error of the spirit on reason only, have been and are teaching a false liberal theology, not to be connected with the true liberalism of the Catholic faith. All these various causes have tended to produce the inevitable result, namely, that a human Church produces an Arian or Human Christ.

By this irony of events it was through the English Deists, and the French infidel Voltaire, that the seeds of infidelity were sown rather more than a hundred years ago in Lutheran Germany, and Providence has well chosen the present two Allies to be the burden bearers in the extermination of German militarism now, being the crop being reaped from the previous noxious seeds that were sown. Those seeds were watered by the teachings of Bahrdr, Reimarus and Lessing, and spread in their subtlest form in Prussia especially. On the top of all this, followed some fifty years later the revival of that old Egyptian myth, under the Darwinian form of "interspecific evolution," now as dead as a door-nail, which was transmuted by Karl Marks into modern State Socialism as the last and highest evolution of human government. German Christianity resisted, and Schermacher and others tried hard to stem the torrent. But, gradually, the old faith went down. Fifty years ago, the first glimmer of German materialistic idolatry appeared in Britain, and German faith was dead, though the effects of Christian teaching had not yet died out of the minds and lives of the people. Since this, undiluted Arianism has spread like a plague in England, Scotland, the States and Canada, till we read this terrible indictment in the press "there is hardly a university or theological seminary on the northern part of this continent, that is not rotten with this pagan German philosophy, and that is dished out once a week from smartest pulpits under the name of Modern Christianity"; while an eminent divine recently described all the theological establishments connected with his form of religion as "seminaries of the devil."

Now I must ask you to look back still further to the very founder of Lutheran Christianity. Martin Luther himself, whose character and work has just been ably dealt with by Dr. Rashdall in his third Bampton lecture. I can sum up Luther's teaching as follows: he taught a self-absolving individualism, which caused religious anarchy; his followers very naturally got out of hand, and the Rebellion of the Peasants followed, resulting in the loss of 100,000 lives; while his infamous sermon on the text, "*Crescite et multiplicamini*," and his other attacks on the Sacrament of marriage, coupled with his filthy advice to young men, that at times it was well to think "*de veneriis*," have left an indelible stain upon the morals of Germany, which are always "bringing forth evil fruit." I cannot now deal with Calvin's and the late Professor Mozley's developments of such teachings. "Partial intellectu-

ality" has reigned supreme in Germany for the past generation. Lutheran churches have in many parts changed into Unitarian places of worship; in a word, the historic Christ has been dethroned—the inevitable consequence being that some deity had to reign in His stead.

A philosopher was awaited who would put Germany's vaguely realised ideals of materialism into intellectual form; so there arose really a hater of all things German, who yet became the idol of the German peoples.

Nietzsche exalted bullying into a philosophy; he evolved that ridiculous object, the magnificent blonde beast—super-man; he openly declared himself to be anti-Christ; the weak must be crushed, the reign of the slaves (Christianity) must be ended once for all; might is right, and the power to will, and to carry out that will, must prevail; it only required a lesser deity, Trietzsche, to fan this perverted ideal into a super-nation, destined to crush all other nations; and this later philosophy was ordered to be taught in all schools and colleges throughout the length and breadth of Germany; and although many teachers had the courage to refuse, these were ruthlessly expelled and true Nietzschean super-men were put in their places, and this has been the teaching imbibed by all Germany for the past generation. It only required some military genius to demonstrate how Germany could attain to this preeminence, and Bernhardi, assisted by the reactionary materialism of the Junker system, which controls Germany as a whole, as we all know, supplied the requisite teaching looked for. So "lust, oppression, crime" has deluged Europe in bloodshed, as it has on former occasions, when Prussia has had these demoniacal outbreaks, but this time unparalleled in the history of nations; and which can only be stamped out, by the utter extermination of Prussian militarism. Surprise and horror have been freely expressed at what has seemed a recurrence to barbarism in the conduct of the Germans in Belgium and Northern France; but we are assured by newspaper correspondents long resident in Berlin, that such "lust-murders" are of daily and weekly occurrence in Germany, are hardly ever rigorously dealt with, and fail to provoke remark.

All I have now dealt with is due to the perversion of Christianity to the worship of a partial reason at the expense of a right understanding; a country that has produced Schiller and Goethe, is selling for the mere chance of a material success, the qualities of a really noble race. To save Germany from itself is the object of this Holy Crusade now being waged under heart-rending circumstances; to prove that "the pierced Hand" and not "the mailed fist" must be victorious; to again hear the apostate Julian's cry, "O Galilean! Thou hast conquered!"

The German bubble of scholarly preeminence has once for all been pricked; the old Christian foundations of belief, must not again be called in question; our centres of learning and our pulpits must forever be free of any taint of pagan or heretical doctrine, the historic Christ must be re-throned! If any are preventing this, they are criminally lengthening out this merciless war; for "he that denieth the Son, denieth the Father also," and we cannot hope for divine intervention, as long as doubt of any kind is thrown upon the fundamental doctrines of our belief in "Jesus Christ, His only Son, our Lord."

The practical life can only be lived in conformity with the full belief expressed in the Creeds of our Church; "every good gift and every perfect gift cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning"; the Christian can have no dealings with reason not breathed in through the atmosphere of "the fear of the Lord." So let this carnage stamp out for ever this materialistic anti-Christian philosophy, and bring all Christianity back to the Bible as the inspired Word of God; to a burst of acclamation of the Perfect God and Perfect Man, even if it cost 10,000,000 lives of the Allies, and \$10,000,000,000 to win the victory.

PRAYER

IN prayer we draw nigh to God—we draw for our own thirsting souls from His inexhaustible wells of blessing,—we tell Him of our needs and even before we speak them He has known and supplied our real ones. We creep to His side and hide therein in our weariness and our sorrow. It is the ladder by which step by step and day by day man may climb from nethermost hell to the highest heaven. And when prayer is Intercession, it is more than all this. It is the hand we reach up to heaven to gather for our beloved the fruit of the Tree of Life, ripening for each generation in the sunlight of the countenance of God. It is the great chain binding together our spirits in the Communion of Saints. It is the wireless message of the spiritual world, springing out upon the night and calling all within its radius to succor and to rescue.

It has strange, indescribable power to reach out and put arms of love and mercy about those for whom we pray until, though seas roll between us, or death has hidden them from us, they are still unconsciously conscious of our love. It is the great irresistible weapon with which we can assail the powers of darkness and drive them from the citadel which they beleaguer.

It is so mighty in its power that by it we may remove mountains of difficulty, and yet it is the wail of the little one whispering at its mother's knee. It is our strength in our weakness, our sweetness and tenderness in our strength. In it man's littleness and his greatness are discovered.

"Stoop, stoop, for thou dost fear

The nettle's wrathful spear,

So slight

Art thou of might.

"Rise, for Heaven hath no frown

When thou to thee pluck'st down,

Strong clod,

The neck of God."

THE BOOK OF COMMON PRAYER

THE coming session of the General Synod as well as the interesting discussion which has been lately taking place with respect to the use of the Church Catechism, causes some reflection upon the woeful ignorance, not of the text of the Prayer Book, but upon its origin, the sources from which it was compiled, and the order and arrangement of its services. It is difficult for the clergy to find time for classes in the study of the Prayer Book, and it is a brand of Church work in which the laity may be very usefully employed. We love our Prayer Book and we should at least make an effort to use it intelligently. There is no more effective method of building up the children of the Church in sound and sane doctrine than by instruction in the meaning and significance of the different offices in the Prayer Book,—while their interest is engaged and their enthusiasm kindled by the imparting of knowledge as to the history of the Book and of the prayers and praises which it contains. To the instructed, what is to so many an utterly meaningless attenuation of certain prayers with certain hymns, becomes a beautiful and harmonious form of worship, each part of which has its own significance, doctrinal as well as devotional. We hesitate to suggest the formation of yet another guild or society but we are impressed with the need of an organized effort to enlist the laity in a vigorous effort to remove what is undoubtedly a reproach to us as Churchmen.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—What are the qualifications needed to entitle a clergyman to wear a literates hood?—JUNE.

Ans.—A clergyman who is a graduate of a university may wear the proper

hood for his degree. A priest who is not a graduate may wear a black cloth hood or tippet and it may be of the same shape as a graduate's hood. It should not be lined with any other material.

Ques.—How should a deacon of the Church of England wear his stole?—MAUDE M. MEADOWS.

Ans.—Over the left shoulder and diagonally across the body, the two ends meeting and being crossed and fastened on the right side. It is not proper for a deacon to wear it in any other way.

Synod of the Diocese of Ottawa

EVENING Prayer was said in the Cathedral at 8.00 p.m., Monday, June 21st, and a sermon was preached by the Right Reverend J. C. Roper, Lord Bishop of Ottawa. Holy Communion was celebrated on Tuesday, June 22nd, at 7.00 a.m. Morning Prayer was said at the Cathedral at 9.15 a.m. on this and the following day.

The Synod was opened at 10 a.m. by Bishop Roper. During the proceedings 70 clergymen and 84 laymen registered their attendance.

His Lordship the Bishop designated Rev. A. W. McKay to fill the office of second Archdeacon; also Revs. Forster Bliss and J. M. Snowden to be Canons of Christ Church Cathedral, in place of Canon Pollard, deceased, and Canon Muckleston, resigned through ill health.

His Lordship announced the appointment of Mr. John F. Orde, K.C., as Chancellor, to succeed the late J. Travers Lewis, K.C. Also the appointment of Dr. A. A. Weagant as lay secretary until the next meeting of the executive. Lieut.-Col. C. A. Eliot was re-elected treasurer; F. H. Gisborne, K.C., T.S.O. assistant lay secretary.

The Audit and Accounts Committee reported that all the funds were in a satisfactory state in every respect and commended the work of the Royal Trust Company.

His Lordship the Bishop preferred to give no charge to the Synod in this, his first year of office.

The reports of the Rural Deans on the state of their deaneries, and of the treasurer on the diocesan funds were all satisfactory in an unusual degree. The report of the Classification Committee as to mission grants was accepted without modification.

In future \$150 will be paid to the family of a deceased clergyman immediately after his death, instead of taking up a church collection throughout the diocese.

Special efforts are to be made to raise the small balance necessary to bring the Episcopal Augmentation Fund up to \$100,000, and thus add its capital to the present Episcopal Endowment Fund.

The money to be raised for various work next year:—

Diocesan Mission Fund.....	\$10,150.00
Widows and Orphans.....	1,350.00
Superannuation Fund.....	1,200.00
Divinity Students' Fund.....	1,200.00
S. P. C. K.....	250.00
Jews	500.00
S. School Commission and diocese	1,375.00
Foreign Missions.....	12,596.00

\$28,621.00

The report of the Missionary Society, presented by Rev. Canon Snowden, was passed without change and the Canon was thanked warmly for his services in this cause. Members of Missionary Executive—Rev. Canon Kittson, Rev. Canon Snowden, F. H. Gisborne, K.C., J. F. Orde, K.C.

Canons Kittson and Snowden presented a report from the Sunday School Association Management Committee, expressing regret that the Lesson Committee of the Sunday School Commission has not yet been able to see its way clear to join in arranging a scheme of lessons which would suit our Church in England and elsewhere. Strong commendation was expressed of the work of the late Canon Downey in helping to establish the S. P. C. K. Sunday School Magazine called "Our Empire." Representatives on Sunday School Commission—Rev. Canon Kittson, Rev. Canon Snowden, Frederick Hayter, E. H. Godfrey.

The termination of the diocesan fiscal year was changed from April 30th to December 31st. It is hoped that the parishes will send in as much as possible

on their apportionments before December 31st, 1915. Authority was given to the vestries to fix their parochial fiscal years to suit local circumstances, always however making up a set of statistics to December 31st to satisfy diocesan needs.

The elections of diocesan representatives to Trinity College, M.S.C.C., Sunday School Commission, etc., were mainly re-elections of those of the previous year.

The committee on a testimonial to Archbishop Hamilton recommended that a trust fund be established to be called the "Bishop Hamilton Exhibition," whose income will go to a divinity student to be designated by Archbishop Hamilton, or by successors of his choice.

Brotherhood of St. Andrew

ST. ALBAN'S, PRINCE ALBERT, SASK.

ST. ALBAN'S Intermediate Chapter of Prince Albert recently instituted a campaign to organize a Teen Age Boys' Bible Class, with the result that there is now a splendid class of lads who are meeting each Sunday afternoon for study of God's Word. During the week they are kept in touch with one another by sports, such as football and baseball.

There are already twenty-two names on the roll and the Chapter makes a special point of looking up absentees each week, and also bringing in new members, from a list of names supplied recently by a Teen Age canvass of the city.

HAMILTON JUNIOR ASSEMBLY

The Hamilton Assembly of the Junior Chapters of the Brotherhood of St. Andrew held a most interesting meeting in St. Mark's schoolroom last week when the Intermediate and Junior Chapters of St. Mark's Church conducted a spirited debate. It was resolved—"That the Brotherhood Chapter shall not be disbanded during the summer months." The speakers were:—For the resolution—A. S. Mitchell, Cecil Pond, Jack Griffith and Frank Smith; against—Morris Gray, Delbert Higgins, Willie Sylvia and J. S. Mitchell. The judges were the Revs. Canon Owen and C. L. Riley, who, in giving their decision for the affirmative, stated that the debate had been very closely contested and congratulated the boys on the merit of their arguments.

The opening office was read by the Rev. C. L. Riley and the lesson by Master Cherry, of St. Luke's Junior Chapter. While the judges retired for their decision, Mr. John Bowstead, of the Cathedral Chapter, gave a very stimulating address on "Doing my little bit." The closing office was read by the Rev. Canon Owen. Cecil Pond acted as pianist for the evening.

The following Junior and Intermediate Chapters were present:—Christ Church Cathedral, St. Luke's, St. Stephen's and St. Mark's.

EXTENSION OF TIME

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA

THE Primate has convened the seventh session of the General Synod to meet in Toronto on Wednesday, September 15th, 1915.

All matters to be brought before the Synod and printed in the convening circular must be in the hands of the hon. secretaries not later than July 8th, 1915.

CHAS. L. INGLIS,
408 Brunswick Ave., Toronto,
FRANCIS H. GISBORNE,
House of Commons, Ottawa.

Hon. Secretaries, Lower House of the General Synod of the Church of England in Canada.

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—	
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSEHAWK—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. MCADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

CALEDONIA

PRINCE RUPERT

The Church, in a day or two, is launching from the shipyards of H. Johnson, of this city, another fine Mission cruiser for work around Porcher, Banks and adjacent islands, and, in the summer months especially, on the Skeena. The craft will be in charge of the Rev. James Gillett, who was on the coast last summer and who is a practical and experienced seaman. The new boat will supplement the work of the "Northern Cross" and "Iona." By combining, these boats expect to give regular Sunday services at nearly all the Skeena district canneries. The speed of the Northern Cross enables its master to hold Morning Prayer in Welcome Harbour on the west coast of Porcher Island and also two afternoon and an evening service on the Skeena.

The Prince Rupert Coast Mission, represented by these boats, is a local religious enterprise that has proven itself a spiritual and social blessing to the hundreds of isolated settlers in the neighbourhood of Prince Rupert. From one hundred miles south of Prince Rupert to Stewart, Hastings and Alice Arms, there is hardly a hole or corner where man dwells that is not visited, good cheer, mail and papers taken and the Word of God dropped. Up and down the coast, summer and winter, go these boats on schedule time, keeping nineteen or twenty regular appointments and for three years have not missed an appointment, save once.

The Mission is wholly supported by the freewill offerings of the Church or friends and receives no assistance or subsidy from the government whatever, nor does it ever ask assistance from the people it serves, though thankfully accepting the many generous offerings given in the Master's name.

COLUMBIA

The Synod will meet on July 15th for the election of a Bishop of the Diocese of British Columbia, and the consecration and enthronement of the Bishop-elect will take place probably in August or September.

FREDERICTON

GAGETOWN

The institution and induction of the new rector, the Rev. T. F. Marshall, M.A., late of Kinistino, Sask., took place on Thursday, June 10th, the eve of St. Barnabas. The service was conducted in the absence of the Bishop by the new Dean of Fredericton, the Very Rev.

Scovil Neales, who preached an inspiring and solemn sermon on the subject of the Good Shepherd. The parish of Gagetown has more than ordinary interest for the Dean, since it was his birthplace, and the scene for thirty years of the devoted ministry of his father.

At the conclusion of the service a reception was held in the schoolroom for the Dean and for the new rector and his wife. His many old friends were enabled to shake hands with the Dean and to tender sincere congratulations on his recent preferment.

ST. JOHN

Delegates from the twelve units of the Boys' Missionary Club throughout the diocese will go into camp at Oak Point on July 6th, continuing until the 12th. It is not yet definitely known how many boys will be under canvas, but Rev. Walter Dunham, secretary of the club, says that arrangements are well in hand and there is every reason to believe the camp will be a success. The camp and boys will be in charge of the Rev. G. F. Scovil and Rev. Walter Dunham.

In this city there are three representatives of the association, namely: two clubs at the Church of the Good Shepherd, Fairville; three at St. Jude's and three in the city proper.

The Bishop has announced the appointment of the Rev. R. Coleman, of Peticodiac, to the rectorship of Stanley, York county. In Mr. Coleman the people of Stanley will secure one of the faithful and hard-working clergy of the diocese. We feel sure that the Church people of Peticodiac will deeply regret to lose their beloved rector.

HURON

SYNOD NOTES

The Synod of the diocese opened on June 15th, when Rev. Canon Owen, of Christ Church Cathedral, Hamilton, preached the sermon at St. Paul's.

The clerical breakfast was under the presidency of Rev. J. B. Fotheringham. The subject discussed was "Wesley and the Church of England in the 18th Century," introduced by Rev. T. G. A. Wright. Rev. W. J. Doherty was appointed next president, and Rev. C. W. Saunders reappointed secretary.

THE BISHOP'S CHARGE

Declaring that three out of every five Canadian soldiers who had so far enlisted were members of the Church of England, the Bishop in his annual charge asserted that the Church of England should insist that Church of

England chaplains be appointed to go with the troops in proportionate ratio to the number of Church of England men serving with the colours.

"We cannot be satisfied unless the Anglican clergy are represented in proportion to the number of Anglican soldiers," said His Lordship, who went on to say that in such insistence it was justice and not a favour that was asked.

Ten months of war had opened our eyes to German ambitions and demonstrated that "Deutschland Uber Alles" was more than a song. It embodied the nation's ambitions. We now saw that the subjugation of other nations was only a preliminary to the subjugation of the British Empire. The war was a fight for life for the British Empire—a fact which the speaker doubted was yet fully realized in Canada.

His Lordship referred to the difference in German and British ideals, and said that if German "kultur" triumphed civilization would be put back 1,000 years. Commenting on the German atrocities, His Lordship fervently remarked: "If these be the fruits of German civilization, then from all such, good Lord deliver us."

His Lordship reported that there had been 134 confirmation classes during the year, with a total confirmed of 1,923, as against 1,636 last year.

The Synod voted down by two to one a resolution commending the Government for establishing the dry canteen. The debate was marked by a wide divergence of opinion as to the temperance question.

The A.Y.P.A. report presented by Canon Gunn was a cheering one.

The annual report of the executive committee for the year ending April 30th showed total receipts for regular diocesan purposes to have been \$14,021.97. This is the largest total but one in five years. The receipts for other than diocesan objects were \$19,054.97. This is approximately 73 per cent. of what was asked. The contributions to Huron College, exclusive of subscriptions to the jubilee fund, totaled \$1,705.53, the largest amount given to this fund in any one year. The sum of \$10,960.03 was paid during the year to the widows and orphans of deceased clergy.

The Huron College Jubilee Fund has now reached a total of \$18,102.53. During the year Rev. A. A. Bice, though now returned to regular parochial work, continued to give considerable attention to this fund. The interest of the fund will be a very substantial help to the college.

The collections for the Sunday School Commission have been larger this year than last, having amounted to \$1,208.98. Collections for other than diocesan purposes during the year were as follows:

Canadian missions	\$ 401.75
Foreign missions	1,213.63
M. S. C. C. (Undesignated)...	14,000.49
Sunday school Lenten offerings	2,440.91
Good Friday (Jews' Fund)....	998.19
Children's Belgian Relief Fund	865.24
Huron Women's Auxiliary	
(Diocesan Branch)	7,226.07
Total	\$27,146.28

The Bishop appointed the Rev. Jas. Ardill to a canonry in St. Paul's Cathedral, to succeed the late Canon Downie. Canon Ardill has been rector of St. George's Church, Owen Sound, for twenty-two years, during which time he filled the office of rural dean for the period of nine years. The new canon is chaplain of the 31st Regiment.

LONDON

Five young men were ordained as priests by His Lordship Bishop Williams at an impressive service held Sunday

morning, June 13th, in St. Paul's Cathedral. Besides these eight were ordained as deacons. Those who received priests' orders were:—Revs. A. S. H. Cree, Streeter, Murray Hunt, Williams and H. C. Light. Those who were made deacons were: Clarence Duplan, William B. Moulton, Cecil Simpson, Reginald E. Charles, B.A., James Cottam, H. B. Metcalf, W. Jones and Wm. Ashe-Everest.

Bishop Williams was assisted in the service by Rev. Precentor Tucker, rector of the Cathedral; Rev. Principal Waller, of Huron College, Archdeacon Young and Rev. E. Hawkins, curate at the Cathedral. The candidates were presented by Archdeacon Young.

BRANTFORD

Rev. S. E. McKegney, late curate of St. Mark's Church, Toronto, was inducted into the rectorship of Trinity Church on June 22nd. Venerable Archdeacon MacKenzie presided, and Rev. Principal Waller, of Huron College, London, preached the induction sermon.

KINCARDINE

At the services in the Church of the Messiah on Sunday, Rev. George J. Abey announced that his resignation as rector of the parish was in the hands of the churchwardens, to take effect about the 15th of July next. Mr. Abey's retirement is due to ill health.

SHELBURNE

The Bishop of Huron held a Confirmation service in St. Paul's Church on Sunday, June 27th, at 11 a.m. A class of 25 candidates, 13 men and boys and 12 women and girls was presented by the rector, the Rev. H. P. Westgate. The Bishop preached an inspiring sermon on the "Joy of the Christian Life," taking for his text St. John xv., 11: "These things have I spoken unto you that my joy might remain in you and that your joy might be full." The church accommodation was taxed to its utmost capacity.

KOOTENAY

KELOWNA

On Saturday, the 12th of June, the Bishop of Kootenay paid his first official visit to the parish of Kelowna. He was accompanied by Mrs. Doull who, much to our disappointment, had to return to Vernon that same evening.

A parochial reception was given for them at Dr. Boyce's. It was arranged to be held on the lawn, but owing to the threatening nature of the weather, all adjourned to the spacious verandah, where tea was served. The Bishop and Mrs. Doull had thus the opportunity of meeting very many of the congregation. Our hearty thanks are due to Dr. and Mrs. Boyce for placing their house and lawn at our disposal, and to the ladies who assisted at the tea.

On Sunday the Bishop preached to a large congregation at the second celebration of Holy Communion, taking for his subject "Peace," showing clearly that as long as the nations of the earth refuse to accept Christ, the Prince of Peace, as King, so long will wars continue on the earth. He made special reference to the teaching of Bernhardt, which is a complete reversal of the Sermon on the Mount, quoting an instance—"Blessed are the Peacemakers, for they shall be called the children of God." Bernhardt's teaching is, "Blessed are the war-makers, for they shall be called, not the children of Jehovah, nor the children of God, but the children of Odin, who is greater than God." Such teaching is a return to paganism. The sermon was an eloquent appeal to the nation and the individual to accept the Prince of Peace as King, and so aid in bringing in the reign of Peace.

In the afternoon Mr. D. Lloyd Jones motored the Bishop and the rector to Mr. R. Gray's Okanagan Mission, where he met the church committee. He then visited St. Andrew's Church,

with which he was highly pleased, specially noting the neatness and beauty of the sanctuary decorations.

The Confirmation Service, which was held at 7.30, was preceded by plain even-song. The church was crowded, seats having to be improvised for late comers. There were sixteen candidates presented for the Holy Rite—ten males and six females. The Bishop's address to the candidates was an eloquent and impressive appeal, based on the text, "Another King, One Jesus." After the blessing the congregation dispersed much affected with the dignity and simplicity of the whole service. On Monday morning Mr. E. M. Carruthers took the Bishop, accompanied by Mr. DuMoulin and the rector, for a run round the outlying districts, when His Lordship gained some idea of the extent of country tributary to Kelowna. He left by the afternoon boat for Summerland, greatly impressed by his visit.

NEW WESTMINSTER

REPORT OF REV. F. W. C. KENNEDY, SUPERINTENDENT OF JAPANESE WORK IN BRITISH COLUMBIA

On the 11th January, 1915, a school called the Japanese English School was opened at 211 Dunlevy avenue, Vancouver, for teaching English to those Japanese who desired such instruction. This English teaching is of course only the means through which the Church workers get in touch with the Japanese, whom it is hoped will be led on to spiritual things. It has always been found wise to charge a nominal fee for instruction, so all expenses, including rent, of shop, light, etc., are met by these fees paid by the pupils. A Bible class is attended by all the students on Wednesday evenings and a fair proportion of the class comes on Sunday nights to the Japanese service.

It is more than unfortunate that the East End Mission is deprived of the use of 430 Cordova street. For five months the missionary has striven to get back for the use of the work this most suitable place. The shop on Dunlevy avenue is composed of only one room, a place not even quite all right for English teaching, but does in no way suit the requirements for winning the souls of those who come to the classes. About 40 students have registered since we began but a large proportion of these have slipped through our fingers for the lack of suitable quarters. At Eburne some little progress has been made. I say little because we have been allowed to hold only three meetings. So far the attendance shows advancement—first, 9 men and 3 women; second, 9 men and 4 women; third, 15 men and 4 women.

It seems a pity that such a lot of precious time has to be wasted through lack of proper buildings and efficient workers. A lady worker with a long experience in Japan itself is a crying need at the present moment and of course she would require at least two Bible women as assistants. Work amongst men and women must go along side by side, else no solid foundation can be laid.

Mr. Oana's ordination on Trinity Sunday has set him free to be a regular worker. His college studies and examination have of late entirely occupied his time. The 16th June will bring from Japan Mr. Mishinovi, so matters ought to improve, but we look to the W. A. of Canada to give us the lady missionary and Bible women mentioned above. There are 8,834 Japanese men and 2,636 women in British Columbia. How are we to reach all these people is the question we must put to ourselves. There are some thirteen centres to be got in touch with and about sixty-five places in the province to be visited. The cost of Japanese tracts and travelling expenses will have to be dealt with sooner or later.

NIAGARA

HAMILTON

On Saturday afternoon the foundation stone of the new St. James' Church was laid at four o'clock. The Bishop officiated and many of the clergy of the city were present. A massed choir, consisting of members of the choirs of the city churches assisted in the ceremonies. The new rector of the parish, Rev. George W. Tebbs, assumed his new duties two weeks ago. It is hoped the church will be ready for the opening services some time in October.

NOVA SCOTIA

His Grace Archbishop Worrell spent Sunday, June 20th, in Charlottetown, Prince Edward Island, administering the Apostolic Rite of Confirmation to large classes in St. Peter's and St. Paul's churches.

Dean Llwyd arrived home on the morning of Wednesday, June 22nd, from New York, where, on the preceding Sunday, he was special preacher in Old Trinity Church, Broadway. Dr. Manning, rector of Trinity, visited Halifax about a year ago and his strong sermon preached in All Saints' Cathedral during that brief visit is very clearly remembered.

Rev. Dr. Robert Johnstone, rector of the Church of the Saviour, Philadelphia, will this year as last spend his summer vacation at Chester, one of the loveliest of the villages on the south-west shore, which annually attracts many Americans. It is a gem-like, repose-breathing spot. Mrs. Johnstone is already established there with her two children, in the pretty cottage which the doctor has had built, and he is expected early in July. For two summers past, during the absence of the Dean on vacation, he has occasionally preached in All Saints' Cathedral, always to large congregations, and the hope is very generally expressed that he may be heard there again this summer.

Rev. W. W. Judd, of the staff of King's College School, Windsor, is spending a week at Bedford with Mr. R. V. Harris.

Rev. H. W. Cunningham, rector of St. George's Church and Rural Dean, is now considering the organization in his parish of a troop of Boy Scouts.

Rev. T. H. Perry, rector of St. Matthias' Church, Halifax, will, with Mrs. Perry, leave next week on a three months' vacation trip to his home in Ontario. He has done splendid work in connection with the building of the new church, and is badly in need of a thorough rest. During his absence Rev. Ramsay Armitage, a son of the rector of St. Paul's Church, will occupy the pulpit of St. Matthias'.

Canon Hind has spent the month of June at his old home in Windsor.

A meeting of the Amherst Deanery was held in Stewiacke, June 22nd to 24th, having been one of the most interesting and profitable in years. Rev. A. E. Andrew, rector of Pictou, is Rural Dean. There was full discussion of the temperance question and the deanery placed itself on record as vigorously of opinion that the Church of England should take no uncertain stand as regards the evil. The deanery was of opinion that all members of the Church should abstain, at least until the end of the war.

Plans were laid for holding a convention for members of the Women's Auxiliary and Sunday school workers in conjunction with the next meeting of

the deanery, which is to take place at Truro in October. Rev. Mr. Diblee, of Amherst, as president of the Sunday School Association of the Church, proposed getting outstanding speakers to lead in various discussions and to conduct the quiet hours.

The Ember Penny scheme for the aiding of candidates for the ministry was spoken of in terms of praise and the parishes commended for the manner in which they have supported this scheme. It was decided to offer aid as a deanery to a special student at the rate of \$150 a year.

ONTARIO

An interesting service was held in St. Mary Magdalene's Church, Napanee, on June 20th, when a tablet was unveiled which had been erected to the memory of Henry Macdougall, architect of the church. The tablet was a joint contribution from the congregation and from Archdeacon Bogert, of Ottawa, who was rector of Napanee when the church was built in 1873.

MERRICKVILLE

The Bishop visited Trinity Church on Thursday, June 18th, to induct the new rector, the Rev. T. Falconer Dowdell, and to hold Confirmation. After the processional hymn the induction service was proceeded with, the lessons being read by Rev. S. L. Tackaberry, of Jasper. The Bishop preached an eloquent and inspiring sermon, after which the rector presented twenty-one candidates for Confirmation. The church was beautifully decorated with flowers.

KINGSTON

W. A.

A most successful tea was held under the auspices of the Kingston Women's Auxiliary on Thursday afternoon, June 24th. Mrs. Bidwell, wife of the Bishop of Kingston, who had very kindly given her house for the affair, and Miss Macaulay, president of the Diocesan W.A., welcomed the numerous guests.

The proceeds of the tea, which amounted to \$100, will be given to assist the destitute Indians and Eskimo of the Ungava District, on behalf of whom the Rev. Mr. Walton made such a fervent appeal.

OTTAWA

The W. A. Conference for the Deanery of Carleton was held in Richmond on Thursday, June 17th. At 10.30 a.m. Holy Communion was celebrated in St. John's Church, the rector, Rev. W. H. Green, being the celebrant. The sermon was preached by the Rev. Sydney Holmes of Ashton. Luncheon was served in the basement of the town hall and at 2 p.m. the conference was held upstairs. The rector opened the meeting with the Creed and special prayers. The deanery secretary then read the minutes of the last meeting. The roll call showed the following parishes in the deanery represented, with a total attendance of 68:—Manotick, Richmond, Ashton, Prospect, Kars, Russell and Metcalfe. Rev. U. C. Gemmell, of Japan, gave a most interesting and helpful address on Japan. Miss Parmelee, the Diocesan Junior secretary, spoke of the Junior work and urged all the members of the W. A. and G. A. to infuse the missionary spirit among the children of the church. Mrs. Reid, the convener of the Literature Committee spoke of the need of reading and knowing all about the mission field, and just as we scanned the daily papers for all the news of our soldiers at the front, so we should read all we could of the soldiers of Jesus Christ, who were carrying on His warfare in the mission fields. Reports were read from all the branches, and all showed an increase in membership, liberality and interest in all branches of the work. Votes of thanks were moved and seconded to Rev.

Mr. Gemmell, Miss Parmelee and Mrs. Rich and Mr. Holmes for their kindness in coming to address us, and to the rector and the ladies of Richmond for all their kindness in helping to make the meeting such a success. Mrs. Green, of Richmond, was re-elected deanery secretary for the coming year. The meeting closed with the Benediction.

QU'APPELLE

LANIGAN

After eleven months without a resident priest, Lanigan, with Jansen and Guernsey, again has its regular ministrations. During the vacancy valuable service was rendered by a parishioner as honorary lay reader, with the Rev. H. Bucklee, vicar of Semans and Nokomis, priest-in-charge, and the occasional help of other clergy of the diocese.

A reception was held for the incumbent soon after his arrival, and on the evening of June 14th the vicar was "at home" to the members of the congregation in the comfortable vicarage, which had been let for many months.

The Yorkton Deanery Chapter is to have its next meeting here, and this usually encourages church interest in a parish.

The W. A. have been doing their good work all along.

In addition to the Saints' day Eucharists, the Holy Sacrifice is offered every Wednesday with special intention for our soldiers and sailors and those of our allies. It will also be pleaded at regular intervals for the repose of all who have fallen in the war who need our prayers.

QUEBEC

QUEBEC

At St. Peter's Church the Rev. Mr. Wingfield is assisting the rector, Canon King.

MARBLETON

On Friday, June 18th, the Lord Bishop of the diocese paid his first visit to this mission. In the morning a trip by motor was taken around the parish, the Bishop stopping at the Church of the Good Shepherd, Dudswell, and also at the schoolhouse, East Dudswell. At the latter place a few of the parishioners had assembled, the Bishop addressing a few words to them. In the afternoon a short service was held in St. Paul's Church, Marbleton, after which the Bishop, preceded by the priest-in-charge, the Rev. J. V. Young, carrying the pastoral staff, and followed by the congregation, proceeded to the graveyard. On arriving there a petition was read by the incumbent asking the Bishop to consecrate the new portion of the burial ground. After the consent had been granted the clergy, followed by the people, walked around the graveyard, reciting Psalms 39 and 90. Then followed the consecration and hymn "On the Resurrection Morning," after which the Bishop pronounced the Benediction. The service was most impressive and solemn and will long be remembered by those who were present. The same evening a reception was held by the Guild on the Parsonage grounds, when about a hundred people were present, all having an opportunity of meeting the Bishop. During his stay here the Bishop was the guest of the Rev. and Mrs. Young at the Parsonage.

VALCARTIER

The Bishop visited Valcartier camp on Sunday morning, June 27th.

The Rev. G. A. Kuhring is chaplain to the Mounted Rifles of which there are three regiments at Valcartier.

A recent religious census of the 60th Battalion, Montreal, showed that the largest number of the men belonged to the Church of England.

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MONTMORENCY FALLS

The Rev. Canon Scudamore is in charge of St. Mary's Church during the summer.

LABRADOR

The Rev. Owen Lewis, senior missionary on the Labrador Coast, has returned to Quebec, having spent several years on the Coast. No appointment has as yet been made. The post is one entailing hardship and isolation during the long winter months.

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TORONTO

The Bishop visited the parish of Scarborough on Sunday and confirmed classes at St. Jude's, Wexford, at 10.30 a.m.; St. Mark's, 3 p.m., and Christ Church, Scarborough, at 7 p.m.

TORONTO

ST. ALBAN'S CATHEDRAL

The members of the Cathedral Sunday School are determining, like many others, to do their little bit in this time of war and national strain. After due deliberation it was decided by the vote of an overwhelming majority to forego the delights of the annual summer picnic and instead to devote the usual expenditure of money on such occasions to some war hospital where our wounded soldiers are brought in from the trenches and cared for. Learning from Canon Macnab of the splendid work done by our Canadian doctors and nurses at No. 2 stationary hospital at Le Touquet, in Northern France, it was unanimously decided to send the sum of one hundred dollars to equip five extra cots in that hospital. This amount will be forwarded at once to Colonel Shillington, who is in charge there. The consciousness of having made this voluntary sacrifice and the ready giving of their freewill offerings for the comfort and help of those who are so bravely fighting for King and country will always be remembered with much satisfaction by the young people of St. Alban's. The Sunday School of the Cathedral has also given since last October over seventy dollars to its Junior Branch of the Red Cross Society for the purchase of materials to be made up into hospital requirements. The Juniors will continue their good work during the summer and as long as such supplies are needed.

CLOSING OF ST. MILDRED'S COLLEGE

The closing exercises and distribution of prizes took place at St. Mildred's College, Walmer road, on Tuesday afternoon, June 22nd. Bishop Reeve presented the prizes. Archdeacon Ingles and Professor Cosgrave were also present.

A very interesting and creditable report was read by the Principal. After reviewing the work of the past year, it was announced that the curriculum would be extended to include two new courses—domestic science and dressmaking, and commercial work. Arrangements are also being made to procure the use of a good swimming pool.

Special mention was made of Mildred Fortier, a former pupil of the school, who won the Burnside Scholarship at Trinity College.

An interesting programme of songs, recitations and piano solos was given.

Refreshments were served by the elder pupils and the house was thrown open to visitors, of which there was a large and enthusiastic gathering.

HOLY TRINITY

There is a noon-day service in the chapel of the Church of the Holy Trinity every Monday, Tuesday, Wednesday, Thursday and Friday from 12.20 to 12.40, with an address by the rector, the Rev. Canon Powell.

NORWAY

A start has been made on the new addition to St. John's Church. When completed, about next September, it will give an increased accommodation up to 650, or twice as big as at present.

COBOURG

All will be glad to learn that the Rev. R. S. Tippet, who broke down in health while engaged at missionary work in Honan, China, has so far recovered as to take up parochial work in Canada, and has accepted the curacy of Cobourg.

A CANADIAN

THE glad and brave young heart
Had come across the sea,
He longed to play his part
In crushing tyranny.

The mountains and the plains
Of his beloved land
Were wine within his veins
And gave an iron hand.

He scorned the thought of fear,
He murmured not at pain,
The call of God was clear,
The path of duty plain.

Beneath the shower of lead,
Of poison and of fire,
He charged and fought and bled,
Ablaze with one desire.

O, Canada, with pride,
Look up and greet the morn,
Since of thy wounded side
Such breed of men is born.

—Frederick George Scott.

Vlammertinghe,

April 27th, 1915.

[Written after Langemarck by Canon Scott after his Brigade, the Canadian-Scottish, had returned for a few days rest.]

NO WAR ORDINATIONS

NO candidates for admission to the clergy of the Diocese of London, England, who are of military age and physically fit for duty will be ordained during the war. The Ordination Council of the diocese adopted the following resolution recently: "That no application on behalf of any candidate be considered unless the candidate proves to the satisfaction of the Council that he is unable to serve for the war."

ACKNOWLEDGMENT

Sir,—I beg to acknowledge the following sums for a Church and Mission House at Carmacks, Yukon Diocese, in memory of Bishop Bompas.

Previously acknowledged.....	\$324.98
Anonymous, London.....	2.00
F. L. M. G.....	1.00
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Mr. W. E. Paull, Clinton.....	1.00
Tithe.....	1.00
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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

CHURCH TITLES FOR ITS LEADERS

To the Editor:

Dear Sir,—“Simplicity” whose letter appears in your issue of June 17th, should have enclosed his contribution in a *duplex* envelope. It would have been a fitting thing to have done with a communication which is clearly a piece of special pleading and bears all the marks of the simple mind except its guilelessness.

Expressing the tenets of a supercilious circle which, he tells us, is not interested in questions that engage the attention, however briefly, of our leaders in the Church,—that has only smiles of super-

iority to exhibit towards its fathers in God and ugly sneers for members of the high councils of The Church, it is of course only natural that he should dismiss decency of order with calm contempt, and hug to his heart the shameless nakedness of an irreducible minimum of thought and care for the polity of the Eternal Witness.

His simplicity would seem to be of that stark kind which in an earlier age took pleasure in breaking down the carved work of the sanctuary and plastering whitewash on the artistic glories of Church interiors. We are not accustomed to-day to regard it as a Godly simplicity, though it was never tired of calling itself so.

“Simplicity” will no doubt concede, if only to avoid the pitfall of anarchy on the brink of which he seems to hover fascinated, that organization we must have, and therefore accurately detailed organization. Is there any sound reason why we should depart from ancient practice in fitting the title to the office? What special benefit would there be in adopting the nomenclature of, say, the construction gang, and calling our executive heads boss, foreman, etc.? Or what special virtue in a slavish following of the ritual and procedure of, for example “The Saturnine Society of Sanctimonious Slugs?” Is this the democratic simplification he desires?

It seems almost necessary to remind him that the titles of dignity he spurns so grandly had their origin in an age when they designated, as they do to-day, some particular form of honourable service in the Church of God—when, too, men gave their hearts reverent homage to the Bride of Christ and did not regard Her with the slave-dealers appraising eye, or look down upon her from the frosty height of self-righteousness.

“When the Church is democratically simplified it (sic) will have a chance to progress.” Two falsehoods in one breath! The truth is she is progressing nobly and it is because she is an autocracy of the Holy Ghost! And, again, “the Church is obsessed . . . to the exclusion of the weightier matters of the Gospel.” How does this charge look in the light alone of recent Synod charges and resolutions? If justice, mercy and truth were half as conspicuous in the mind of “simplicity” his letter would never have been written. Where in it is the courage, loyalty and spirit of service that Christian fellowship demands? These are the things we stand in need of to-day and not unloving and purposeless criticism. No blessing ever came from that.

To-day the world has issued a tremendous challenge to the Church, and we need all our power to meet it if she is to issue in triumph, and my apology for this long letter must be that “Simplicity” has voiced a pessimism largely current, and a faint-heartedness, that more than anything else threatens delay in the final establishment of the Kingdom of God.

A. E. ANDREW.

Pictou, N.S., June 21st, 1915.

WOMEN AND VESTRIES

To the Editor, Church Life:

Dear sir,—In your last issue you stated that the confirming resolution giving women equal rights with men in the vestries had been passed by the requisite two-thirds majority. This is not correct as one delegate to the Synod abstained from voting, and, in consequence, although of those voting there was a majority of one, the two-thirds majority of those present and entitled to vote was not obtained. Besides, there was no quorum. It would be well to give publicity to this fact, for, if women were allowed to vote in vestries, pending a final legal decision on the effect of this vote, the proceedings of every vestry in the diocese would be subject to attack.

This narrow escape of the diocese goes to show how important it is that delegates should be fully informed before hand upon the questions which they have to decide. Of those who attended the last two meetings of the Synod not one man

in ten realized that, owing to the fact that women form the great majority of every congregation, the effect of this resolution is to place the control of all vestries for all time, entirely in the hands of women. If the clergy had consulted their Bible they would have found that St. Paul says, “Let your women keep silence in the churches.” If they had consulted their wives they would have been told that St. Paul was right, and they would have received some straight talk and sound common sense:—They would have been told that it is a poor return for the efficient and good work done by women to add to their burdens; they don't want men to interfere in their Women's Auxiliary, and they don't want themselves to interfere in the work that properly belongs to the men; the best women instinctively follow the teachings of their Bible and have no desire to take part in the business discussions of the Church; if men show a lack of interest, it is because there is something wanting in the personality of the parson, and it is rank cowardice on the part of the clergy to shirk this fact and to run to the skirts of the women for relief; the surest way to keep men away from vestry meetings is to make their attendance unnecessary and to open the flood gates of female eloquence.

Yours truly,

ERNEST HEATON.

Toronto, June 22, 1915.

IS INFANT BAPTISM ATTACKED, OR MERELY FORGOTTEN?

To the Editor Church Life:

Dear Sir,—“We do not hold ourselves responsible for the opinions expressed by our correspondents,” says CHURCH LIFE, and therefore no one dares say that CHURCH LIFE attacked or ignored the baptism of infants last week. When the editor of a paper receives a letter signed by a prominent official, e.g., Rev. R. A. Hiltz, asking him to print an extract from the writings of Principal Campbell, of St. Christopher's College, Blackheath, S., no one expects him to assume that this is so wrong as to require to be read before hand. Both are presumably intelligent men, educated priests, thoughtful, accurate writers. Of course it will be printed, but when in print, the editor may notice what he would have omitted, he will smile good naturedly and say to himself, “I was caught this time; when next I see that signature I'll be on my guard and look it over first.” The book quoted in the letter last week I have not read, but if all be like the quotation, who ever reads will waste his time. The matter under discussion is the earliest age at which the Church Catechism should be studied.

“It has seemed to the writer that both the needs and the capacities of children furnish the beginning of the formal study of Creed and Commandments at the age of nine or ten. Between those simple subjects and the Sacraments there is, however, a great gulf. In the Creed one is treating of sacred biography, which has many points of contact with the interests of children aged nine or ten. In the Commandments one can limit oneself to the field of action, which, like biography, is particular, personal and concrete. . . . Hence the writer would be pleased for an interval of one, or better still, two years between the lessons on the Commandments and those on the Sacraments.”

It would be hard to get more half truths, which are the worst lies, into fewer words. The Creed is “simple.” Simple! God, the Holy Ghost, the Communion of Saints easier to explain and be understood than infant baptism! He calls the Creed “sacred biography.” Only part of it is. Who will say “Maker of Heaven and earth” or “the Holy Catholic Church” is biography? If, when on the Commandments, you ask “Did you ever steal a quarter?” your question is “particular, personal and concrete,” but not more so than “Have you ever been baptized?” And, I submit, not harder to understand.

I suspect the real difficulty with the



two gentlemen eager to have as many as possible read the inaccurate, thoughtless language quoted above is that, probably unconsciously, they contrast the most difficult points of eucharistic teaching with the simplest matters touching Christmas or Good Friday. “You ought to be christened if you never have been baptized” is as plain and far more practical and pertinent than “buried, he descended into hell,” in the Creed.

The words of the Apostles' Creed do not expressly mention baptism; but when you try to give the children any idea of “forgiveness of sins” and how they can share that blessing you will find

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it easiest to say that there is in the Prayer Book another Creed, which means what this does, but which does not mention "forgiveness of sins" at all, saying instead "one baptism for the remission of sins," and therefore so much sacramental teaching is "of the Faith," even though none is expressly named in what they are at the moment learning. Only a narrow, verbal technicality allows the contrast between the Creed and Sacraments. For the Creed ought to mean for us that which the Prayer Book directs to be used by her communicants at the time of Christ's own service, commonly called the Nicene, rather than what is connected with choir offices and baptism.

D. CONVERS.

430 Elm St., Cincinnati, O.

THE CHURCH CATECHISM

To the Editor CHURCH LIFE:

Dear Sir,—I have read with interest the correspondence in CHURCH LIFE regarding the teaching of the Church Catechism. Few if any can be found to advocate unconditionally a method of learning that Church Catechism by rote without explanation or application, although even that is much better than no definite instruction at all. Experience, however, teaches that young children can and do grasp spiritual truths if clearly expounded to them. The teacher of a large infant class in the city of Toronto says that the children eagerly absorb doctrinal and ethical teaching with even greater readiness than the Bible narrative.

The Church never intended the Catechism to be merely taught by rote, she intended it as the basis of instruction, knowing that set phrases must be used in which to express clearly the belief of the Church. For the past two years it has been my duty to examine the papers written quarterly by the Sunday School children of a certain deanery. Whenever in the prescribed leaflet the information was given in a definite and tabulated form, the answers showed that the meaning was clearly grasped and the facts accurately learned. Where it was given in the form of a narrative, the greatest confusion frequently prevailed in the answers. A definite set form of words is of the greatest value both in giving and in receiving instruction.

Then with regard to the order of the Church Catechism not being the natural order in which to present material to a child—surely it is natural first to teach the child who he is, then that, because of his relationship to God, he must renounce the bad, believe the truth, and do the right. This appeals to the child's sense of justice and he naturally replies as in the fourth answer. Then the Church more fully explains what is the truth and what is the right. At once follows the need for help and a form of prayer is taught—no new idea to the child, he has been familiar with it from babyhood. But he needs further help and so is taught about the sacraments. The youngest child knows he sometimes does wrong and how difficult it is to do right. God helps him first by baptism and then, when he is a little older, by Holy Communion, a special food for his soul. What then is the great difficulty in teaching the sacraments.

As for spoiling the subject in after life by spending time on it before full comprehension is reached, do we spoil the child's comprehension of literature and history by teaching him the elements in the primary grades? If so, our whole educational system is wrong. No, we lead the child from stage to stage, step by step, repeating the answers over and over and expounding their meaning year after year, meeting with a keener appreciation as the mental and spiritual powers develop and unfold.

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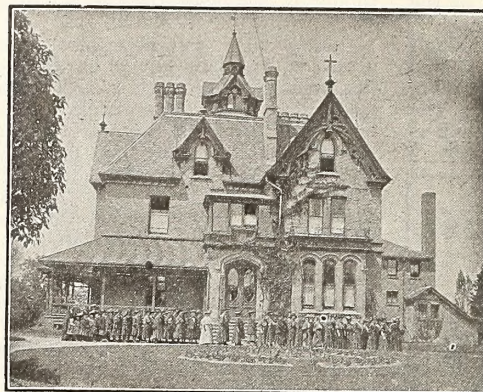
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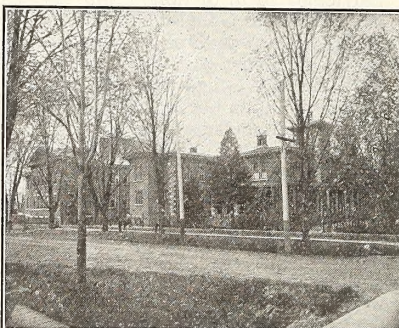
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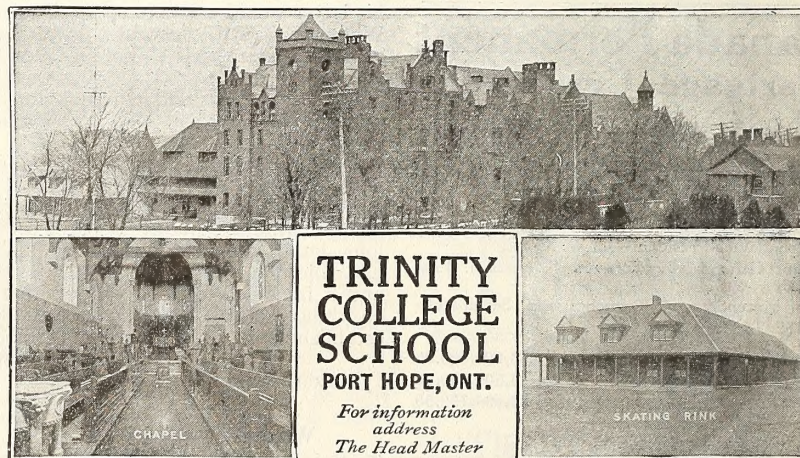
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"YES, I have been rather puzzled about him now and then, in the last few years. Hugh has always been the dearest, most delightful son, always so keen about things; at school he loved it all and went in for everything. I have to confess he wasn't a shining success; they thought he wasn't a hard enough worker, but he liked to take a hand in whatever was going on, and was always happy and popular and enthusiastic. People thought him 'just an ordinary boy,' but he always seemed wonderful to me, and from his babyhood I had delighted in him more than even in our other children.

"We had no anxiety about the future for them; there was plenty of money and it was well secured; they were strong and healthy and knew how to enjoy things. My friends all said I was very fortunate to have such wholesome, healthy children, and no 'problems' with any of them.

"It was rather a disappointment that Hugh seemed to have so little inclination in any particular direction; we would have liked him to have a profession, but he did not care to, and honestly I only wanted to ensure his being near us. When he first went into business he lived at home, of course, and I hoped by the time he married he would be settled down here in F—, and would remain near us. Yet I can't deny it has been a disappointment how he has seemed to lose interest in things. Of course he had not the incentive which comes from having to make your way in the world alone, yet he certainly worked, and he joined the clubs his friends belonged to and went in for things—but he has been losing the old keenness, getting almost *blasé*—at least you would have said so of anyone else. I could not explain why it was; perhaps I never really tried to find the reason, but I grew more and more conscious of it, and more and more conscious how much there was in him that I did not understand—I who had been so sure I knew him through and through.

* * *

"Lately I had begun to feel that he was going to make some sort of change—to break away, perhaps, and though I dreaded the idea, yet I longed for the relief that would come if he unlocked the door and let me know something of what was going on within him. . . . Then came the war; it flashed into my mind—not by thinking, but just by instinct—that this was what the break would be and I cried out, 'I can't have you enlisting, Hugh! There are hundreds

without you. I couldn't live without you; you must not go.' . . . You see. I was thinking only of myself; nothing of Hugh; nothing of all the women who love their sons just as I love mine; nothing of the cause that would be lost if other women gave way to themselves like that.

"Days went by; his friends were joining; he was getting more silent, more withdrawn, until I could hardly bear to see him. I knew what was the trouble; I knew he was weighing it all, making up his mind whether I was to be allowed to decide this big question for him—for that was really what I had demanded. I tried to deceive myself about it; told myself he had been over-working, that he was needing a holiday, anything but the truth. That I knew, but I would not admit it.

"I had never been a religious woman. We had a pew and some of us went to church on Sunday mornings and we always subscribed to everything, but I had never cared much about religion as I understood it; I did sometimes wonder what the secret was, and feel I should like to understand, but I never got beyond that, and it always seemed a gloomy kind of thing connected with death and troubles. I liked Hugh to go to church with me and he nearly always did. I thought it was the proper thing, a wholesome little restraint and I suppose there was an idea that it was something one should keep in touch with in case—well, in case one ever wanted it.

* * *

"After that one impetuous speech of mine and the conversation that had followed it, we had not talked together of the matter, but the knowledge was gradually burning into me that Hugh was going to the war. I knew I could not hold him back if he really made up his mind, and I felt he was doing so. Perhaps, too, I was beginning to realize something of the bitterness that was preparing for us if I were successful in keeping him back. The walls of a prison-house seemed to be closing in on me. . . . I do not know quite how long it went on this way. . . . Hugh was withdrawn from me; he would simply come in to dinner and go off at once, and would not come in until after I had retired for the night. It was a most complete, awful separation. . . .

"I grew simply desperate. . . . Then one afternoon while I was out I happened to pass a little church; I had never been in it, but I saw it was open and I went in; it was a sort of shelter from the bright sunshine that

had been tormenting me, and the cool dimness was very grateful. At first, after the glare outside, I could not distinguish much; then I saw a little thread of light—it came from a Crucifix at the far end—a ray of sunlight touched it and it gleamed white and bright from the dark surroundings. I cannot put into words the feeling that took possession of me—a strange knowledge that the crisis of the struggle for me had come, that this little empty church was going to be my battleground, yet a curious sense of rest and almost peace was there too. The light streaming from the Crucifix seemed to reveal a Presence which filled the church, and then there was a Voice, so gentle yet so compelling—"I need Hugh; I have work for him to do, and he wants to come; but he cannot come unless you will give him to Me. Will you not give him?" My heart cried out, 'Oh! not Hugh; take my life—anything—but not Hugh!' and then the Voice was saying that no one but Hugh would do: that my share was to give my son.

"I cannot describe the struggle: it seemed as if two powers were struggling for me: then I saw the great war, men fighting, shells bursting, wounded men falling, fresh eager men coming to take their places; two irreconcilable forces at war, powers of darkness, hosts of light; it was all raging round me; I was sharing in it, part of it, borne along, as it were, hardly consenting, but not resisting. . . . Then at last came a strange feeling of peace, and I knew that my share in this battle was over, that my decision was made; I was going to give Hugh to the Lord's cause, for I knew now it was not just 'the war,' it was the cause of the Lord, and my son must take his place and do his part to make the Right prevail. . . .

* * *

"It was growing dusk when I found myself on the way home; there was a message from Hugh that he was detained until later in the evening, and I had gone to my room for the night before I heard his step in the

hall and then his tap at my door. I knew, before I saw his face, before he said anything, what he had come to tell me. 'Mother,' he began, and then he drew me into his arms. It was the old cheery, loving boy who for a time had seemed to have gone, but now my own eyes had been opened, and I could understand what he was telling me in a way that would have been impossible twelve hours before. He told me about the hopes with which he had left school; the gradual loss of purpose and with it the loss of hopefulness and ambition; the longing for something that was really worth while, and yet the feeling that every month as it passed put him further away from the possibility I knew, though he did not say why this was. Then, when the war came, he knew that this was his call, but there was the struggle, because—though of course he did not say anything of this—I was holding him back; but gradually there came the conviction that the call was from an Authority higher even than king or country or Empire, and that he must obey.

"I hadn't been thinking much about things,' he said, 'I had been trying not to; but I knew that I wasn't doing right, and lately things have been coming back to me, things they taught us at school, especially when I was confirmed. . . . I haven't kept my promise to Christ, I haven't been His soldier, but I must be if He will take me. I can't go into this war without being one, it's too sacred. I must re-enlist.'

"We talked in this way far into the night. I seemed really to know my son for the first time; the strange wall of reserve was broken down, and he poured out so much that I had never known or even guessed at. And then . . . he went into camp almost at once, and I was able to watch him being transformed into the old Hugh, full of zest and brightness, learning and working and *living* every minute of the time, and with a new sense of purpose which he had never had be-

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fore. 'He has got something really worth while to do,' as one of our friends said; 'he is giving himself to it without reserve, and it is calling out his powers and powers that no one knew he had'; and with it he kept growing brighter, happier, dearer and more loveable.


"I mustn't go into all the details, but before he left we went together to the Holy Communion at the little church I told you about. He has been at the front for some little time, unscathed so far . . . one cannot tell; it just has to be one hour at a time, for me as for everyone . . . but I know

now that nothing really matters except to be a true and faithful soldier of Christ, and I humbly believe my boy is trying to be that. So—I wonder if you can understand—in spite of the suspense and anguish of heart, there is a happiness I never knew before about him. He has given himself, I have given him, and in life or in death, I know he is in the Hand of God."

* * *

I am not sure whether I have told it all just as she told it to me, though I have tried to; at any rate Hugh's mother is transformed too. The call under the constraint of which he volunteered for active service in the King's army, was given to her also, and she has become one of those on guard at home—brave, helpful, doing continual little ministries of kindness, trying to learn God's will. Men are finding their souls in the trenches, and are being found of God there, and does not this soul's awakening come also to the women who love them and who have given them to the cause of Righteousness? May it not be that this Divine renewal of the individual shall be one of the ways in which God is working His purpose out and is leading the nations to walk before Him in newness of life.


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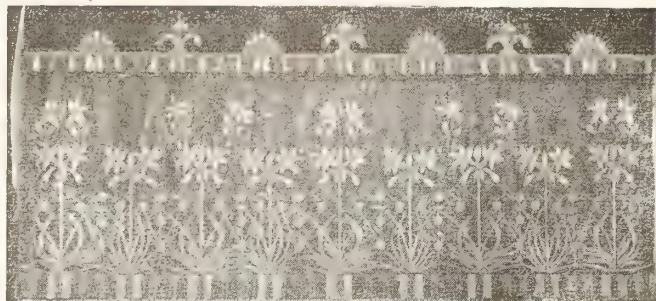


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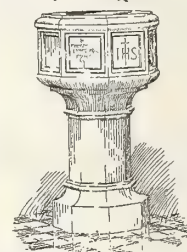


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Church Life.

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The Week

THE controversy as to the advisability of the use of certain titles of dignity in the Church has been revived. In two of our sister

Churches, the Protestant Episcopal

Church of the United States, and the Episcopal Church

of Scotland, the title of Archbishop is not used. In the case of each of these there were peculiar reasons for adopting other designations. From the very earliest times in the history of the Church there have been Arch-

bishops, and we see no reason why the title having been adopted to designate the Metropolitan of an ecclesiastical Province in Canada, it should now be discontinued. We deprecate the conferring or continuance of titles which are meaningless or purely honorary and without any historical significance, but an Arch-

bishop in Canada has well understood duties and powers, and as some title is necessary to designate his official position, why not "Arch-

bis'op?" Not many years ago the office of Archdeacon was a favourite subject of ridicule, but just as soon as it was understood that definite and important duties attached to the office, the criticism ceased. We cannot understand why there should be anything more objectionable in the use of the title "Archbishop" than in that of "Metropolitan," which is a

fine, round-sounding word, or "Primus," which has a suggestion of prunes and prisms and a certain Scotch flavour about it, or "Presiding Bishop," which is liable to confusion with an officer of a very different religious body. "Archbishop" is good enough for us.

THE recurrence of the 12th of July and the knowledge that the Canadian Orange lodges have sent something like 20,000 of their

members to the front during the present war, bring us to reflect upon

the attitude of the Church and of Churchmen towards the Orange Order. The Orange Society is so numerous a body, its lodge meetings, its benevolent work, its attitude upon certain great public questions, are so much a part of our national life that we cannot afford to ignore them.

Moreover, the Order numbers among its members thousands of zealous and loyal Churchmen,—and active and useful citizens. With the principles of the Order few can have any quarrel. There may have been occasions

when, as is inevitable in the case of a great democratic organization of this kind, designing and unscrupulous men have succeeded in making use of the order for the advancement of personal ambition, or for the ag-

grandizement of one or other of the political parties, but on the other hand, the Orange Society has more than once rendered very signal service by its condemnation of those who have shown a disposition to sacrifice important principles for party gain. Sometimes we hear ex-

pressions of regret, at the existence of "Orangeism" as causing a cleavage among our citizens and at unwise and uncharitable utterances by some hot headed brother, but there is no use crying "Peace, Peace!"

where there can be no peace,—and as long as it stands single-mindedly for freedom of thought, freedom of speech, freedom of worship and free-

dom of the press, as long as it is denouncing and resisting interference with social and domestic relations which were ordained of God from the beginning, and which owe their inherent sacredness to that origin, the Orange Order will receive the

sympathy and encouragement of

many who desire the preservation of civil and religious liberty.

THE examination of candidates for various grades of certificates of qualification as public school teachers are now taking place in To-

ronto. Moving about among the men and women, who are writing, we have been struck by the marked indications of increased earnestness in their profession, and by the kindly good fellowship displayed. It is doubtful if there could be gathered together from the fol-

lowers of any other calling a more capable and generally attractive set of people. We are proud of our teachers and wish them every success in their work,—and God's blessing upon it. They have our sympathy in being forced to take these examinations at this time of the year. It does much to reduce the

benefits of their long vacation.

ON the 15th of June a memorial service for the Australian troops who have laid down their lives for the Empire, was held in St. Paul's Cathedral, the preacher being the Archbishop of Canterbury. The influence of these

services is incalculable. They are not only bringing out the unity of the Empire, but they are putting the sacrifices that are being made for it, in their proper place, and exalting and dignifying them. They are strengthening the ties which bind the scattered peoples of Britain's over-

seas dominions to the motherland and to one another. They are making for that true union of heart which is the Empire's real strength.

WE have very great pleasure in calling the attention of our readers to a new departure in educational work, undertaken by the Ontario Department of Agriculture. From the 26th July to the 7th August there

will be held at the Agricultural College, Guelph, a school for Rural Leadership. No registration or tuition fee will be charged. Registered

attendants will be accommodated in the College for the very modest sum of \$5 per week, which includes board. Reduced railway rates are to be provided. The programme is exceedingly attractive and varied. All those desiring to attend the school may obtain necessary information by application to G. C. Creelman, President, Ontario Agricultural College, Guelph.

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mous terms and the test of our religion

is whether it expresses itself in active love and service for others. The noble example of our brave men who have made the supreme self-

sacrifice in giving up their lives for the honour of their country, is one that should spur us all to render the best service of which we are capable for someone or something. There is no lack of opportunity. The services required are so many and varied that even very limited capa-

bilities are of use. It is not a time for allowing ourselves to indulge in a sentimental and somewhat querulous grief, and, even when our hearts are aching, when we are almost overwhelmed with a sense of personal loss and anxiety, there is no better anodyne than service rendered for others, in the name of Him who healeth the broken-hearted and bindeth up their wounds. If only for the sake of our common humanity get busy. Do something.

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of

cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

H. A. C., San Francisco..... \$5.00
F. L., Beamsville, Ont..... 2.00
Ruth, Beamsville, Ont..... .05
A Western Friend..... 1.00
Grace Church, Greenway, Ont... 9.75
E., Toronto 1.00

Total for week.....\$ 18.80
Previously acknowledged..... 211.08

Total.....\$229.88

We shall be pleased to acknowledge and forward other amounts as they come in.

Life For Ever and Ever

Sermon preached by the Right Hon. and Right Rev. Arthur F. Winnington-Ingram, D.D., Lord Bishop of London, at the Canadian Memorial Service, St. Paul's Cathedral, May 10th, 1915

He asked life of Thee and Thou gavest him a long life: even for ever and ever.—Psalm xxi., 4.

IN honouring Canada to-night, let none think that we are leaving out of sight the magnificent conduct of our Australian and New Zealand comrades, whose heroic conduct at the Dardanelles has thrilled the whole world, or the Indian troops who have been fighting so bravely and devotedly through the dark, long, and to them uncongenial winter, or the loyal African troops gallantly upholding the Empire far away. The mother-heart of the Empire which beats in this Cathedral feels pride and sorrow with all her children; on another night we may well commemorate here the gallant deeds of others.

But without any idea of disregard for others, to-night is the Canada night, and we commemorate a feat of arms performed by Canadians which will live in history for ever.

It was a terrible moment when our gallant French allies, naturally not expecting a species of human devilry in warfare the like of which has not been seen for thousands of years, were overpowered by the fumes of noxious gases, which Germany among other nations had pronounced illegitimate in warfare.

We have learnt by bitter experience, and the whole civilized world learns it at last, from a further diabolical act in the sinking of the *Lusitania*, which will stain the name of Germany while time shall last, that no laws, human or divine, at present bind her, and no promise, however sacred, is considered at present to be anything but empty words.

The two children clasped in one another's arms found dead in one of the boats of the *Lusitania*, and the hundreds of gallant soldiers gasping for breath as they die in agony from poisonous gases—alike cry to Heaven for punishment on the nation which, with all its boasted culture, should now be looked upon by the whole civilized world as, for the time, "the enemy of the human race!"

It was then, at this awful moment in what has all through been a very tremendous "Day of God," when the French had been overpowered by the poisonous gas, that the manhood of Canada was tested and came out as pure and unadulterated gold.

Their line, as was so clearly shown in an eloquent description by the Canadian Record Officer, was left hanging in the air. Guy Drummond—a name known from end to end of Canada—tried to rally, with his excellent knowledge of French, the retreating Zouaves, and then, as he and his major debated what was to be done, was mortally wounded, and was the first of that band of heroes to fall.

It became necessary for Brigadier-General Turner, commanding the 3rd Brigade, to throw back his left flank southward to protect his rear. In the course of the confusion which followed upon the readjustments of position, the enemy, who had advanced rapidly after his initial successes, took four British 4.7 guns in a small wood to the west of the village of St. Julien, two miles in the rear of the original French trenches.

The story of the second battle of Ypres is the story of how the Canadian Division, enormously outnumbered—for they had in front of them at least four divisions, supported by immensely heavy artillery—with a gap still existing, though reduced, in their lines, and with dispositions made hurriedly under the stimulus of critical danger, fought through the day and through the night, and then through another day and night:

fought under their officers until many of those perished gloriously, and then fought from the impulsion of sheer valour because they came from fighting stock.

The enemy, of course, was aware—whether fully or not may perhaps be doubted—of the advantage this breach in the line had given him, and immediately began to push a formidable series of attacks upon the whole of the newly-formed Canadian salient. If it is possible to distinguish when the attack was everywhere so fierce, it developed with particular intensity at this moment upon the apex of the newly-formed line, running in the direction of St. Julien.

It has already been stated that four British guns were taken in a wood comparatively early in the evening of April 22nd. In the course of that night, and under the heaviest machine-gun fire, this wood was assaulted by the Canadian Scottish, 16th Battalion of the 3rd Bri-



The Bishop of London

gade, and the 10th Battalion of the 2nd Brigade, which was intercepted for this purpose on its way to a reserve trench. The battalions were respectively commanded by Lieutenant-Colonel Leckie and Lieutenant-Colonel Boyle, and after a most fierce struggle in the light of a misty moon, they took the position at the point of the bayonet. At midnight the 2nd Battalion, under Colonel Watson, and the Toronto Regiment Queen's Own, 3rd Battalion, under Lieutenant-Colonel Rennie, both of the 1st Brigade, brought up much-needed reinforcement, and though not actually engaged in the assault were in reserve.

All through the following days and nights these battalions shared the fortunes and misfortunes of the 3rd Brigade. An officer who took part in the attack describes how the men about him fell under the fire of the machine guns, which, in his phrase, played upon them "like a watering-pot." He added quite simply, "I wrote my own life off." But the line never wavered. When one man fell another took his place, and with a final shout the survivors of the two battalions flung themselves into the wood. The German garrison was completely demoralized, and the impetuous advance of the Canadians did not cease until they reached the far side of the wood and entrenched themselves there in

the position so dearly gained. They had, however, the disappointment of finding that the guns had been blown up by the enemy, and later on in the same night a most formidable concentration of artillery fire, sweeping the wood as a tropical storm sweeps the leaves from a forest, made it impossible for them to hold the position for which they had sacrificed so much.

The fighting continued without intermission all through the night, and, to those who observed the indications that the attack was being pushed with ever-growing strength, it hardly seemed possible that the Canadians fighting in positions so difficult to defend, and so little the subject of deliberate choice, could maintain their resistance for any long period. At 6 a.m. on Friday it became apparent that the left was becoming more and more involved, and a powerful German attempt to outflank it developed rapidly. The consequences, if it had been broken or outflanked, need not be insisted upon. They were not merely local.

It was therefore decided, formidable as the attempt undoubtedly was, to try and give relief by a counter-attack upon the first line of German trenches, now far, far advanced from those originally occupied by the French. This was carried out by the Ontario 1st and 4th Battalions of the 1st Brigade, under Brigadier-General Mercer, acting in combination with a British brigade.

It is safe to say that the youngest private in the rank, as he set his teeth for the advance, knew the task in front of him, and the youngest subaltern knew all that rested upon its success. It did not seem that any human being could live in the shower of shot and shell which began to play upon the advancing troops. They suffered terrible casualties. For a short time every other man seemed to fall, but the attack was pressed ever closer and closer.

The 4th Canadian Battalion at one moment came under a particularly withering fire. For a moment—not more—it wavered. Its most gallant commanding officer, Lieutenant-Colonel Birchall, carrying, after an old fashion, a light cane, coolly and cheerfully rallied his men, and, at the very moment when his example had infected them, fell dead at the head of his battalion. With a hoarse cry of anger they sprang forward (for, indeed, they loved him) as if to avenge his death. The astonishing attack which followed, pushed home in the face of direct frontal fire made in broad daylight, by battalions whose names should live for ever in the memories of soldiers, was carried to the first line of German trenches. After a hand-to-hand struggle the last German who resisted was bayoneted, and the trench was won.

And so the great contest went on for five days and five nights, Friday, Saturday, Sunday, Monday, Tuesday, and by Wednesday morning, Canada, with exactly half her troops killed or wounded, still stood undaunted, facing the foe.

Well may the Record Officer close his description with these words:

"The graveyard of Canada in Flanders is large. It is very large. Those who lie there have left their mortal remains on alien soil. To Canada they have bequeathed their memories and their glory."

"On Fame's eternal camping ground
Their silent tents are spread,
And Glory guards with solemn round
The bivouac of the dead."

And well may this great congregation assemble to-night to pay its last tribute to the honoured dead.

"Mother, with unbowed head,
Hear Thou across the sea
The Farewell of the dead,
The Dead who died for thee.
Greet them again with tender words and grave,
For, saving thee, themselves they could not save."

And what are we to say about these glorious young lives flung down so readily for King and country, for the freedom of the freest thing in the world, the Dominion of Canada—nay, for the freedom of the world, for international honour, and for Christian principles as governing the future conduct of the world, instead of the pagan gospel that Might is Right? As I said to the Diocesan Conference last week, you had only to look at these 10,000 free fresh faces whom I addressed in a certain country town in France—with all their officers around me, a third of whom are now dead—to see the madness and folly of talking about ours being a Robber Empire.

Who could tame these children of the prairie? They had drunk in freedom with their mother's milk, they were children of the free and would have been fathers of the free, and gladly they flung down their lives rather than that the Juggernaut car of German despotism should crush under foot the freedom which they loved better than life.

"Here fell 6,000 very gallant gentlemen" must be written one day in letters of gold over certain woods and salients in Flanders: here Goliath met David; here the would-be overweening blustering bully of the world met Canada.

II.

But did God fail these young men? That is the really crucial question: it is the unexpressed fear of this which takes away the joy of sacrifice, and bows still deeper the mourner's head.

"Toll the bell for Percy Birchall. If I ring it at all, it will be a peal," wrote his nearest relative. But to be able to say this you must be certain in your mind of three things:

(1) That honour is more precious than life.

(2) That "one crowded hour of glorious life is worth an age without a name."

(3) That, so far from God disappointing the young soldier when he dies, He more than satisfies him. In other words, we must be able to look up to God and say:

"He asked life of Thee, and Thou gavest him a long life, even for ever and ever."

The first two points are certainly more easily grasped by the young than by the old.

It was said the other day that the young grasp by a kind of instinct the idea that life is not merely a question of living over so many years; they understand that it is possible in a short time to fulfil a long time.

As Rupert Brooke, who has himself given his life for his country, said so truly:

"These laid the world away; poured out the red

Sweet wine of youth; gave up the years to be

Of work and joy, and that unhopèd serene

That men call age; and those who would have been,

Their sons, they gave—their immortality."

And in his sonnet on "The Dead" he says:

"These hearts were woven of human joys and cares,

Washed marvellously with sorrow, swift to mirth.

The years had given them kindness. Dawn was theirs,

And sunset, and the colours of the earth.

"These had seen movement, and heard music; known

Slumber and waking; loved; gone proudly friendied;

Felt the quick stir of wonder; sat alone; Touched flowers and furs, and cheeks.

All this is ended.

"There are waters blown by changing winds to laughter

(Continued on page 325)

THE CLERGYMAN'S SUMMER HOLIDAY

DURING the past year the demands upon the time and energies of our clergy, especially in the larger centres of population, have been unusually heavy. They have been called upon, not only to administer consolation to those who are the more direct sufferers by the war, in their tribulation and anxiety, and to respond to the demands for ghostly counsel and aid on the part of those whose consciences have been awakened by their own personal sorrow or by the national trial, but there has also been laid upon them a tremendous responsibility, in the obligation to do all that they can to bring the members of the Church to a fuller and deeper realization of the need for real repentance, a readjustment of their attitude towards God and spiritual things. It is hard for a layman to realize all that the wartime has meant to the faithful minister of God's word, but there must be many a comforted and restored child of God, who at this time is remembering with loving gratitude, the man who in the hour of need gave freely of all that was best in him that he might be the means of bringing that human help and sympathy, so craved by our human weakness, to the mentally and spiritually distressed, and leading one who has strayed far from the Father's House back to pardon and to peace. The clergy are human; they have their own private sorrows and, more shame to the laity, sometimes privations to endure. They have the same faults of disposition to overcome as laymen, and they have to meet and battle with temptations which are none the less dangerous because more subtle than those of laymen, and we expect them to be, as they are for the most part, the constant, patient, and loving pastors of the Church, ready to answer every call made upon them. The laity at this time have special duties laid upon them towards the clergy. They need all the help that can be given them by our prayers, they need all the consideration that can be shown in relieving them of the trivial pin-pricking worries and annoyances of parish life and they need the rest and refreshment which every layman, who can do so, takes as a matter of course at this season of the year. The laymen of every parish should make it their special charge to see that their clergy are placed in a position to take a proper vacation. Many a country parson would be very glad to exchange his ordinary work for that of a city or town parish during the summer months, and it is then only a question of supplying his own church from Sunday to Sunday from the city clergy or the divinity colleges. Having relieved the city rector of any anxiety as to the maintenance of the regular services during his absence, the next thing is to see that he has the means at his disposal of taking his rest in the manner best suited to his needs. It may be that this can be accomplished by extending private hospitality to him at some summer residence, but in most cases it will be found better to simply provide him with the wherewithal and let him choose his own way of enjoying the change.

Here is a great practical opportunity for helping in God's work. This is the hour of the Church's great opportunity, and the men who are leaders and guides in spiritual matters deserve and should have at our hands everything that may help them to do their work efficiently and well. It is not too much to say that where a clergyman has failed, his failure is almost certainly traceably quite as much to neglect of their duty on the part of the laity as to any defects of his own. Anyone who knows what it is to be engaged in mental labour, sustained and unchanging week in and week out, without variety or repose, knows that there is only one method of recuperation, and that is by a complete change of scene and occupation. Men are often very inconsiderately critical of the clergy. Let the laity see to it that in this matter at least they are free from blame.

Life For Ever and Ever

(Continued from page 324)

And lit by the rich skies, all day.
And after,
Frost, with a gesture, stays the waves
that dance
And wandering loveliness. He leaves
a white
Unbroken glory, a gathered radiance,
A width, a shining peace, under the
night."
Or, as Shakespeare says, in words
which still fire the blood of every young
man to-day—
"This story shall the good man teach
his son
And Crispin Crispian shall ne'er go by,
From this day to the ending of the
world,
But we in it shall be remembered;
We few, we happy few, we band of
brothers;
For he to-day that sheds his blood with
me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition;
And gentlemen of England now abed
Shall think themselves accurs'd they
were not here,
And hold their manhoods cheap whiles
That fought with us upon St. Crispin's
Day."

But it is on the third point that faith
grows so weak.

We have made to ourselves such unreal pictures of the life after death that no man desires it. It is a pale, ghost-like, unreal existence with no life in it, no fire, and no interest, and the heart grows cold to think that when, as Stevenson says, "the happy starved, flood-blooded spirit of the young shoots into the spiritual world," it encounters this shadowy, dead-alive, depressing existence, which is the popular idea of the life after death.

But have we fully grasped what the poet means when he says,
"It is not well that men should learn
too soon
The lovely secrets kept for them that
die."

Have we not faith enough to argue from the beauty and the interest and the variety of the life God has provided for us here, to the still greater beauty and interest and variety of life which He must have provided for us there?

Do we really suppose that God had come to the end of His creative skill when He made this world, and had no imagination left for the next?

Do we really think that a God, I will not say of boundless love but even of moral rectitude, could create a mother's or a wife's love and then disappoint it?

"In my Father's House there are many mansions—if it were not so, I would have told you," said our Lord using this very argument that God's moral character demands a spacious and beautiful life after death.

And do we really suppose that Love can die?

"They sin who tell us Love can die,
With life all other passions fly,
All others are but vanity.
In Heaven ambition cannot dwell
Or avarice in the vaults of hell;
Of earth these passions of the earth,
They perish where they have their birth,
But Love is indestructible.
Its holy flame for ever burneth,
From Heaven it came; to Heaven re-
turneth.

Full oft on earth a troubled guest,
At times deceived, at times oppressed,
In Heaven it finds its perfect rest.
It seweth here in toil and care.
But the harvest-time of Love is there."

I come round then to my question—
Has God failed the trust of these young
men?

They did not want to die; they loved life; they looked forward to a happy life here; they were planning out a useful and interesting future; they were not all soldiers in the ordinary sense, though they died a soldier's death; they asked life, "and they will have it." He has given them a long life, even for ever and ever.

In that long life, you who are the mourners to-day will have a share; they are yours to-day, and you are theirs; the bond is unbroken; the family circle is still complete. Were you seven before? You are seven still. Unseen hands uphold you; unseen spirits speak to yours; close by, though hidden by a veil, the real, lasting activities of the other world proceed apace. Death has been for them a great promotion, and they long for you to share their honours. "A little while and ye shall not see me, and again a little while and ye shall see me!" they repeat as their Master did before them. "Behold and see; it is I myself" will be their greeting to you when you do see them; they will not be perfect in their life until that time comes, for you are part of their life still, and they are incomplete without you; but when it does come, just as one of your own Canadian rivers passes over some great fall, and then dashes on into renewal and glorious strength, so will the glorious life which shone forth in the sunlight in Flanders, and seemed for the moment to fall, rush forward with more than its old grace and force, and each of your dear ones will be the first to acknowledge, in those old familiar words, the faithfulness of God. "I asked life of Him, and He has given me a long life, even for ever and ever." And so we do well to have our memorial service to-night—and we mean by it at least three things:

(1) We remember these heroic sons and brothers of ours before God. They are still alive, and because they are still alive, we pray for them, as we prayed for them when we saw their dear faces.

We pray with reticence, with humility, as for those who have passed into a fuller, larger life than ours; but we know that we may, without presumption, send them forth with the most ancient and loving Christian prayer: "Grant them eternal rest and may everlasting light shine upon them."

(2) We remember them at home.

Never while the British Empire shall last shall we forget these glorious sons and brothers who have given their lives so bravely for the Flag which binds us all together, and no care is too loving or too great to be taken of the wounded many of whom are with us in this church to-night.

(3) And lastly, we remember the land from which they have come.

Canada will be bound to us henceforth by a more sacred tie than ever; it was dear to all of us before; it will be ten times dearer now, for "greater love hath no man than this, that a man lay down his life for his friends."

"To keep the house unharmed
Their fathers built so fair,
Deeming endurance armed
Better than brute despair,

They found the secret of the word that
saith,
'Service is sweet, for all true life is
death.'

So greet thou well thy dead
Across the homeless sea,
And be thou comforted
Because they died for thee.

Far off they served, but now their deed
is done,
For evermore their life and thine are
one."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

SUNDAY SCHOOL COMMISSION

To the Editor CHURCH LIFE:

Dear Sir,—The Sunday School Commission has issued a series of questions asking whether the publications of the Sunday School Institute or the Church Record meet the requirements of our Sunday Schools. It seems to me strange questions to ask, for the Canadian publishers have loyally at their own expense followed the Scheme of Lessons put forth by the Commission. Long before the Sunday School Commission was in existence the needs of the Church Sunday Schools were, partially at least, met by the Canadian publishers, and now it costs the Commission nothing to have its wants supplied by the Sunday School Institute Publications and the Church Record.

It would be far more to the point if the Commission asked the following questions:—

1st.—Does the Sunday School Commission Scheme of lessons meet the needs of your school?

2nd.—Does your school use the Primary and Beginners' Course, and are you satisfied with it?

3rd.—Do you want more Church teaching?

The fault is not in the Sunday School helps provided by private enterprise, but in the schemes put out at the Church's expense.

"RECTOR."

CHAPLAINS FOR THE FRONT

To the Editor CHURCH LIFE:

The paragraph on the above subject in your issue of the 24th June is of special interest at the present time, and I should be glad of a little space to present a few aspects of a matter which is of vital importance to the Church.

The present haphazard manner in which chaplains are appointed is not, in the writer's opinion, fair to the Church of England in Canada. As matters are now, it appears that chaplains are virtually appointed direct by commanding officers of overseas service battalions, and not through the Bishop of the diocese, and without any consideration being given to the particular needs and conditions of the parish from which the applicant for a chaplaincy comes. It appears, further, that any parish, however poor, may be suddenly deprived of its priest at very short notice. In view of this, and of the recent practice in a certain diocese of frequently marching a battalion with a Church of England chaplain to a non-conformist place of worship, and an American one at that, I would respectfully suggest that the clergy accept commissions as chaplains, and episcopal approval be given only under the following conditions:—

(1) Appointments to chaplaincies to be made through the Bishop of the diocese, who will have a list of suitable clergy, and notify their respective parishes in advance as and when they will be required.

(2) No clergyman of the Church of England to accept a chaplaincy without a guarantee that the battalion to which he is attached will not be marched, as a battalion, to a non-conformist place of worship without his consent, which consent may be given only when necessity in the field should dictate.

(3) No priest to be taken from any self-supporting parish having a revenue

of less than \$3,000 per annum, or which has been self-supporting for less than one year.

The above are simply reasonable requirements, and further stipulations might be added. The Church of England clergy, it seems to me, in their enthusiasm to serve the Empire are running the risk of making themselves too cheap at the present time. If a commanding officer wishes his battalion to attend a non-conformist place of worship a non-conformist minister should be appointed chaplain. Anglican priests can ill be spared from Canada just now. It is, of course, quite right that there should be a large number of clergy ap-

plying for chaplaincies, provided that it amounts to a self-sacrifice on the part of the applicant. In the lamentable absence of compulsory service at present I quite realize that there should be an almost unlimited voluntary effort on the part of every class in the community, parishes and wardens included, but there can be too much of a good thing.

CHURCHWARDEN.

WOMEN AND VESTRIES

We feel that no good is likely to come from the carrying on of a correspondence on the subject of women and vestries, where a lack of definite knowledge on the part of those writing leads them to make assertions not justified by the facts. Correspondence on this subject is therefore closed for the present.—THE EDITOR CHURCH LIFE.

The Church in the West

LAST week I had the pleasure of visiting St. Paul's Church, about five miles from Winnipeg, on the banks of the Red River. At this point the Church's work was begun ninety-one years ago by Rev. D. T. Jones, four years after the first mission was undertaken at St. John's. Mr. Jones, who came to the country in 1823 to relieve the Rev. John West on his return to England was joined in 1826 by Rev. Wm. Cochrane.

While the work at St. Paul's was apparently begun by Mr. Jones, its success was largely due to Mr., afterwards Archdeacon, Cochrane. Of him Mr. Schofield, the historian of Manitoba, says:—"He was a man of decided opinions and tireless energy—the typical pioneer missionary who could turn his hand to any kind of work. For forty years he laboured up and down the country, the real founder of the Church of England in Manitoba."

Archbishop Machray wrote of him as "a man eminently fitted for his work. It has been said of him that he was at once minister, clerk, schoolmaster, arbitrator, peace-maker and agricultural director. To him is due the first really aggressive work for the Indians."

Bishop Anderson in his first charge to his clergy said:—"For the amount of social comfort which we now enjoy, and the rich abundance of produce around us, we are not a little indebted to the labours of the clergy, and not least to one still among us, whose name (Rev. W. Cochrane) is connected with every church, and whose exertions are closely linked with almost every domestic improvement in the settlement." Again in his second charge the Bishop said:—"To the one archdeaconry (Assiniboia) I have appointed and admitted in your presence the senior clergyman among us as a small token of approval of the labours of more than a quarter of a century in this settlement, which in no little measure he has contributed to found. The honour has been well earned for all that we now witness and for which we thank God and take courage, is mainly, under God, the result of his years of toil when there was little comparatively to cheer and animate."

But while the devotion and energy of Archdeacon Cochrane and his associates were undoubted, their views of Church order and work were not such, in the opinion of Archbishop Machray, as to build up permanently the Church of England in Canada.

When these good men had been in sole occupation of the field for about thirty years, the Presbyterians of Kildonan obtained a resident minister of their own. The immediate result was the withdrawal of several hundred excellent settlers from the services they had attended. It might have been sup-

posed, to quote once more from a charge of Bishop Anderson, that they would have held to the Church of their children's baptism—the Church in which their families had been trained and educated.

But apparently they had been given no reasons stronger than those suggested by the Bishop why they should remain. Looking back at the past from modern experience, says Archbishop Machray, there can be little doubt that the action of the estimable missionaries who succeeded Mr. West almost ensured this result. If they had kept to the order of their Church and from the first had followed the course of Mr. West in bringing out the help of the people the issue would probably have been different. The medley of service in those days when a selection from the prayers from the English Prayer Book was followed by what was practically a full service, as conducted by Presbyterians, could never win the Presbyterians to the Liturgy of the Church of England, so attractive when worthily and faithfully expressed.

It is sad to think of those who for thirty years had found their spiritual home in the Church of England and who in the case of the younger generation had known no other, thus leaving the church of their adoption and baptism. Yet it should be remembered that in all probability the larger number of those to whom the first missionaries ministered were Presbyterians by inheritance and conviction and that consequently they had a difficult situation to deal with.

The day of my visit was the twelfth anniversary of the appointment of the present rector, Rev. H. W. Baldock, B.D., who takes a deep interest in the early days of his historic parish. His own name appears twice in the service register as a lay reader during his student days. From the same register it appears that the parish was under the direct pastoral care of Bishops Anderson and Machray. The present Archbishop was also a frequent visitor before his consecration; so also was Archdeacon McLean, afterwards the first Bishop of Saskatchewan.

There are two interesting entries in the Baptismal Register. The one is the record of a baptism performed by a catechist and leaves one asking whether this is a breach of discipline or the result of some pressing emergency. The other recalls the intimate relations with the Presbyterians in those days. It is the record, extracted from the register of Kildonan Church, of a baptism performed by Rev. John Black, the first Presbyterian minister in Western Canada, a man endeared to all by his many excellent qualities.

The present church, built forty years

ago, forms a link with the past. The unchanging Red River, on whose bank it stands, is still crossed on a cable ferry by parishioners on their way to church. Hard by is the site of an Indian School, removed some ten years ago to Elkhorn, which tells of a race that has practically disappeared. But the work that was begun in faith ninety years ago still goes on and will go on under conditions still more changed in the years to come.

G. H. B.

Book Reviews

Spiritual Fundamentals, A Message for the Twentieth Century—By the Rev. J. LIONEL HOMER, formerly curate of Lythe, Whitby; incumbent of Cargill, Ontario, Canada. London: Elliot Stock.

This work is a series of very clear and plain discourses upon vital points in religion. It will be found useful for Lenten readings and as a handbook for those who are preparing addresses or sermons for missions. The work is valuable, not only for what it says, but for what it suggests. It is just the sort of book for family reading, when it is impossible to attend the ordinary services of the Church.

The Other Side of Death—By the Rev. R. JONES, B.A., assistant curate of Llanrhos, Llandudno.

The object of this book, as stated in the preface, is "to comfort the bereaved and stimulate thought." While we cannot accept all the conclusions of the writer, and while we confess that it appears to us to be rather too argumentative and speculative, it is a valuable contribution to the literature upon the subject of the state of the blessed dead. The writer makes a strong point in his justification of the "desire to know" more upon this subject. There is a remarkably reasonable and forcible passage upon prayers for the departed.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Is it right to have a processional hymn at morning and evening prayer?

Ans.—The Church of England in Canada has frequently, in individual cases, departed from the principles of the Book of Common Prayer, and this is true of processional hymns. There is no doubt that the framers of our present Prayer Book intended the service to begin in the spirit and practice of penitence and a hymn preceding the opening sentences destroys this principle.

Ques.—Can you give me any particulars as to the author of "The Road Mender," and are there any other works by Michael Fairless?—INTERESTED.

Ans.—"Michael Fairless" was Margaret Fairless Barber. She was born on the 7th May, 1869, at Castle Hill, Rastrick, West Riding of Yorkshire; she died on the 24th August, 1901. Any bookseller can procure for you "Michael Fairless, Her Life and Writings," by W. Scott Palmer and A. M. Haggard, published by Duckworth & Co., London, W.C. Her life was as beautiful as her writings. The only other works we are acquainted with are "The Gathering of Brother Hilarius" and "The Grey Brethren." The latter is a collection of short pieces. These are also published by Duckworth & Co.

Personal Mention

MRS. JOHN HILLYARD CAMERON, whose maiden name was Ellen M. De Bernier Mallett, died at her home, 17 Willcocks street, Toronto, on St. John the Baptist's Day, in her eighty-seventh year. She was the widow of a former Chancellor of the Diocese of Toronto and of Trinity College, who was a trusted officer of the old Church Society, a brilliant lawyer, and an able parliamentarian. Possessing a delightful personality, Mrs. Cameron leaves a wide circle to mourn her departure, chief among them being Mrs. Arthur Spragge and her daughter.

Two of the younger clergy have been married recently, the Rev. Harold Snartt, of Toronto, and the Rev. Harold A. E. Clarke, B.A., of Madawaska. Mr. Snartt's bride was Miss Netta Terras Gordon, M.A., of Havergal College, and Mr. Clarke's Miss Lillian Louise Warren, daughter of Mr. and Mrs. J. B. Warren, of Brechin, Ont.

The Rev. C. F. Langton Gilbert, L.Th., who has just completed his studies at Lennoxville, has been appointed an assistant master at Hurst Pierpoint College, Sussex, England. He is spending the summer at Camp Temagami.

Miss Agnes E. Johnston, B.A., of Gananoque, who has been awarded a medal by the Faculty of Education of Queen's University, has been appointed to the staff in modern languages in the Kingston Collegiate Institute, with duties to perform as critic of the teachers in training. At graduation from the University of Toronto two years ago Miss Johnston, who had resided throughout the whole of her undergraduate course in St. Hilda's College, was awarded the prize in modern languages by Trinity College.

Mr. J. Bertram Collip, M.A., who, as an undergraduate, was a member of Trinity College, has been appointed lecturer in Biochemistry in the University of Alberta, with full charge of the department. He has a summer appointment at the Government's biological station at St. Andrew's, N.B. His thesis for the Ph. D. is being printed in the transaction of the Royal Canadian Institute.

Mr. F. M. Turner, B.A., who took his degree from the University of Toronto in May, after four years' residence in Trinity College, has been appointed acting secretary of the Bureau of Industrial Research, which is being established by the Royal Canadian Institute of Toronto, under the energetic presidency of Mr. Frank Arnoldi, K.C.

Mr. James Welch, only son of the Vicar of Wakefield, is second lieutenant in the 12th Battalion of the King's Own Yorkshire Light Infantry. He was to have gone into residence at King's College, Cambridge, last autumn, having won a scholarship there after being several years at Rugby.

Mr. Gordon Reid, M.A., of Dundas, has resigned his mastership at St. Mark's School, Southborough, Mass., to enter into partnership in business with his father in Hamilton. After graduating from Trinity in 1905, Mr. Reid was for two or three years a master at Lennoxville, under the headmastership of the present Bishop of Kingston, taking a year of study in Paris and other European cities between leaving Lennoxville and going to St. Mark's.

Mr. Harold Loucks, a son of the Rev. Walter M. Loucks, of All Saints', Winnipeg, has gone to the war.

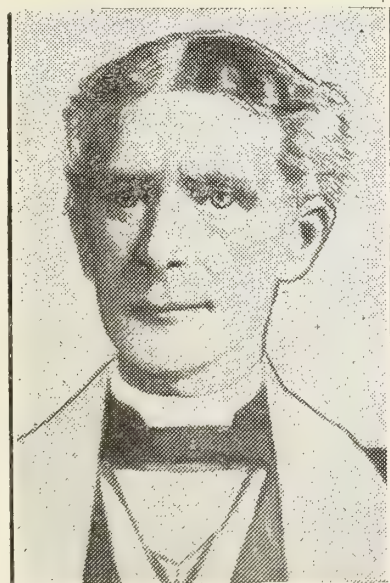
The Rev. Professor Duckworth, who

will be accompanied by Mrs. Duckworth, is to be locum tenens for the Rev. Dr. Mockridge at St. James' Church, Philadelphia, during August. They will probably make Atlantic City their headquarters.

Sir Gilbert Parker, Bart., M.P. for Gravesend, has written a book on the war, which has been most favourably reviewed in the *Westminster Gazette*. He has also published a most interesting address on the neutrality of the United States, which he delivered some weeks ago before the Pilgrims' Club.

From England is announced the death of the Rev. Sir James Stuart, Bart., youngest son of the late Sir James Stuart, Bart., of Quebec, and grandson of the Rev. John Stuart, D.D., first rector of Kingston, Ont. The younger Sir James, who was in his seventy-eighth year at the time of his death, was educated at University College, Oxford, taking his degree in 1860. Ordered deacon in 1861 and priest in 1862, he was successively Vicar of Bolton, Leics., Rector of Norcott, Rutlandshire, Vicar of Hersham, Surrey, and Rector of Portishead, Somersetshire. Since 1903, when he succeeded his brother General Sir Edward Stuart in the baronetcy, he had been living at Burghfield Manor House, near Reading. Being unmarried and having no nephews, Sir James' title goes to another branch of the family. Among his kinsfolk are the Earl of Albemarle, a grandson of Lady MacNab, of Dundurn, Hamilton, who was a daughter of Mr. Sheriff Stuart, of the old Johnstown District; Mrs. Stewart, the wife of Col. Charles Butler Stewart, who live in Scotland, and their grandsons, Bruce, Campbell and Douglas, who live in Montreal; Miss Mary Stuart Jones, of Brockville; Mrs. Bennett, of Kingston, and Mr. Gustavus G. Stuart, K.C., of Quebec, one of the few descendants in the male line, if not the only one, of the old U. E. L. missionary in Kingston, who from 1785 to 1811 did a vast deal for the Church in Upper Canada, of which he has been generally called the father.

Archbishop Thorneloe



AS we were going to press last week the announcement was made that the Right Rev. George Thorneloe, M.A., D.D., D.C.L., Lord Bishop of Algoma, had been elected Metropolitan of the ecclesiastical province of Ontario. The satisfaction given by the announcement was enhanced by the assertion that their Lordships had been unanimous in their choice.

A spiritual man, a true Father in God for almost twenty years to his clergy and people in the too large diocese of

Algoma, an able, profound preacher, a wise counsellor, and one who, in his broad charity, knows when to withhold rebuke, when to bestow encouragement, and when to make allowances, he will give real leadership up to the measure of his strength and of his years. And His Grace has not yet reached three score and ten; indeed, he is younger than his years by reason of the comparatively simple, albeit laborious, life which he has led in Algoma, Muskoka, Nipissing and Thunder Bay.

One who not infrequently hears him preach, and who lamented his declining the election to Ottawa, says: "I love to hear his sermons. They are nearly always based upon the Psalms and they are so full of wisdom and of human experience."

Born an Englishman, the Archbishop is essentially a Canadian. His father holding a cure in Montreal, he was educated at Bishop's College School and University, Lennoxville. His course at the latter is said to have been the most brilliant ever taken there, and his alma mater has delighted to honour him. From her he holds the D.D., *jure dignitatis* and the D.C.L., *honoris causa*, and for her he has been both an examiner in divinity and university preacher. He has had but two cures, Stanstead and St. Peter's, Sherbrooke, and he was a canon of Holy Trinity Cathedral, Quebec. He has been considered for six other bishoprics besides his own—Quebec, New Westminster, Ontario (coadjutor), Nova Scotia, Toronto and Ottawa.

From a sense of duty he has remained in Algoma, with all of its heavy claims pressing upon him. And now comes the chief position in the province, vacated by one whom he resembles closely, both outwardly and inwardly. May strength and spiritual grace be given to him to persevere in the path that he has trodden these many years so courageously, so quietly and so successfully.

MUSKOKA SUMMER CLERICUS

AT the beginning of the holiday season it is well to remind all clergy whose thoughts turn to Muskoka that an organization exists with a practical and social purpose. It is a good thing for the rural clergy to have intercourse with the city clergy, and the Clericus enables us to get in touch. Often additional services can be arranged by the voluntary aid of visiting clergy; celebrations are possible and services in hotels at a distance from any church. The secretary, Rev. R. Haines, of Port Carling, will gladly receive names and addresses of any clergy who will join this society. It is proposed to set apart Wednesday, August 11th, for a meeting to take place at Port Carling, a quiet morning in the church, followed by a lunch. Last summer a similar meeting was held, when a paper was read by Dr. Cayley, who warmly approved of such a movement as a Muskoka Summer Clericus. A large number of Canadian and American priests attended and a committee was appointed as follows:—Rev. Dr. Cayley, Rev. A. J. Oakley (Beaumaris), and Rev. R. Haines (Port Carling).

LAYMEN'S MISSIONARY MOVEMENT

THE Primate has appointed the following a committee in Winnipeg to make preliminary arrangements for the campaign of the L. M. M. in that city, from 7th to 14th November, inclusive:—The Very Rev. Dean Coombes, The Ven. Archdeacon Fortin, Rev. Rural Dean McElheran, Rev. W. Bertal Heeney, Rev. H. Cayley, Rev. G. Horrobin, Messrs. W. Pearson, G. W. Baker, K.C., W. Tupper, K.C., A. Code, J. G. Dagg, E. D. Martin, W. R. Mulock, J. L. Elvin, A. Clarke.

Enthusiastic letters have been received

from many of the rectors of Winnipeg and a very productive campaign is anticipated.

RALPH CONNOR ON CHURCH OF ENGLAND

THE Rev. C. W. Gordon (Ralph Connor), pastor of one of the largest Presbyterian churches of Winnipeg, has been preaching a series of sermons on "The Creeds of Christendom." His first subject was "The Treasures and Inheritance of the Anglican Church." In the course of an eloquent address, as reported by the *Winnipeg Free Press*, Mr. Gordon stated that of all the churches the Church of England was easily the oldest. He said the Church of England had existed from the beginning of the Christian era, and is older than the state and empire, and for nearly 1,800 years has shown a steady growth. He reiterated the historic fact that the Bishops of the Church held their office by the laying on of hands in an unbroken succession from the Apostles, who received their commission from Jesus Christ. The preacher remarked that it was a popular idea that this Church is an outgrowth of the Church of Rome. "This is not so," said Mr. Gordon. "The Church had been for a period under the influence of Rome but had always been composed of men who fought against papal authority." He said all nonconformity sprang from the Church of England, while the finest hymns and most inspiring music in the world came from the members of this communion. The greatest scholarship was seen here; to this Church, said the preacher, we owe the Bible as well as the Prayer Book which was a work worthy of being placed on a par with the Bible. He spoke of the simple faith of the members, and of the beautiful places of worship, the beautiful prayers, the beautiful vestments and service and hymnal, remarking in passing that the Anglicans laid a marvellous emphasis on prayer, and that the non-conformists may well sigh for the atmosphere of a Prayer Book when they hear their extemporaneous prayers jumbled and poorly phrased. In recapitulating he emphasized the beauty and dignity of the service of the Anglican Church, stating that in the non-conforming churches much depends on the minister in the pulpit, but in the Anglican Church the people take a large part, and all in all present the world with the truly beautiful Christ.

HIGH AND LOW

THE CHURCH CATHOLIC IS HIGH AND LOW

HIGH when she says those great ab-solving words,
High when she speaks to bless a man forgiven,
High in her faith, her works, but higher yet,
Ecclesia, this is the gate of Heaven.

Low in her penitence and humble love,
Low in her prayers for pardon she must bend,
Lowly and meek in spirit as was Christ,
The lowly and the contrite sinner's friend.

Then say not, "Tis too High!" Our Holy Church
Must higher, yet towards perfection steer;
Say not, "It is too low!" for lower still
She yet must bend in penitential prayer.

As all alike we use those sacred prayers,
As with one voice we praise Him here below,
So is our Church an undivided whole,
Not two, but one: she being High is Low.
—Selected.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—	
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMAN, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

PORT ARTHUR

Rev. F. C. Sherring, for four years assistant to Rev. Canon Hedley in St. John's parish, has been appointed chaplain to the 37th Battalion, C.E.F., and will leave at once for Niagara Camp. At a farewell social held recently in the parish hall, a presentation was made to Mr. Sherring by the rector in the name of the congregation in the form of an order on an English firm for a silver communion set for use at the front. The presentation was accompanied by an appreciative address.

CALGARY

ST. HILDA'S COLLEGE

The closing exercises of the year at St. Hilda's College, Calgary, took place on June 17th. The report of the Principal, Miss Shibley, B.A., showed an excellent year's work. The school has, of course, been affected during the past year by the unprecedented financial and war conditions; it has, however, managed to maintain its usual high standard of scholarship and had sent a number of pupils up for examination in music and other departments.

In the annual essay contest held by the Colonel Macleod Chapter, I.O.D.E., the pupils were again successful in winning prizes, two firsts going to Marjorie McDowall and Flora Macdonald, a second to Marjorie Ings, while the other two candidates from St. Hilda's were in the first rank.

These prizes were won in competition with pupils from all other schools in the city—public, private and high schools—this being the third year in succession that three out of the six prizes have come to St. Hilda's. One of the essays on "Canada's Responsibility to the Empire in the Present War," written by a pupil of St. Hilda's, was said by the judges to show most unusual merit among 50 other essays.

FREDERICTON

ROTHESAY SCHOOL

The closing exercises of the Rothesay Collegiate School were held recently. In spite of a continued downpour of rain, accompanied with an unseasonable chilly atmosphere, the attendance was large, and the usual spirit of optimism was everywhere in evidence. The rejuvenation of the Old Boys' Association as well as the organization of the Alumnae Association of Kinghurst, indicate the spirit of progress.

In the course of his report the Rev. W. R. Hibbard stated that forty "Old Boys" of the school had gone to the front to fight the Empire's battle. During the last term there had been seventy boys in residence, within five of the capacity of the school, even after its enlargement. All who had presented themselves for matriculation examination had brought great credit to the school. During the year four patrols of scouts had been organized.

Rev. W. J. Wilkinson, for the past six years rector of Springfield, Kings County, has been appointed rector of St. Peter's Church, Springhill, to succeed Rev. Mansel Shewen, who is to become rector of Sussex.

HURON

THORNDALE

Rev. W. H. Dunbar, to the great regret of his parishioners, has tendered his resignation as rector of St. George's Church, to take effect September 30th.

GALT

Rev. Cecil Simpson, of Huron College, at a special vestry meeting last week was engaged as curate of Trinity parish, of which Canon Ridley is rector. Mr. Simpson was recently ordained in St. Paul's Cathedral, London, Ont.

LONDON

On Sunday a memorial service was held at St. Paul's for Lieut.-Colonel Campbell Becher, commanding officer of the Seventh Fusiliers, who fell in action at Festubert on June 15th. An impressive service was conducted by Canon Tucker, who spoke eloquently of the dead officer, who had been a member of the Cathedral for years. The Seventh Regiment attended in a body.

MONTREAL

On June 20th and 21st the Right Rev. J. C. Farthing, Lord Bishop of Montreal, visited the parishes of St. George, Clarenceville and St. Thomas', Noyan, Que., the occasion being the celebration of the one hundredth anniversary of the Church's work in these parishes as well as the anniversary of the first ministrations of the Rev. Micajah Townsend, M.A. Sunday began with a celebration of Holy Communion at 8 o'clock, at which many communicated. At the 10.30 service a handsome brass tablet was unveiled and dedicated. The preacher at this service was the Rev. Rural Dean Robinson, a former rector. The tablet is a memorial to Canon Townsend, given by his children or their

heirs for them. In the afternoon an appropriate service was held at St. Thomas', when the Bishop preached a most inspiring sermon. There was a large congregation. At this service a beautiful glass window, erected by his widow, was unveiled to the memory of Mr. W. Derick. In the evening a Confirmation service was held at St. George's when seven candidates received the "laying on of hands." The church was filled to its utmost capacity. The Rev. J. M. Coffin, brother of the rector, was present and took part in the services, which throughout the day were most helpful and inspiring. The Sunday services were followed by a two days' celebration of a commemorative nature. On Monday dinner was served on the rectory grounds. The congregations were augmented by visitors from St. John's, Alburgh and Rouse's Point. Addresses were given by Bishop Farthing, who kindly remained over for Monday, by Professor Corrie Derick, who dealt with the history of the parishes, Rev. A. H. Moore, M.A., Archdeacon Naylor, M.A., Rural Dean Robinson and Mrs. Morrison, wife of the Bishop of Duluth, who is the youngest daughter of the late Canon Townsend. In her address many reminiscent stories were given which brought to many of the older people a tender thought of the past. Mrs. Morrison's personal recollections of her father were very distinct and interesting. When compared with the present we notice that customs have somewhat changed.

On Tuesday a picnic was given on the rectory grounds for the children, which was much enjoyed. Addresses were again given by Professor Derick and Mrs. Morrison. The latter gave an interesting account of missionary work amongst the Indians in the north-western states. The weather was all that could be desired. The whole celebration proved a joy and inspiration to all permitted to join in it.

NEW WESTMINSTER

BURQUITLAM

At St. Stephen's Church, on Sunday, June 20th, in the presence of a large congregation, the Rev. Canon d'Easum consecrated the new font, which has been presented to the church by two parishioners, and a silver communion service, the gift of the members of the Women's Auxiliary of the parish.

NIAGARA

HAMILTON

ST. ALBAN'S

The Sunday School of St. Alban's mission held their third annual picnic on Saturday, June 19th, at Lakeside Beach, the home of Mr. Fred Virley. Three men kindly lent waggons and teams for the occasion and after a programme of baseball games, racing and bathing was run off, about 80 children of the school sat down to tea.

On Monday, June 21st, Mr. Walter A. Noble and Mr. Hall, both of Hamilton, spoke at a men's missionary banquet held in the church. The tables, which were most tastefully laid out, were presided over by the women of the church. At the evening service of Sunday, June 27th, Mr. Leake, in the course of a stirring sermon, pointed out very clearly the reasons why St. Alban's, although only a mission itself, should contribute largely to both domestic and foreign missions. There was a magnificent response to his appeal, the members pledging themselves to give a total of \$156 a year or three dollars a Sunday to missions. In spite of the war (twenty-two men are prayed for at every service) the mission is in a flourishing condition and everyone connected with the work hopes

in a very short time to see it self supporting.

NOVA SCOTIA

The Dean and Mrs. Llwyd left on Tuesday, July 6th, on a vacation trip to the west.

On the evening of Sunday, June 27th, Rev. A. E. Fraser, chaplain on H.M.S. Leviathan, preached in the Cathedral.

His Grace Archbishop Worrell, on Sunday, June 27th, administered the Apostolic Rite of Confirmation to a large class in Middleton, N.S.

The Alexandra Society of King's College are to hold a lawn fete on Mrs. W. L. Payzant's beautiful lawn. The Alexandra Society, which has branches throughout the diocese, is an organization of Church women banded together to work for our Church University. During Canon Powell's presidency they did fine work—work of which on many public occasions he expressed his deep appreciation.

ONTARIO

MAYNOOTH

On June 17th the Lord Bishop of Kingston paid his annual visit to this mission. The morning of the 17th he motored from Bancroft to Monteaigle Valley, accompanied by the Rev. J. Cantrell, and held a celebration of the Holy Communion. There were ten communicants. In the evening at the Church of the Holy Trinity, Maynooth; two candidates were confirmed and several gifts consecrated, viz., altar cross, vases, credence table, bishop's chair, sanctuary rails, hymn board and font. The bishop's chair, credence and sanctuary rails were made by the people of the mission, and would be a credit to any parish in the Dominion. The morning of the 18th his Lordship drove in to Peevers's Settlement, where he celebrated the Holy Communion, confirmed three candidates, and held a baptism, the lay reader in charge, R. S. Rayson, acting as godfather. The little log church in the settlement was crowded, fifteen people communicating.

The Bishop's addresses were of a most practical, helpful nature and were much appreciated. The only regrettable part of his visit was the roughness of the roads, which, as they had been recently "mended," made good travelling impossible.

Maynooth has reason to be proud of itself, as it has sent nine men to the front. In the matter of recruiting it has done better than most of the other north country villages.

KINGSTON

The Bishop of Ontario presided at the half-yearly meeting of the Executive Committee of the diocese on the 24th ult., when a great deal of business was transacted. The report of the moral and social reform committee, strongly urging total abstinence throughout the diocese during the period of the war and

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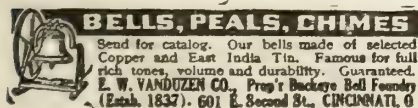
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also urging that the treating system be abolished, was adopted. The parish of Gananoque was permitted to mortgage the parish hall for the purpose of extension to the building, subject to economical requirements. Similar permission was given to Carrying Place, Trenton and Bancroft. The Clergy Trust Fund showed a credit balance of \$1,321.75. Before adjournment a standing vote of congratulation was heartily passed to the Bishop of Kingston, who on that day attained the second anniversary of his consecration.

OTTAWA CORNWALL

The Bishop of Ottawa paid his first visit to Trinity parish last week. He was accorded a public reception in Trinity Hall on Saturday evening, when an address of welcome was read by the mayor of Cornwall, Mr. G. A. Stiles. A Confirmation service was held on Sunday morning. The children of the Sunday School have decided for themselves to give up their treat this summer and to give what might have been spent on it to the Red Cross funds.

The Bishop of Ottawa confirmed fifteen persons in the Church of the Good Shepherd on Sunday evening last.

QU'APPELLE

Mr. A. L. Gordon, of Regina, succeeds Justice Elwood as Chancellor of the diocese.

ROULEAU

The Rev. J. C. Ferrier left the diocese in May much to the regret of his parishioners. During his rectorship a great work has been accomplished. When Mr. Ferrier came to Rouleau two and a half years ago there was only one church and rectory. In November, 1913, work was organized at Avonlea and since then the following has been accomplished—Site consisting of three lots, a church building capable of seating 100 persons, altar, pulpit, organ, chairs, registers, hymn and prayer books, set of vestments, cross and candlesticks, hangings for the altar, pulpit bible, modern lighting system, a choir of 16 members vested, and at the parish meeting in May the treasurer reported the parish out of debt and a balance in hand.

There is a W. A. of two dozen women who raised over \$500 during the year and contributed \$100 to the Canadian Patriotic Fund. The total receipts from the one and one-half year old church were about \$1,800. The Bishop has appointed a resident priest, who took

charge Sunday, June 13th, and will work in connection with that of St. David's, Truax, 12 miles from Avonlea, which Mr. Ferrier organized six months ago. This small country place of 50 inhabitants already has a site of two lots paid for and for two services a month guarantee \$300 stipend.

Instead of one parish in this district there are now two self-supporting parishes after two and one-half years' work.

Mr. Ferrier left St. John's, Rouleau, with an indebtedness of less than \$300, in comparison with about \$1,200 when he came there and many improvements have been made in both church and rectory.

RUPERT'S LAND

STOCKTON AND GLENBORO

On Sunday, June 27th, the Archbishop visited Stockton for the first time and dedicated St. John's Church. The service was commenced with the hymn, "We love Thy place, O God," sung as a processional, during which the Rev. C. H. Bristoll conducted his Grace to the sanctuary to unveil the beautiful stained glass window presented to the church by Mrs. M. M. Badham, in memory of her brother, Lieut. C. H. Walker, who fell fighting in the Boer War, 1900. The service was choral, the Magnificat and Nunc Dimittis being set to special music and Psalms 122, 127 and 150 were rendered from the Cathedral Psalter setting. The Archbishop preached from the text, "I was glad when they said unto me, let us go into the house of the Lord." His Grace said that he had for some time cherished the hope that his people in Stockton would erect a church of their own communion, and now they had done so he hoped they would go on from strength to strength until every Anglican is attending his own church.

The church has received many handsome gifts—a splendid carved oak altar, cross, vases, curtains, fair linen cloth and a rich blue chancel carpet. The Sunday School gave the communion cruets.

After the service at St. John's, Stockton, the Primate was driven to St. Stephen's, Glenboro, where he administered the Holy Rite of Confirmation at the 7 o'clock service.

OAK LAKE

Anniversary services were held last Sunday in St. Alban's Church in commemoration of the opening and dedication of the church on June 22nd, 1890.

The first rector of the parish, to whose endeavours the building is largely due, was the Rev. Charles Quinney, since removed to the United States. The other rectors of the parish are as follows: Rev. Samuel Trivett, now of Nova Scotia; Rev. J. H. Sykes, now in New Zealand; Rev. Howard J. King, now in British Columbia; Rev. Septimus Ryall, now in British Columbia; Rev. Myles A. F. Constance, now in Saskatchewan, and Rev. J. A. Shirley, present rector of the parish.

SASKATCHEWAN

SASKATOON

Sunday afternoon, June 27th, saw the successful opening of the school in connection with the North End Mission of St. James' Church. Rev. Canon Smith was in charge of the services and the opening address was given by Bishop Newnam.

At the rural-decanal conference of the deanery of Saskatoon on June 29th, a resolution was passed demanding an increase in the number of chaplains with the troops at Sewell and abroad.

Rev. Rural Dean T. G. Davies, has been appointed rector of Maple Creek.



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TORONTO

The Bishop attended the Summer School in Belleville.

The church in Allandale is being consecrated by the Bishop to-day.

On Sunday the Bishop consecrated two churches in the Mission of Albion and Caledon.

Rev. Frederick Robertson, formerly of the Diocese of Huron, has been appointed by the Bishop to the incumbency of St. Mary's, Sunderland.

The congregation of the Church of the Ascension celebrated the fortieth anniversary of their church on Sunday morning. Rev. J. A. Gibson, the rector, conducted the special service, while the sermon was preached by Rev. Canon O'Meara, principal of Wycliffe College, who is intimately connected with the history of the parish.

Anniversary services were held at Scarboro on Sunday. Provost Macklem

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was the preacher at the morning service and Canon O'Meara in the evening.

A meeting of the committee on entertainment was held on Saturday at the Synod offices, with a view to making arrangements for the General Synod of the Church in Canada, which will be held in Toronto on September 15th.

NORWAY

On Tuesday, July 6th, the Bishop laid the corner-stone of the addition to St. John's Church, Norway.

KING AND MAPLE

To the great satisfaction of the representative members of the congregations of All Saints', King and St. Stephen's, Maple, the Bishop has been pleased to appoint the Rev. P. W. Richardson, who has been temporarily in charge since Easter. Loyalty and co-operation on the part of both congregations, under the leadership of Mr. Richardson, cannot fail to result in permanent benefit to each individual member in this portion of the Master's vineyard.

THE NATHANAEL INSTITUTE

THIS is the name by which the work of our Church among the Jews in the Diocese of Toronto will henceforth be known. It and the accompanying motto, "Come and See," point to the committee's wish and prayer for Israel in Toronto, that God may lead many of them to follow the "Israelite indeed," first to "come" seeking the Truth and then to "see" Jesus Christ as "The Son of God" and the "King of Israel."

It has been decided to resume the publication of "The Hebrew Messenger" as a quarterly leaflet in January, April, July and October. This pamphlet is designed to keep those interested in the work in touch with its progress and needs. The superintendent, Rev. D. B. Langford, would be glad to have at an early date, from any who have not previously been receiving this leaflet and would like to do so, the following details written clearly: (1) name; (2) address; (3) church attended. The publication will in future be free, and those interested in the work in this diocese are asked to contribute liberally to supplement the grant made by the M.S.C.C. for this purpose. All such contributions should be directed to the treasurer, Mr. F. A. Blachford, 80 Roxborough street west. These will be acknowledged under the subscriber's initials in the Hebrew Messenger, and the treasurer will send receipts for subscriptions of one dollar and upwards.

Those able to help personally will find ample opportunity for so doing in any of the following branches of the work:

Open Air Services.—The workers meet at 7 p.m. on Saturdays and Sundays at 64½ Edward street, and, after prayer, go together to the place of the open air service. A short service in the institute follows.

English Classes for men are held on Mondays, Wednesdays and Fridays from 8 to 9 p.m. This affords a splendid opportunity for men with St. Andrew's spirit.

The Sewing Classes for Girls, Sunday School, Outings for Children, Hospital and Other Visiting provide scope for many earnest Christians.

A devotional meeting for workers is held on the second Thursday in each month at 8 p.m. at the Institute. Those interested are cordially invited. It is our Saviour's expressed wish and, therefore, a sacred duty of the Christian Church to carry the Good News to the Jews from whom under God we first received it. They can best be won to see the Truth as it is in Jesus Christ, their Messiah and Redeemer, by the witness of lives filled with Christ's spirit of loving service. God alone can give the increase and we ask the earnest prayers of all who wish to see God's Kingdom extended among His Ancient People.

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Do you know the Province of Ontario? Can you recall the names of its many fine towns and cities? Here is a puzzle that will try your knowledge of Canadian geography. Each of the six pictures below represents the name of a town or city in the Province of Ontario. What are they?



HOW TO SOLVE THE PICTURES

The artist who drew the above cartoons wrote out the names of all the towns and cities in the province and from his list chose the names he illustrated as above. Your best move is to follow him and first of all write down all the names of towns and cities in Ontario that you can think of.

To help you get the right start we will tell you that No. 1 represents Collingwood. Now

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1st Prize, Twin Cylinder 1915 Indian Motor Cycle, complete. Value \$310	10th Prize.....	5.00 Cash
2nd Prize..... \$50.00 Cash	11th ".....	5.00 "
3rd "..... 25.00 "	12th ".....	3.00 "
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AND 46 CASH PRIZES OF \$1.00 EACH

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We are the publishers of EVERYWOMAN'S WORLD, the Great Canadian Magazine that is the established favorite in more than 80,000 of Canada's best homes. That is the greatest circulation ever attained by any Canadian magazine, but it doesn't satisfy us. Our slogan for this month is "Everywoman's World in Everywoman's Home." We want to introduce this live, entertaining, up-to-the-minute, all-Canadian magazine to the people in hundreds of new homes, who may not know it now.

When you enter this great contest you can help us to accomplish this purpose, but you do not have to be a subscriber, nor are you asked to take the magazine, or spend a single penny in order to compete and win the motor cycle or a big cash prize. Here is the idea:

Only the completely correct sets of answers to the above pictures will be sent on to be judged for the awarding of these grand prizes.

Follow these Simple Rules Governing Entry to the Contest

1. Write your answers on one side of the paper only and put your name and address on the upper right hand corner. Anything other than the answers and your name and address must be on a separate sheet.
2. All letters must be fully prepaid in postage. Do not forget that your letter must bear the extra 1c stamp for "war tax," otherwise it will not be delivered to us.
3. Members and employees of Continental Publishing Co. also their relations or friends are not allowed to compete.
4. Boys or girls under fourteen years of age are not allowed to compete.
5. Judging will be done by three gentlemen having no connection whatever with this firm. Prizes will be awarded to the senders of the correct sets of answers according to neatness, handwriting and general appearance.

If your set of answers is correct we will write at once and tell you so, and send you, postage paid, a Free Sample Copy of the current issue of this greatest of Canada's magazines. Then in order to qualify your correct entry to stand for the awarding of these excellent prizes we ask you to help us in our task of further advertising and introducing it by showing this sample copy among three or four of your friends and neighbors. They will surely welcome EVERYWOMAN'S WORLD when they come to know it, and we will even send you a sample copy to leave with each of your friends if you will tell us that they would like to have it.

Say that you will accord us this simple favor when you send your answers, and you will be immediately rewarded for it with a handsome gift, entirely in addition to any of the big prizes your answers may win. EVERYWOMAN'S WORLD will so delight the folks in your home that you'll be glad to get this copy.

6. Each competitor will be required to show the copy of EVERYWOMAN'S WORLD, which will be sent without charge, to three or four friends or neighbors who will want to subscribe. For this service this Company agrees to send an immediate reward of value to each competitor. This reward to be entirely additional to any prize the contestant may be awarded at the conclusion of the contest.
7. THIS CONTEST IS ABSOLUTELY FREE OF EXPENSE. Contestants are not required to be subscribers or readers of EVERYWOMAN'S WORLD nor are they asked to subscribe or buy anything. In awarding the prizes the judges will have no knowledge of whether the entry comes from a subscriber or not.

Address your reply to the Manager, the Geographical Contest

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Women's Work and Social Service

WHEN the history of the Great War comes to be written, there will be some very notable and noble sections dealing with the work of the Army Medical-Corps, the Red Cross and allied activities; their achievements have been great in proportion to the overwhelming need, their successes in some respects almost miraculous. Doctors, nurses, hospital attendants, drivers, stretcher-bearers, and all associated with these services have worked with a devotion and have given their lives with an unselfishness, worthy alike of the armies and of the cause they serve, and what could be said more? While a companion story that can never be fully told is that of the heroic fortitude and unselfishness, and the "unbelievable patience" of those to whom they minister.

Wherever the armies are fighting there is the same overpowering need, but nowhere perhaps, have circumstances, made the need more urgent than in Serbia, which has suffered so pitifully from the lack of sanitation and organization, from disease as well as from wounds.

* * *

The *Times* summary of conditions last December and January gives a terrible picture. Apart from the wounded, there were 37,000 sick in the army, including 15,000 cases of fever, of which 8,000 were typhus; there were nearly 8,000 cases of relapsing fever, and about 1,500 enteric. It was difficult to get exact information about the civil population, but in Kraguievatz, a town of 20,000, quoted as an example, there were 1,400 cases of typhus, and within a period of three months no less than 3,400 deaths, i.e., about 34 times the normal rate.

The infection of typhus and relapsing fever was traced to Valievo, which after evacuation by the Serbians, had been temporarily occupied by the Austrians. It had been free of disease but on the return entry of the Serbians, 3,000 Austrian sick and wounded were found there—many of them suffering in this way. In one new building, for instance, 150 dead bodies were found in cellars, men and cattle buried indiscriminately in adjacent court-yards, many barely covered by a foot of earth. From here the infection spread like fire up and down the country. The numbers of patients far exceeded any possible hospital accommodation, and nurses and doctors died with them: in one hospital patients had to be three and four in a bed. Some on the floor: at one time as many as 700 patients oc-

cupied 200 beds, and had only two doctors. Add to this the lack of sanitation, and you feel no surprise at hearing that the hospitals had become "not hospitals, but charnel houses for the dying." Then there was the depletion of stores and provisions by the demands of several months of war.

* * *

An extraordinarily vivid, because personal, narrative of experiences in this terrible time is published by Blackwood in the *Diary of a Dresser in the Serbian unit of the Scottish Women's Hospital* (Miss L. E. Fraser),—a hospital described in the article quoted above as "a model."

"We have seen," she writes, "broken limbs, filthy wounds, patients wasted with fever, young lads with their toes rotted off by frost-bite, strong men maimed for life,—one boy almost dying, we could just recognize as having been once a fine handsome Serbian lad of the usual muscular type, now almost a skeleton, with the peculiar yellow look that recurrent fever leaves. . . . I know now where the old Maltese artists got their models for those terrible crucifixes. It must have been in some medieval war. . . . They have once all been fine men, now skin and bone, with all the spirit gone out of them."

Then she describes a visit to the First Reserve Hospital, where Dr. Elizabeth Ross was in charge of the typhus patients. "There were 1,500 patients said to be there; 25 doctors said to have died of fever since the war began. I have seen some of the worst slum dwellings in Britain, but never saw anything approaching these wards in filth and squalor. The acknowledged death rate is ten a day. The flowers of Serbian manhood are thrown here to wither and die. If they died at once it would be terrible, but they die after weeks of torture, from disease itself, from hunger and thirst, from pain and fever: they die in utter hopelessness in hideous surroundings."

It is indeed an inferno of hopelessness which is here described. Most moving too is the story of an Austrian boy, a prisoner, who like several other enemy patients, endeared himself to the nurses:

"There was nothing originally the matter but comparatively slight frost-bite, and he had been put into a hospital where he took fever; he had not been touched for forty days, and was all skin and bone. He was always so grateful for what we did. As long as I live I shall never forget that little wasted creature, with

his poor little smile, his utter childish helplessness, and his quiet resigned little voice. . . . Our unit is so small, in the midst of so much hopeless misery. All that we can do is like the drop of water that the robin of the legend dropped into hell."

And here is a touch that lets you see the spirit in which the nurses were doing their work:

"We may have to run for it, as the Austrians are over the Drina. They were once only six hours off, and behaved almost as badly as the Germans. . . . When we were on the journey here we almost hoped for thrills of this sort; now with our hopeless cases, we are like the mothers of young families and only hope to be left quiet. Should anyone have to be left behind with the helpless cases, I fancy the whole unit would volunteer."

These terrible conditions were not due to neglect and carelessness in the ordinary sense, but to the overwhelming demands of the situation, which had overborne the power of human strength and skill to deal with it; many have been the martyrs from the medical and nursing services, and Miss Fraser's first article ends with an editorial note recording the deaths of Dr. Elizabeth Ross and of two of the nurses of the Scottish unit.

* * *

This was last January, but a happier story follows, related by the *Times* summary, which tells of measures to meet the facts when they came to be understood. The Serbian Relief Fund had been at work for some time, and had sent two hospital units, with smaller contingents, these co-operating with the Serbian units and other endeavours. One Englishwoman, Mrs. Hardy, who had gone out alone, took charge single-handed of a surgical hospital of 500 patients, and with the help of a Serbian woman doctor, without other assistance, turned it into a marvel of order and cleanliness.

Then came the Sanitary Commission sent out under the British Army Medical Corps to cope with the fever

conditions. Under their authority, quarantine stations were established behind the lines; notice was given suspending all railway communications for a period of fifteen days; all leave from the army was stopped, and soldiers on leave immediately recalled, so that there might be no danger of re-infecting the railways after the process of disinfection, carried out during the suspension of leave and the stoppage of travelling. Wine-barrels were fitted up as disinfectors and sent broadcast through the towns and villages; clothes, blankets or linen treated in these were free of vermin in half an hour; the hospitals were thoroughly disinfected, and their accommodation increased as fast as possible; notification of disease was enforced, strict isolation ordered, infectious patients removed to hospitals and not discharged under a period of four weeks. Then in order to give popular instruction, the sanitary staff travelled from place to place, always gratefully received by the stricken people. Communication was difficult, Englishmen, knowing no Serbian, struggling to convey their meaning in broken German, to such as understood, but they were greatly aided by pamphlets and leaflets printed in Serbian and distributed. Inoculation was carried on, and where feasible, bacteriological laboratories were established for examination of microbes.

The result was a marvellous change. On April 5th there were 8,198 typhus cases in hospital; by April 18th, there were only 948. In the same period cases of relapsing fever had gone from 7,693 to 4,861, and enteric from 1,443 to 1,126.

* * *

Like everyone who has had to do with them Miss Fraser is full of warm regard for the Serbians:

"The Serbs are delightful patients, most cheerful and grateful, and always perfectly simple and courteous; even to the Magyars whom they loathe, they are quite forbearing. . . . Long live Serbia! the pluckiest little country in the world, and the most

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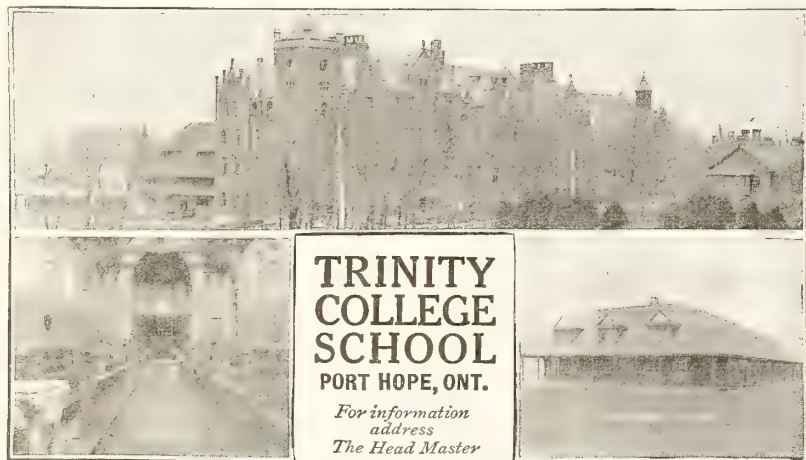
render. She is sad in her songs, and in her songs alone." And here is the writer's general conclusion:

"No brain can realise the awful misery of war. Serbia has a small part in this war; we see a tiny fraction of her misery, we have been here a month, and none of us will ever rejoice at a victory again. We know too well now what it means. If we could only think of the fallen and wounded on both sides, as men, not as numbers, no one would ever think for a moment of making war."

We must think of this "endless stream of human suffering," as it is called by Miss Macnaghten, who has been working with the Belgian ambulance service, and we must see to it that there is no slackening in the endless stream of money and of Red Cross supplies. Canada through its Red Cross Society has carried on a nobly beneficent and a splendidly organized work, and this must continue. People, for instance, who are going away for summer holidays can carry materials with them,—wool for socks; factory cotton and bandage-rollers; gauze and absorbent cotton for dressings, and so on. A practically limitless supply is needed; everything can be forwarded through local branches of the Red Cross or sent to headquarters; and let us remember the words of the King,—


"The need will continue until the Allied Armies have completed their task, and a lasting and honourable peace has been secured."

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THURSDAY, JULY 15, 1915

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is Moderate Drinking Justified?

A recent issue of the "Outlook," one of the leading organs of public opinion in America, echoes the answer given by Life Insurance:

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Church Life.

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The Week

THERE has been in some quarters a disposition to comment unfavourably on the number of young men enlisting for active service.

Apart from the fact that at this season of the year a very large number of young men are away from home, it has to be remembered that already a very considerable draft has been made upon the urban population, and the more remote rural districts are for many reasons difficult to handle. Possibly the employment as recruiting officers of men fresh from the Front would stimulate enthusiasm, but we do not believe there will be any lack of men coming forward provided that proper facilities for enlistment are afforded, unnecessary requirements and restrictions removed and the appeal made in the proper spirit.

Recruiting

Unemployment

THAT the conditions in some of the larger industrial centres are causing serious concern to those who have in mind the situation to be met during the coming winter, is evident from an open letter recently sent to the Mayor of one of our largest cities, by twelve of the down-town rectors. Now is the time for us to force upon our Dominion, Provincial and Municipal Governments the necessity of adequate preparation to cope with the distress and trouble which the winter will surely bring.

THE other day we came across an English translation of this work. There is a preface by Charles Kingsley and an explanatory introduction

Theologia Germanica

by Chevalier Bunsen. This wonderful little book was written by a German priest, whose name is unknown, more than a century before the Reformation. It is referred to in "The Chronicles of the Schonberg-Cotta Family." Men of widely different religious views have placed it next to the Bible in their esteem. The English translation is by Susan Winkworth. Another member of the Winkworth family, Catharine, was the translator of a number of German hymns which now appear in our Hymnal, among others, "Now thank we all our God," and "Gentle Shepherd, Thou hast stilled." Any of our readers who can procure a copy of this work will be well repaid. It cannot be compared with any other devotional work, but must speak for itself. German philosophy and German religion have fallen a terribly long way below the standard of the "Friends of God."

THE French nation celebrates today the downfall of the Bastille. We can rejoice with them in every victory won for freedom. It is a wonderful and inspiring thought that two nations which have followed such different paths to the same goal should now be fighting side by side to preserve and extend to other peoples the liberty which has been won by each of them in its own way.

The Fête Nationale

THE lamentable catastrophe at Queenston Heights involving the death or fatal injury of nearly a score of persons and more or less severe injury to nearly a hundred others, should make not only public service corporations, but the public, reflect seriously upon the danger involved in overcrowding electric railways, more particularly on roads where the grades are heavy. The public is just as much to blame for the overcrowding trouble as the company. Behind the fatal car were others which had not their full complement of passengers, while it was crowded to more than twice its pro-

per seating capacity. It is too early to express any opinion as to the measure of responsibility of those concerned, but if the result of the investigations to be held is the enactment and enforcement of legislation rigidly restricting the carrying capacity of such cars, the dearly bought experience will have served some useful purpose. In the meantime we can only express our deep sympathy with those who are more nearly affected by the accident, and the hope that they may have in their physical suffering and in their bereavement every consolation. It is very hard to understand why such a calamity as this should be permitted, but one thing we can be sure of, the bright young lives which have been crushed out so cruelly, are safe in the keeping of the Heavenly Father, and that about them are the Arms of Everlasting Love.

THE Chaplain to whom we recently sent a donation from the subscribers of CHURCH LIFE, writes: "Very many thanks for your cheque for £20 for the Canadian sick and wounded. The work has grown too large, so we have formed an Emergency Committee of Canadian women, and they are doing great service. The gifts are, indeed, welcome. The wounded are taken out in a motor whenever possible and delicacies are supplied to them. Later on you will hear from one of the Church women."

Comforts for the Wounded

MORE than once the discussion of matters of great importance to the Church has been stifled in Synods both provincial and diocesan, by being ruled out of order as involving matters beyond the legislative competence of the Synod. We wish to point out that such a ruling is entirely wrong,—that a Synod, provincial or diocesan, has a perfect right by resolution to express an opinion upon any matter involving the government of the Church or of any Church enterprise. There are always a certain number of persons, ecclesiastic and lay, whose one desire is to get the Synod over with as little trouble and discussion as possible. We can well afford to take a lesson from the procedure of other religious bodies in this respect, where the fullest and freest discussion is allowed

upon all kinds of questions of interest to the clergy or laity or of national importance. Members of a Synod have naturally great reluctance to question the rulings of the Chair lest they be thought wanting in respect to its occupant, but it is their duty as well as their right, to see that the Synod meetings are made as useful and as interesting as possible.

FROM "Central Africa," the monthly record of the work of the University Mission, we quote the following:—"The Foreign Office has proved a broken reed on which to lean to obtain information concerning the members of the mission in German East Africa. In spite of a notification that communication by cable might shortly be expected, nothing further has transpired from that source. Meanwhile the Bishop of Zanzibar has repeatedly expressed considerable surprise of our inability at this end to get news. He has now been successful at his end and through the Admiral on the station has learned that while all male members of his staff are 'under arrest,' female members are allowed to 'continue their duties.' 'All are alive,' the Bishop says, but there is no hope of the Governor releasing any of them. So it stands and the news, so far as it goes, is reassuring. At last we know something of those who for ten months have been shut off from the outside world."

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of Cigarettes, Chocolates and Other Comforts for the Sick Soldiers men who are sick in the hospital, or convalescent:

C.....	\$2.00
Edward, Toronto (2nd. Sub.)....	50
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Total for week.....	\$ 5.85
Previously acknowledged.....	229.88
Total.....	\$235.73

We shall be pleased to acknowledge and forward other amounts as they come in.

Summer Schools of M.S.C.C. and Sunday School Commission

Lennoxville, June 21-26; Belleville, June 28-July 3;
St. Catharines, June 28-July 5.

HAD there been any lingering doubt in the mind of any as to whether the Summer Schools of the M.S.C.C. and Sunday School Commission were to become a permanent agency in the educational work of the Church in Canada, that doubt would surely have been dispelled this year. Even those who were closest to the schools and the arrangements for them, were surprised at the registrations. Including leaders and speakers and students, just 300 people shared in the activities of the three schools. In every case the utmost capacity of the buildings used was taxed to provide accommodation.

Perhaps the best testimony of the value of the schools is found not so much in the growing attendance year by year, but in the considerable number of students who come again and again to the schools. Many faces have become familiar, not a few having been present for two, three and four schools in as many different years.

The programmes of all the schools were in the main parallel. They provided for work—lots of it, but also time for healthy recreation. The rising bell at 6 a.m. came early enough for most. At 6.45 there was a daily celebration. It was noticeable that the great majority of the members of the schools were present at all these early services. Family prayers with a short devotional address followed breakfast; then came an hour's mission study by groups. Some departure has been made in this work this year. Instead of some special mission field being studied, a series of biographies of great missionary pioneers took our attention. The lives of Henry Martyn, Samuel Marsden, Bishop Patteson, and Allen Gardiner are of perennial interest. The little text book used, "Modern Heroes of the Mission Field," by Bishop Walsh, proved entirely suitable, and it no doubt will be widely used throughout the Church in Canada during the coming winter.

"The Acts of the Apostles" was the subject of the Bible Study period, taken by Rev. J. J. Willis at Lennoxville and by Rev. Dr. Waller at St. Catharines. Then the school broke up again into group classes for the study of methods of teaching, especially for Sunday School teachers. Two courses were offered under this head—a general course for those who have not yet taken teacher training examinations, and an advance course for others based on Du Bois' "Point of Contact in Teaching."

The closing hour of the morning was spent in open conference, some of the topics considered being, "Preparation for Missionary Service," "How to utilise the unused and inactive resources of the Church," "The Church and Social Work," "The Catechism and How to Teach It," "The Sunday School Standard and How to Reach It."

After afternoons spent in tennis or in excursions, all were ready for the open air talks by missionaries, by Rev. G. E. Simmons of Honan, and Miss Lennox of Japan, at Lennoxville, and by Rev. C. H. Shortt and Rev. J. M. Baldwin of Japan, Mr. Barlow of the Church Camp Mission, and Rev. G. E. Simmons at St. Catharines. These informal glimpses into the life and work of the missionary and the conditions amid which he is at work, are among the more valued features of the school.

Both at Lennoxville and St. Catharines Dr. Boyle gave the series of Church history lectures, dealing with the Reformation period. The closing half hour of the day was occupied with devotional addresses by Rev. W. W. Craig at Lennoxville and by Rev. Canon D. T. Owen at St. Catharines. These proved one of the most helpful features of the school. It is hoped that the same large infusion of the spec-

ially devotional element will be as marked a feature of summer schools in the years to come as it was this season.

Because of this work scores of Sunday School and parish workers have gone back to their tasks, refreshed, invigorated, cheered. May the summer schools increase in number and power!

R.

BELLEVILLE

The School in Belleville was held from Monday, June 28th, to Friday, July 3rd, at St. Agnes' School. The school itself, so home-like and comfortable, surrounded by charming grounds shaded by many beautiful trees, for which Belleville is famed, is all that can be desired, and when to this we add the kindness and hospitality of our hostesses the Misses Carroll, it is needless to add that all felt at home and happy very soon after arrival.

The number attending the sessions were sixty-five in all, seven dioceses being represented, viz., Toronto, Ontario, Huron, Ottawa, Niagara, China and Japan. China being represented by Mr. and Mrs. Simmons, and Japan by Miss Lennox, all missionaries at home on furlough.

Our day commenced at 6.45 a.m. with the celebration of the Holy Communion, the officiating clergy being the Bishops of Toronto and Kingston, and Canon Beamish of St. Thomas', Belleville. The chapel was always well filled. Breakfast was served at 7.45, followed by family prayer, and then the real work of the day began; Mission Study classes, Bible Study, Teachers' Training classes, conferences, open air talks, Prayer Book Study, and addresses, but all so well systematized that the afternoons were left free for recreation. For those who enjoyed tennis, the well kept courts on the lawn afforded great pleasure.

The Mission Study classes were taken charge of by D. M. Rose, the Rev. L. E. Davis, and Rev. L. H. Dixon—the lives of Henry Martyn, Samuel Marsden, Bishop Patteson, and Allen Gardiner, being taken up. Books referring to the lives of these heroes of the Cross, were to be had in the reading room of the M.S.C.C. opened in the school, and there members might read up the subject for the next day, and so be able intelligently to discuss it with their leaders. The Bible Study class on the Acts of the Apostles, was conducted, and needless to say skilfully handled, by the Bishop of Kingston.

Then came the Sunday School work, now regarded by the Church as so transcendently important. A special course conducted by Canon Bedford Jones, for teachers who had taken the special training course, was held. Du Bois' work on "The Point of Contact," being specially taken up.

The general course on "Lesson Building," "Lesson Presentation," "Getting the Pupils to Study," and "The Teen Age Problem," were ably conducted by the Rev. T. W. Savary, Kingston, and Dr. Blagrove, of Belleville. "The Teen Age Problem" is one of the most difficult in our Sunday School work, and on this Mr. Savary threw many new lights. After mid-day Intercession of five minutes, conferences were held on missionary institute and study classes, graded catechism teaching, home preparation for missionary service, the Church and social work, the Sunday School Standard and how to raise it, and how to make effective the inactive and unused resources of the Church, some

of these being joint and some separate. The last subject, "How to make effective the inactive and unused resources of the Church," was taken charge of by Professor Wright of Huron College, and he made such helpful suggestions and tried and *did* strike, in so many cases while "the iron was hot," that results were obtained then and there, and some have gone back to their parishes promising to start work in the new line of thought.

Intercession was pressed home to us. Do we pray morning and evening and at mid-day? Do we pray for the Holy Spirit and for more labourers to be sent into the harvest? Do we make special use of the Ember days for intercession? And a plan for giving even a cent for each Ember day, by every member of the Church, to a fund to assist those anxious but without means to enter the ministry, was suggested and discussed, also Adult Bible Classes and Mission Clubs for Boys. The taking of our Church papers was pressed home to us as a means of religious education. Canon Gould ably took charge of the conference on preparation for missionary service, drawing from his large experience and splendid record in this work.

Our open air talks from 7.15 to 7.45 each evening were a pleasant feature of the course, these being in charge of

our Missionaries, Mr. and Mrs. Simmons, and Miss Lennox, all of whom had brought many beautiful curios with them, which were on exhibition in one of the rooms.

I cannot close without paying a warm tribute to the Rev. J. D. Broughall, Toronto, for his addresses on the "Devotional Life," these followed immediately on our Prayer Book Study by Prof. Wright, and brought each evening to a close. One great thought given us by Mr. Broughall was, "Remember we are not helpers of God *because* we are Christian workers, for God says, 'ye have not chosen me but I have chosen you,' we are adopted and it is essential. God made man out of Himself, if we do not represent God we miss the *whole* reason of our being. *Helpers of God*, be everlastingly thankful for this thought, if we are true to it there will be no disappointments in our life. God has given us all a work and grace to do it. 'I can do all things through Christ who strengtheneth me.' I am sure many a heart was comforted.

But I must close. If these faltering words, trying to set forth some of the advantages of the M.S.C.C. Summer School should induce anyone to join one next summer, and judge of their benefits for themselves, I will feel my efforts have not been in vain.

FRANCES E. M. WILSON.

Our Old Country Letter

June 30th, 1915.

THE Bishop of London, replying to criticism of his phrase "a holy war," in a recent appeal to the Church for a more active propaganda of aid and influence, writes, "We are fighting for the holiest things ever entrusted to the care of man—the freedom of our country, the honour of our women, the right to live of the smaller nations, international honour, as the conditions of the future brotherhood of nations, and Christian principles as the principles which are to govern the future conduct of the world, instead of the pagan gospel that Might is Right."

"To me this is a holy cause, and a war with such an object is therefore a Holy War."

"I cannot allow for a moment that the phrase 'A Holy War,' is bound to suggest that our foes are enemies of God, 'hated of Him.' We may do full justice to the Christianity of individual Germans, and yet feel that the triumph of the German cause would be a crushing blow to the progress of the Kingdom of God on earth."

And Professor Skrine, of Oxford, writes, "Of late years a certain muddle-headed piety, part cause of the present agony, has denounced all war as unholy. Some people are incapable of a distinction between a fight to enslave one's neighbour and a fight to guard wife and child from a wild beast. Such childishness is well corrected by the Bishop's masculine paradox. Paradox has the highest of sanctions. He Who said 'Blessed are the peacemakers,' might well have said 'Blessed are the war-makers,' when to make war is to offer the last sacrifice for a cause most dear to Christ—the life of justice and mercy, peace and goodwill."

In contrast with this, one reads of the lamentable failure of the Pope to pronounce any condemnation of the terrible wickednesses and cruelties of the Germans in Belgium and France, at which the whole world shudders. To quote a recent leader, "It is pitiful to see one whose position imposes upon him the obligation of being a great religious leader, paltering in this weak and in-

effective fashion with events that are convulsing the world."

* * *

We all value truly over here the loyal readiness of Canada to accept the Coalition Government for the constitution of which she could not know all the urgency. It is entirely well that your Sir Robert Borden should come over soon and cement the close existing union of aim and action, moral as much as political. In fact they cannot be in this war considered apart, and our Church and yours are in it so thoroughly that I give myself the pleasure of quoting to you in this letter from one by an English Officer at the Front in France, about some of your brave fellows there. He says, "I had a talk with a Canadian Officer. He had been through the gas fight at Ypres and had been brought with his unit down the line to Festubert; there they were flung into the effort which followed on the costly failure of May 9th. He spoke no grumbling word, but as he told me the story of how his battalion had been reduced, when he described the battle for breath, the struggle for 'the heavies' (four guns were lost and then recaptured by the Canadians), the relief of the Argyll and Sutherlands, the final withdrawal of the remnants, and the journey to Festubert, and then, to crown all, the attack of May 18th, I felt that doubters would have ceased to doubt, and every man who could possibly come would come, to join such comrades in a war which means immensely more in its immediate consequences to us than it does to them."

"These Canadians are magnificent. Their spirit is fine. They are much fiercer than our men, though not a whit too fierce for their job. As regards smartness and discipline, they may not match our guards, but they are men, every one of them."

* * *

The question of Alien Missionaries in India is at last attracting the attention its importance as an urgently possible danger should earlier have secured for it in responsible circles. It appears that 442 enemy alien Missionaries, mostly

(Continued on page 337)

MUTILATED SERVICES

I.

"DURING the summer we shall have a celebration of Holy Communion at eleven o'clock on the first and third Sundays of the month, the service lasting only an hour and a quarter. And I beg every one who can do so to remain to the close, even if he does not communicate." Such, approximately, was one paragraph in a Toronto rector's sermon a Sunday or two ago; and he may well have been gratified on observing how few withdrew from the church. Those who did so complied with his request to go quietly and reverently.

Compare with this altogether fitting order of things an arrangement of Morning Prayer on an earlier occasion which the Priest in charge in another church made on his own responsibility, and one has a perfect contrast between the right and the wrong way of doing things. In this latter instance the Exhortation was, unlawfully, cut down to the minimum; the number of canticles and psalms was reduced; one lesson was omitted; and the fewest possible prayers were said. The usual number of hymns was sung and the sermon was not abbreviated.

The service, if it can be so denominated, was compressed into an hour, but few were sorry when it came to an end. Some of the most regular attendants went elsewhere on the following Sunday, one giving voice to his feelings in the words: "It was not like church at all. I did not know what was going to happen next."

In few, or no, non-liturgical places of worship would such liberties have been taken with the devotional sensibilities of a congregation gathered together for worship. If the weather had been hot, the minister of such a congregation (who, by the way, is his own Ordinary and who yet has a regular form of service approximating to that of his brethren of the same Communion) would probably have told his people that, because of the standing of the thermometer, he should shorten the service. The shortening would have taken place mainly in the sermon, and, possibly, in the lessons and hymns, but not in the prayers.

In the case under criticism, the weather was not hot, the sermon, as already stated, was not abbreviated, although it was not especially edifying; and the clergyman, judging solely from the length of the sermon, was in his usual state of health. Lastly, he was not his own Ordinary, free to gratify what, by the utmost stretch of charity, can only be called a whim of his own. It was an instance of downright lawlessness.

By actual count a man reading as fast as devoutness allows can save no more than three minutes by cutting the Exhortation down to: "Dearly beloved brethren . . . I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me." But he fails to impress upon his fellow worshippers what more than half of the Exhortation is concerned with impressing upon us all, the necessity for frequent, full and honest confession of sin. He fails to remind them of the five-fold object of public worship,—thanksgiving, praise, hearing the Word of God, putting up petitions for spiritual and temporal necessities—and confession, which we all too easily and too soon forget.

What wonder is it that a congregation thus unprepared for complete worship, gabbles over the General Confession as if its members were proud, rather than otherwise, of their misdoings and negligences? The whole service tends to become a mockery because it was not properly begun by a leisurely, solemn and impressive reading of the whole Exhortation: only to save three minutes.

As for the great hymns of the Church set down for use

in Morning and Evening Prayer, one cannot protest too vehemently at the way in which they are murdered, whether they are said or sung. Who would ever get from the Church service as ordinarily rendered any idea that *Benedictus*, *Magnificat* and *Nunc Dimittis* are intended week by week and day by day, where there is daily service, to remind us of our hope in Christ? Small marvel is it that men exclaim, as they have been heard to do, that there is no sense in all this singing and chanting. As the Exhortation says: "When we assemble and meet together . . . to set forth his most worthy praise," it might be set forth worthily and intelligently.

The so-called settings of *Benedicite* which group the verses in twos, threes, or fours, as the case may be, ought to be banished from every church in the land. Fancy joining "O let the Earth bless the Lord" to the verses about Light, Darkness, Lightnings and Clouds, when it manifestly is meant to serve as an introduction to the section containing the Mountains, the Hills, the Green Things and the Wells. The Fowls of the Air have to go with the Seas, the Floods, the Whales and all that move in the Waters; whereas the Beasts and Cattle, which were meant to be grouped with the Fowls of the Air, are put with the part beginning: "O ye Children of Men, bless ye the Lord!" How can any sane man be expected to "praise Him and magnify Him forever," much less for the time it takes to sing the canticle, when his whole sense of the fitness of things has been so violently outraged? And why do clergy and choir alike persist in saying "Ble she the Lord?"

Our Old Country Letter

(Continued from page 336)

Germans, are at liberty in India and at their posts on parole, on condition of good behaviour; that 70 are residing in specified places, and that only 115 are interned. *The Times* remarks, "The unwisdom of such leniency in a country where wild and mischievous rumours gain extraordinary currency among the credulous masses is strongly felt." . . . "The nobler the character and, therefore, the greater the influence of any German is, the more likely is he to share the spirit—(of bitter antagonism to Great Britain) which has taken possession of his country, and therefore the more dangerous enemy to our freedom, and to the work which seems, at all events to ourselves, to have been Divinely entrusted to our care. Regret it as we may, it appears to follow from considerations like these that every German, and especially those who by intelligence and character have the greatest influence, should be removed from all places where it is in their power to give aid to our adversaries in this tremendous struggle."

* * *

The working income of the S. P. G. for next year and probably much longer is a present source of anxiety. Bishop Montgomery (Secretary) lately said, "You will not be surprised to hear that at the utmost we can only think of keeping up existing work in Dioceses abroad. Even this minimum ideal will be impossible without special effort. We believe we shall keep all existing workers in their places during 1916, because, as in the State so in the Church, the conviction of universal service grows." He explained that a special appeal had already been issued to the Church at home, and said the same, calling for all the self-help possible, will probably be necessary to send to the Dioceses abroad.

The strain of this time is in fact felt by this as all societies, that for assisting work in Western Canada held its annual meeting the other day, and the chairman and president of the Association told how the year had been one

of difficulty and disappointment. But, of course, you know all about the troubles over the building fund in Qu'Appelle, and the college students having manfully gone to join the Canadian Contingent. We are told of a burden of debt and care for the Bishop, and the Church at home must rise to the call, as they to ours.

* * *

The Spectator says, "There are many who care for Omer-Ammergau, and they may like to hear that—except for the departure of some of the younger men—the village remains peaceful and undisturbed. Anton Lang—the Christus—has not been called upon to fight, but, in case of need, has qualified himself for Red Cross work."

* * *

The painful reports circulated in many journals some time back, as to there being an alarming and shameful number of illegitimate births imminent in the neighbourhoods where our large Training Camps had spent the winter, have been thoroughly and most rightly investigated by two influentially appointed expert committees, who have collected and sifted evidence at each place mentioned and in many others incidentally involved. The result is something to be deeply thankful for, not only for our lads' sake and the honour of our soldiers, but for womanhood's sake, thus traduced. The following is extracted from the unanimous report of the large and able body of men and women who have severally and together conducted this inquiry. "Special inquiries were made in sixty-two towns and districts through Branches of the National Union of Women Workers, the Women's Patrol Committees in large military centres, and other agencies possessed of special knowledge. In no case has any confirmation been obtained of the rumours circulated. The returns of other independent inquiries, including those instituted by the local government board, were seen, and entirely confirm the conclusions of the committee."

As a matter of fact, our new Army Regulations on this point are most stringent. It is amazing that such nauseous slanders could ever have been propagated.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—	
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

Our diocese is one in according to our Archbishop sincerest congratulations on his election. Algoma rejoices, because in Algoma above all parts of the Province of Ontario, the Very Reverend George Thorneloe, D.D., D.C.L., is beloved. From far and near, individual and collective, lay and cleric, expressions of our satisfaction and pleasure are reaching His Grace. Others have spoken of the unassuming, quiet, saintly life of our Chief Shepherd, and we who know by experience the influence of that life are happy in that over a wider area in larger and most vital matters our Archbishop's life will tell.

WHITE RIVER

The Bishop of the Diocese held his annual visitation of this parish on Sunday, July the 4th. The Church looked very nice and was decorated with plants kindly lent for the occasion; despite the fact that the weather was bad, good congregations attended all the services. Holy Communion was celebrated by the Incumbent, the Rev. W. H. Trickett, at 8 a.m., after which Matins was said. At 10.30 the sacred rite of confirmation was administered to four candidates, after which the Bishop celebrated the Holy Eucharist and preached a most inspiring sermon. In the afternoon the Bishop addressed the children and expressed his pleasure at seeing so many present. At 7.30 Evensong was sung throughout, a good congregation—the majority being men—helping the singing considerably. The Bishop again preached and his sermon will long be remembered.

SAULT STE. MARIE

On the receipt of the news of the election of our Bishop to be Archbishop, the clergy of the city were among the first to offer congratulations to His Grace, not any the less as he is in no danger of being removed from us.

The Rev. C. E. Bishop has been spending a day in the city. He was in charge here some years ago, and is now in Flint, Michigan.

ST. LUKE'S PRO-CATHEDRAL

The Rev. E. Montizambert is away enjoying a change and rest. Mr. L. Bruce of Toronto (Trinity College) is assisting the Rev. W. S. G. Bunbury, and also taking services in St. Peter's Church, Steelton, on Sunday evenings.

The Rev. H. A. Brooke, M.A., former

rector of St. Luke's pro-Cathedral, now vicar of Christ Church, Toronto, is spending his holidays in the district. As Chaplain to the 51st Regiment of Sault Rifles, he preached to them on Sunday, July 11th, at the second service in the pro-Cathedral. Not only the soldiers from the Locks and the wireless of the Armoury, but many of his former parishioners took the opportunity of hearing him again. Among those whose names are read for intercession is that of Arthur Brooke, son of the former rector, who is now in England preparing for the front in France.

The Rev. H. A. Brooke and Mrs. Brooke are the guests of Mr. and Mrs. P. V. Symes.

Will any person who knows anything of James Widdowson Nesbit, last heard of as sick in this city last summer, kindly communicate with his parents who are very anxious to know of his whereabouts. The address is Mrs. J. W. Nesbit, Ludborough Rectory, North Thoresby, Lincolnshire, England.

NORTH BAY

Warm appreciation is shown by the people of North Bay through their "Open Door" towards the newly elected Archbishop, "who for eighteen years as Bishop in this Province has been influencing the life of the Church in no small degree and has become known and beloved throughout the whole Canadian Church."

At a special vestry meeting Mr. A. C. Rorabeck was unanimously elected to the office of People's Warden.

The rector appointed Dr. A. E. Ranney to the Advisory Board, and Mr. Verdon Polk to the list of sidesmen, to replace Mr. Kendall removed to Montreal.

The tower of the church is undergoing repairs and the brick work of the church being touched up.

Mr. R. A. Sheppard, is chairman; Mr. Chas. McGaughey, treasurer; Mr. H. Brockway, secretary of the Burial Board, appointed to take special care of the graveyard.

The Junior Auxiliary had a strawberry festival, and the Girls' Auxiliary a cooking sale during the month.

MISSANABIE

On Monday, July 5th, the Bishop, accompanied by the Incumbent, Rev. W. H. Trickett, journeyed early in the morning seventy-five miles east of White River, to the interesting and historic

Mission of Missanabie, arriving there about 9 a.m. The little Indian Church was full, despite the fact that the rain fell in torrents and the wind blew a gale. Matins was said in Indian at 9.30 and was followed immediately by the Apostolic rite of Confirmation, six men and five women receiving the gift of Grace; following immediately the Holy Communion was celebrated and thirty-five made their communion. The Bishop preached an admirable sermon which was ably interpreted. Evensong was said at 2.30 and again the Bishop preached. The Bishop was given a warm welcome, and as we took train for the Mission of Nipigon and points west, a number were at the station. All hope to see the Bishop again at no distant date.

LITTLE CURRENT

The Bishop has appointed the Rev. W. H. Trickett, of White River, to the charge of this important parish. He succeeds the Rev. C. C. Simpson, who has resigned after seven years of hard work. The induction of the new Incumbent takes place at morning service, Sunday, July 18th, the Bishop officiating and preaching.

ATHABASCA

The new Church at South Athabasca has been started. Carpenters are busy on the walls. Mr. A. W. Tarrant is in charge of the work. It is expected that the building will be opened free of debt, and that the Bishop will consecrate it in August.

CALEDONIA

PRINCE RUPERT

Rev. Wm. Crarey, with his wife and child, arrived from Massett June 30th and left by the train the following day for Guiseley, a few miles above Kitwanga, on the Skeena River, for a month's holiday. Mrs. Crarey is suffering from rheumatism and it is hoped a change to the interior will do her good.

SMITHERS

Rev. H. G. Kingstone, who volunteered for two years' work in the west, has this week completed his period of service and is returning to Toronto. Bishop DuVernet will, during the month of July, supply the three Bulkley Valley churches—Smithers, Telkwa and Hubert, as well as visit between the Sundays the Anglican Missions in the Fraser Lake District, and the Nochaco Valley.

MASSETT

Rev. Heber Greene is taking charge of the Massett Mission during July as well as his own work at Port Clements and Graham Centre. Mrs. Greene is slowly recovering from a serious illness but is not yet able to be about. The change to Massett has been beneficial.

HURON

The Boy Scouts of London are getting up a memorial to Sergt. Brady, formerly Scout Master at St. Matthew's, whose proficiency in scouting led to his being placed at the head of a patrol at the front, in which capacity he fell bravely doing his duty. He had been most useful in St. Matthew's choir and Sunday School, and was prepared to begin his divinity studies when the call came. R. I. P.

BERLIN AND WATERLOO

The present writer, in a recent visit, was pleased to see encouraging signs of progress in Church affairs here. St. John's, Berlin, has sent some sixty men to the front, the attendance has increased, that at Holy Communion noticeably so. A movement is on foot which promises to extinguish the debt on the Church and Rectory within eight-

een months, all except what one member has undertaken to provide for. St. Saviour's, Waterloo, now has the Lord's Service every Lord's Day, and on the greater festivals also. In contributions for religious purposes, St. Saviour's in 1914, stood below Trinity Church, Galt, alone, in Waterloo Rural Deanery.

Ayr and Doon, the latter a mission of Preston, have now churches with good congregations and excellent prospects. So much for these "ventures of Faith."

PORT STANLEY

Rev. Mark Turnbull, the new rector of Christ Church, officiated at the Sunday services on July 4th for the first time and preached two helpful sermons.

In concluding his morning discourse he thanked the congregation for the honour and privilege they had given him in asking him to take the place of Canon Downie who was so greatly beloved by all. "I cannot hope to take the place of your departed rector," he added, "but I trust I may in time gain your confidence, and that as a congregation we may work harmoniously in the carrying forward God's work as you have in the past."

SHELburne

The members of L. O. L. 134, Shelburne, and many visiting brethren, marched to St. Paul's Church on Sunday evening, July 11th, for their annual service. They were addressed by the rector, Rev. H. P. Westgate, who took for his text, Judges vi.: 27. In the afternoon Mr. Westgate preached the special sermon for the Orangemen of Primrose and vicinity, at St. James' Church, taking for his subject "Christianity and the War," basing his remarks on Romans xiii.: 4. At both services the numbers in attendance were so large that many were unable to gain entrance to the churches.

NIAGARA

The Rev. Arthur Howitt was on the last Sunday in June inducted as rector of St. Mark's Church, Orangeville, by the Rev. G. S. Davidson, Archdeacon of Wellington county. The Rev. Canon F. E. Howitt, of Hamilton, the new rector's father, preached the induction sermon. Mr. Howitt was formerly curate at the Church of the Ascension, Hamilton.

NOVA SCOTIA

On Thursday, July 8th, a meeting of the Executive Committee of the Board of Governors of King's College, Windsor, was held at Windsor, His Grace Archbishop Worrell in the chair, and the others present from Halifax being Rev. Dr. V. E. Harris, Mr. R. V. Harris and Mr. W. L. Payzant.

Mrs. Llwyd, wife of the Dean of Nova Scotia, left on Tuesday, July 6th, for Toronto, but owing to the illness of Canon Hind, the Dean was unable to accompany her. It is not expected that Canon Hind will be able to resume his duties for some weeks.

Rev. Dr. Robert Johnstone, rector of the Church of the Saviour, Philadelphia, arrived in Halifax on Wednesday, July 7th, en route to Chester, whither Mrs. Johnstone preceded him a fortnight since, and where he will spend the summer. He will be the special preacher in All Saints' Cathedral on August first, eighth, fifteenth and twenty-second.

Rev. W. J. Cox, of Philadelphia, and Mrs. Cox, are spending a part of the summer at Truro.

Under the able charge of Canon Ver-
(Continued on page 340)

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

MODERATION

Barrie, 4th July, 1915.

To the Editor CHURCH LIFE:

Dear Sir,—With reference to your editorial re "Gifts of Tobacco"—I want to say a word.

Your remarks are usually so excellent that they call for no comment, but here is a thing one cannot pass without protest.

You say "we must respect the principles of those who consider it sinful to use tobacco in any form,"—and I must ask leave to join issue on that proposition.

If there is one thing more subversive of Christian principles than another, the modern cult of touch not, taste not, handle not, is the most pernicious. It was denounced by the Apostle Paul and classed with doctrines of devils, and we have no right to respect such principles. Teetotalism in any form, whether it applies to drinking, smoking or any other innocent act as instanced in your article is an abomination.

The reason of this is clear. Men have thought like Uzza of old to bolster up God's institutions by the hand of the flesh. Our good old faith and the creeds of the Church and the indwelling of the Holy Ghost they say are not enough—our baptismal standing is insufficient. We cannot "get to heaven" (unscriptural expression) by these means alone, we must mutilate and tamper with Christ's scheme of salvation and add a little creed of our own, copied partly from the Koran!—and so obsessed do we become by our prohibition, local option, anti-tobacco and all these other artificial "aids" to righteousness, that we lose sight of the grace of God and our high calling. Many people who call themselves "Christians," have but one religion. "Thou shalt not drink, neither shalt thou smoke" is so written over their eyes that they see nothing else.

How any one can respect these opinions, I don't know, and I trust on reflection you will see your way to explain that this was not your meaning.

CREDO.

CHAPLAINS AT THE FRONT

To the Editor CHURCH LIFE:

Dear Sir,—Your editorial note of June 24th re Chaplains with our Overseas Battalions, is timely, but it should be followed up.

Perhaps we are too prone to criticise the administration at a time when all should stand together and loyally back up those in authority, but in this matter the large number of Anglican recruits are denied spiritual oversight at a time when it is greatly needed, and justice is certainly not done to our Church.

Apparently, the Minister of Militia only appoints Anglican Chaplains, when he is forced to do so, either by the strong demands of individual Bishops, or by the persistent worrying of members.

This is obviously contrary to the ordered system which is supposed to mark military matters.

One Chaplain to a Brigade is utterly inadequate and renders personal influence with the men an impossibility, a Chaplain to a Battalion can do most valuable work individually among both officers and men, and help to create that

work that is invaluable, and his work is greatly needed during the period of recruiting. Yet many of our Battalions are trained and transported with no other chaplain's work than that voluntarily offered by some busy parish priest. To quote one instance: the 28th, of which probably 66 per cent. were Anglican, during six months training in Winnipeg, was dependent on the services of Rev. W. M. Loucks, rector of All Saints', who not only held a short daily service, and Sunday communion and church parade, but even accompanied the Battalion to Montreal, notwithstanding the fact that an Anglican priest well fitted for the work was repeatedly nominated as Chaplain by the O. C.

Is there no rule in this matter? Why does one Battalion have a Chaplain and another go without? And ought there not to be some definite understanding between the Church and the Militia Department?

CHAPLAIN.

ORANGEISM

To the Editor CHURCH LIFE:

Dear Sir,—Many loyal churchmen will regret and be surprised at your article on the above subject in last week's summary of CHURCH LIFE. One would like to know who are loyal churchmen. I cannot understand how Orangemen can be given that title—when they are out to preach a Protestantism which is as *foreign* to the Church of England as *Romanism* is. The writer has heard on more than one occasion, *leading* Orangemen referring to those priests who teach and practice the Catholic faith, as we know it in the Book of Common Prayer, as *Wolves in Sheep's Clothing*.

The vast majority of the Order are out to fight and teach against those faithful priests who dare to stand up for sound, *Definite Church Teaching*.

Everyone knows that they have done good work to the cause of civil and religious liberty in times past, but it seems to me, sir, that in these days, they go much too far in their hatred of everything they think is Roman.

All know that as a body they are loyal to King and country, so are others.

But certainly not to the teaching and practice of the English Church.

CHURCHMAN.

[We spoke of the *principles* of Orangeism and not of the practice of individual Orangemen.—Editor CHURCH LIFE.]

Personal Mention

MR. ARTHUR MILLS, son of the Lord Bishop of Ontario, is in England with the overseas forces. His Lordship and Mrs. Mills are said to be intending to cross the ocean presently to be near him.

The Reverend Hugh Carlton Siddall Morris, M.A., of Trinity College, Lecturer in Divinity, was married on the 16th of June, to Miss Annie Dunnett.

Mr. Cyril Bevan, youngest son of the Rev. Canon Bevan, of All Saints' Church, Niagara Falls, Ont., who in the session 1914-1915 was in his third year in Arts at Trinity College, has gone to England to take a commission. This is the third son that Canon and Mrs. Bevan have given to the national cause.

The Rev. H. Ben Oliel, of Lakefield, is said to be going to the war as a combatant. He has for some time held Captain's rank in the militia of the Dominion.

Dr. Albert Ham, Dr. Percival Illsley of Montreal, and Mr. Geoffrey Holt, M.A., Mus. Bac., organist at Holy Trinity, Toronto, are examiners for the Canadian Guild of Organists.

Miss R. Margaret Grier, B.A. (Trin. Coll.), niece of the Rev. Mother Superior of St. John's Convent, has been appointed to a position on the staff of King's Hall, Compton.

Miss Grace Burns, B.A. (Trin. Coll.), of Oshawa, who has just completed the course at the Faculty of Education in the University of Toronto, has received a junior appointment at the Kincardine High School. She is taking a summer course in Art.

The Rev. C. P. Sparling, M.A., rector of St. John's Church, Georgetown, Washington, D.C., who received his Orders in the Diocese of Niagara, serving at Nassagaweya and Guelph successively, is Chaplain and Lecturer in Sacred Studies at the National Cathedral School for Girls. These positions were formerly held by his predecessor in the cure, the Rt. Rev. Dr. Howden, Bishop of New Mexico.

A wedding of peculiar interest within the bounds of the Diocese of Toronto, was that of Mr. George Whitaker Morley, B.A., secretary-treasurer of the Bankers' Association of Canada, and Miss Olive Boyd, daughter of the late Gardiner Boyd, Esq., of Bobcaygeon. It took place at Christ Church, Bobcaygeon, on St. John the Baptist's Day, the officiating clergy being the Rev. Canon Morley, father of the groom, the Provost of Trinity College, and the rector of the parish.

The Acting Minister of Militia, the Hon. Senator Loughheed, of Calgary, is at the head of the Hospital Commission, recently appointed for the purpose of rendering effective service to those Canadians who have suffered in the cause of the Empire. Associated with him are Col. Sir Henry Pellatt, K.C.V.O.; Col. Sir Rodolphe Forget, M.P.; Mr. R. Smeaton White, of the *Montreal Gazette*; Mr. John S. McLennan, of Sydney, N.S.; Lieut.-Col. T. D. Walker, M.D., of St. John, N.B.; Mr. F. W. Avery, of Ottawa; Col. C. W. Rowley, of Winnipeg; Mr. J. H. S. Watson, of Victoria, B.C.; Mr. Clarence F. Smith, of Montreal; and Col. G. C. Jones, M.D., Director-General of Medical Services.

Sir Henry Pellatt, who is A.D.C. to H.R.H. the Governor-General, has with Lady Pellatt, been active in most of the good works taken up in Toronto during the last twenty years. With several other gentlemen, notably Sir Edmund Osler, M.P., and the late Mr. James Henderson, he was of material assistance to the Provost of Trinity College in the early years of his regime; and he still retains his interest, being a member of the Corporation and Honorary Treasurer of the College. He is a member of the Governing Body and Corporation of the School at Port Hope, a Governor of Upper Canada College, and an honorary D.C.L. of King's College, Windsor, N.S. Everybody remembers his taking the Q.O.R. over to England for training at his own expense.

Dr. Walker, who is the C. O. of No. 8 Field Ambulance, A.M.C., was educated at Rothesay Collegiate School, the University of New Brunswick, and the University of Edinburgh. He has been president of the St. John's Medical Society and Canadian Club. He is lecturer on Medical Jurisprudence in St. John's Law School and a member of

the surgical staff of the General Public Hospital in that city.

Mr. Avery, who has been a delegate to Synod, is interested in several lumber companies in Ottawa and has been Vice-President of the Canadian Lumbermen's Association and President of the Perley Home for Incurables. In 1906-1907 he was President of the Rideau Club.

Col. Rowley, who is manager of the Bank of Commerce in Winnipeg, has been connected with that bank since 1887 and was in charge of the Calgary office from 1902 to 1911. In that city he was interested in many commercial enterprises, becoming first chairman of the Calgary Clearing House and honorary treasurer of the Grain Exchange. He took an interest in the Boy Scouts movement, of which he was Patron, and he was also a director of Western Canada College and of Bishop Pinkham College.

Col. Jones, who has served as a church warden, has been deeply interested in both medical and military affairs. He served in the South African War, being second in command of the 10th Canadian Field Hospital, and receiving a medal with two clasps. At the tercentenary celebration at Quebec in 1908 he was Principal Medical Officer. He was educated at Merchiston Castle School, Edinburgh, Galt Collegiate Institute, King's College, London, and Halifax Medical College. He is a son of the late Lieutenant-Governor of Nova Scotia.

Word has been received of the death, from wounds, of Capt. William George Henry Bates, son of the Rev. W. W. Bates, of Upland, Cal. Like his father, an alumnus of Trinity College, Capt. Bates enlisted as a private in the South African War, in which he received his commission. Transferring to the 1st Leinsters, he served mainly in India, whence he returned with his regiment a few months ago to take part in the present war. He was also an "Old Boy" of Trinity College School, and he was only in his fortieth year.

Mr. N. Ferrar Davidson, K.C., and Mr. Norman Sommerville, M.A., have been addressing meetings in the township of Nottawasaga in the interests of the Patriotic Fund.

Miss Eliza M. Balmer, M.A., head of the Modern Language Department in the Harbord Street Collegiate Institute, died last week at her home in Toronto. As the instructress of many Anglican, and other, boys and girls who have attended the well known school, with which she had been closely identified since its opening in 1892; as a brilliant student who tied with a man matriculant for the Modern Language Scholarship in 1882; as one of the first women to attend lectures in University College, to which, however, she was admitted only in her third year; and as a kindly gentlewoman with the broadest sympathies, Miss Balmer exerted a wide and beneficent influence. She was educated at the Collegiate Institutes in Jarvis Street and in St. Catharines, matriculating from the latter, which was then presided over by the present Superintendent of Education for Ontario, Dr. John Seath. Her first teaching was done at the Brantford Ladies' College. A sister, who was making a name for herself as a Fellow in Science at the University of Toronto, died many years ago. There survive a brother, Mr. Robert Balmer, B.A., an "Old Boy" of Upper Canada College and a business man in Buenos Aires, and Mrs. Balmer, their mother, herself a well known

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* * *

Rev. James A. Elliott of St. John's Church, Port Hope, who has been asked to write a short biography of the late Bishop Sullivan, who was at one time a Rector in Montreal, Bishop of Algoma, and later Rector of St. James' Cathedral, solicits from those who knew the Bishop "any incident or characteristic that would help an oncoming generation to profit by the character and calibre of the man."

* * *

The Rev. L. A. Foyster, M.A., has been given leave of absence by the Bishop of Fredericton, to visit England. During his absence the parish of Bay du Vin will be in charge of a senior divinity student, A. F. Bate, B.A., of King's College.

* * *

Mr. Ralph K. Sampson and Miss Violet R. LeRoy, two Sunday School teachers and efficient workers of St. Matthew's parish, Ottawa, were married on the 29th of June. They received many gifts as a testimony to the esteem in which they are held. On their return they will reside at McKellar Town-site, just outside the city.

* * *

The Rev. Professor A. W. Jenks, Professor of Ecclesiastical History in the General Theological Seminary, New York, formerly on the Divinity staff of Trinity College, Toronto, is on a short tour of the west, and is well pleased with all he has seen. He hopes to return next year for a more extended visit.

* * *

Rev. Canon Scudamore, of St. George's Church, Harriston, has been appointed to take charge during the summer months of the Montmorency and Lake Beauport parishes. Mr. P. Hare, formerly of Trinity College, Toronto, will minister to St. George's congregation during Mr. Scudamore's absence.

* * *

Bishop Hamilton arrived in Vancouver yesterday from the Diocese of Mid-Japan. He is visiting Canada for the purpose of attending the General Synod in September.

The Synod of Cariboo

THE second meeting of the Synod of the new Diocese of Cariboo was held in St. Paul's Church on Wednesday, June 30th, Bishop de Pencier presiding. The following members of the Synod were present: Venerable Archdeacon Pugh, Rural Dean Elliott of Quesnel, Rural Dean Akehurst of Kamloops, Rev. L. Dawson of St. George's School, Lytton; Rev. W. Sandilands, Ashcroft; Rev. H. A. Plummer, Merritt.

The lay delegates present were: E. H. Grubbe, treasurer; A. H. Skey, E. C. Thrupp, E. Walkley, Kamloops; W. K. Langstaff, Merritt; G. K. Kingdon, Wadhachin; Jas. Haddock, Ashcroft; D. W. Rowlands, Savona; H. Balard, St. George's School, Lytton; G. Fitzgerald, Lytton; H. A. Naitaskeet, Lytton Indian Mission, and L. A. Morratt, A. W. Geddes, G. W. Silk, lay readers of the diocese.

The Bishop read a very interesting charge to the Synod in which he dealt very fully with the war and the conditions arising out of it.

Reports of the Rural Deaneries were read by Rural Deans from Kamloops and Quesnel; and also a report of the missions, all of which showed the work progressing and in good condition.

The treasurer's report showed a bal-

ance in the bank of about \$2,000.

The active incorporation of the diocese was reviewed and ordered to be printed with the Synod Journal.

The report of the Anglican Theological College was presented by Principals Seager and Vance and read by the clerical secretary, Rev. H. S. Akehurst, which showed a total number of thirty-six students registered for last year and no less than nine had enlisted for the front. Five students had been ordained to the Diaconate and two others advanced to the priesthood.

The following were elected officers for the coming year:

Clerical Secretary—Rev. H. S. Akehurst. Lay Secretary—D. W. Rowlands. Treasurer—E. H. Grubbe.

The executive committee consists of the diocesan officers and Rev. W. H. H. Elliott, and H. L. G. Austin.

Archdeacon Pugh was elected delegate to the General Synod, and Rev. H. S. Akehurst, substitute, and the same two for representatives on the board of missions.

The visiting delegates were hospitably entertained by the members of the congregation and the ladies of St. Paul's W. A. served lunch at 1 o'clock in the parish hall.

Through the kindness of Messrs. Cowan, Burton, Cliffe, Lewall and Mackenzie the members of the Synod were able to motor down to the Sanitarium, through which they were shown by the medical superintendent and the matron, after which the matron served afternoon tea.

The Synod evensong was sung at 8 o'clock and Rural Dean Elliott gave a very thoughtful and beautiful sermon.

The executive committee held a session at which considerable business was transacted.

The Bishop and most of the delegates left by the 10.30 train for their respective homes after a very busy day.

REQUIESCANT

IN lonely watches night by night
Great visions burst upon my sight,
For down the stretches of the sky
The hosts of dead go marching by.

Strange ghostly banners o'er them float,
Strange bugles sound an awful note,
And all their faces and their eyes
Are lit with starlight from the skies.

The anguish and the pain have passed
And peace hath come to them at last,
But in the stern looks linger still
The iron purpose and the will.

Dear Christ who reign'st above the flood
Of human tears and human blood,
A weary road these men have trod,
O house them in the home of God.

FREDERICK GEORGE SCOTT.

Robecq,
Northern France, May 1915.

Church in Canada

(Continued from page 338)

non, the congregation at the North End Mission, Dartmouth, is rapidly growing. Canon Vernon takes duty at the mission which was opened by the rector of Christ Church, Dartmouth, Rev. S. J. Woodroffe. On Wednesday evening, July 7th, there was used for the first time at the mission, in the presence of a large congregation, the new double Manual Westminster Bell organ, it being the occasion of a very fine recital by Mr. Theodore Sangar, A.R.C.O., organist at All Saints' Cathedral. Mr. Gerald McIlhenny singing two beautiful solos. On Sunday evening, July 11th, the organ was dedicated by His Grace Archbishop Worrell, who also preached the sermon.

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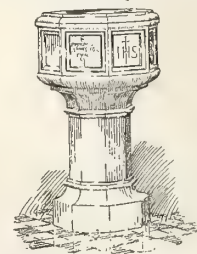
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There will be held in Truro on October 20th, a convention of the Amherst Deanery, Rev. A. E. Andrew, Rural Dean. It will consist of delegates from the Sunday Schools and W. A. organizations in the Deanery, Mr. Andrew, Rev. H. E. Dibblee and Rev. W. P. Robertson being the committee appointed to perfect arrangements.

Rev. Percy Cotton, ordained to the priesthood but a few weeks ago, has been elected rector of St. George's Church, New Glasgow, succeeding Rev. F. Robertson. Mr. Cotton, who is a native of Prince Edward Island, is a graduate of King's College, Windsor.

A very handsome sanctuary chair and prayer desk of quartered oak have recently been placed in All Souls' Chapel, Charlottetown, in memory of the late Premier Arthur Peters, and his wife, Amelia Jane Peters. A large number of members and former members of the congregation of St. Peter's Cathedral, including two of Canon Simpson's sons, are now on active military service.

There is gratification among the clergy of the Diocese, at the fact that Canon Vroom is publishing in pamphlet form the admirable lectures on Prayer Book Revision which he delivered last year at the Clergy School at King's College, Windsor.

Lieut. Austin Cunningham, who has been doing out-post duty at York Redoubt during the winter, has volunteered for the front and is now with the 40th Regiment at Valcartier. He is a son of Rev. H. W. Cunningham, rector of St. George's, Halifax, and Rural Dean, and a Divinity student at King's College.

OTTAWA

ARNPRIOR

Bishop Roper preached here on Sunday, July 4th. His Lordship also visited the parishes of Renfrew County, a part of the tour of the whole diocese.

CORNWALL

Another handsome stained glass window has just been placed in Trinity Church. The subject is "The Nativity," and it bears the inscription "To the Glory of God and in Loving Memory of Mary A. Johnstone, who entered into Rest, August 31st, 1913." It is the work of J. C. Spence & Sons of Montreal. With but one or two exceptions all the windows in this beautiful Church are now memorials.

ASHTON

A most pleasing and interesting ceremony took place in this parish on Tuesday, July 6th, when the corner-stone of the new Christ's Church was laid at 1 p.m.

The clergy present were, Revds. Canon Reid, Canon Elliot; E. A. Anderson; W. A. E. Butler, E. A. Johnston, R.D.; T. J. Stiles, and the rector, Rev. S. B. Holmes.

At the appointed hour the choir and clergy proceeded from the rectory to the site of the new church, singing "The Church's One Foundation."

The central act of laying the stone was performed by Rev. W. A. E. Butler, a former rector of the Parish, who seven years ago was very successful in creating a substantial Building Fund towards a new church.

The Rev. E. A. Anderson, Ottawa, gave a very earnest and powerful address, which was listened to with great attention and appreciation by a large number of persons present.

The offering laid upon the stone amounted to \$100.25.

Newspapers, coins and parish records were placed in the wall under the stone, before it was laid and sealed.

After the ceremony a picnic was held in Mr. Neil Stewart's bush, where many

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interesting speeches were made by visiting clergymen and laymen.

Those of the congregation and others who worked so hard to prepare and provide for this great day, will feel amply

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On June 28th, Monday, at 8 p.m., the Rev. F. Brasier (Rector of Grand Falls



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and Madawaska), presented 6 candidates for confirmation by the Right Rev. Lord Bishop of Fredericton, in St. John Baptist Church, Edmundston, and on Sunday, July 4th, in the morning, he presented 6 more candidates for confirmation in the Parish Church of Grand Falls, and the Holy Communion followed the Confirmation Service. In the afternoon, the Bishop preached in the Limestone Mission, and in the evening again at Grand Falls. The new Church will probably be started owing to the new energy infused into the congregation during His Lordship's visit. After the evening service of Sunday, the Bishop met some of the members of All Saints' congregation, and an enjoyable hour was spent together at the Rectory. The Bishop was the guest of the Rector and expressed a strong hope that the new Church will be built during Rev. F. Brasier's rectorship in Grand Falls. The present Church will then make an excellent Parish Hall and it is proposed to place it alongside the new Church for that purpose.

RUPERT'S LAND

The annual Summer School of the Diocese will be held this year in St. Mary's Church and Parish Hall, Portage la Prairie, July 19th to 22nd.

Rev. C. S. Quainton, M.A., Brandon, will give a series of evening addresses.

Prominent Missionary and Sunday School workers will read papers, a special feature also being Model Mission Study and Main School Classes.

Instructive addresses, open air talks on present day topics, magic lantern lectures, help to form an excellent programme up to the standard of former years. Curios and literature will be on exhibit. The afternoons are free for recreation, such as tennis, cricket, croquet, boating, drives. A recreation committee of laymen is arranging all details.

The lake, park, pretty homes, and various points of interest make Portage la Prairie an ideal spot for a Summer School. Young and old are welcome to attend.

Societies, Sunday Schools, and Parishes should choose delegates, and make early application to the Registrar, Rev. J. Hill, Poplar Point.

TORONTO

The corner-stone of the addition to St. John's Church, Norway, was laid by the Bishop last Tuesday afternoon in the presence of a large gathering. Addresses were delivered by the Bishop, Rev. W. S. Baynes Reed, who has been the rector of the church for eighteen years, and other clergy.

It is expected that the addition, which is to cost \$8,000 and will enlarge the body of the church by about 40 feet, will be ready for use early in September. This is the first addition made since the Church was built, over twenty years ago.

FAIRBANK

A meeting of the wardens and sidesmen of St. Hilda's Church, was held recently for the purpose of arranging for an "every member canvass" of the parish.

MOUNT DENNIS

Confirmation services were held on the evening of July 7th in the Church of the Good Shepherd. Sixteen candidates were confirmed by the Bishop. A

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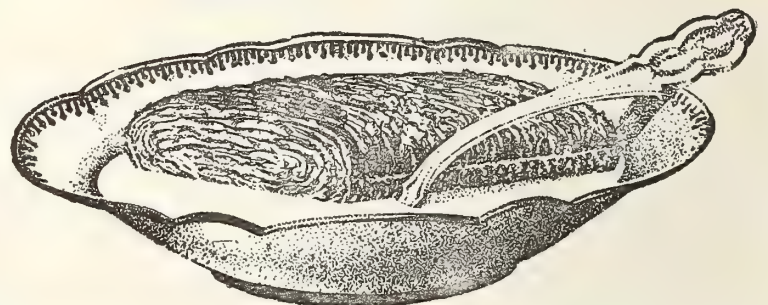
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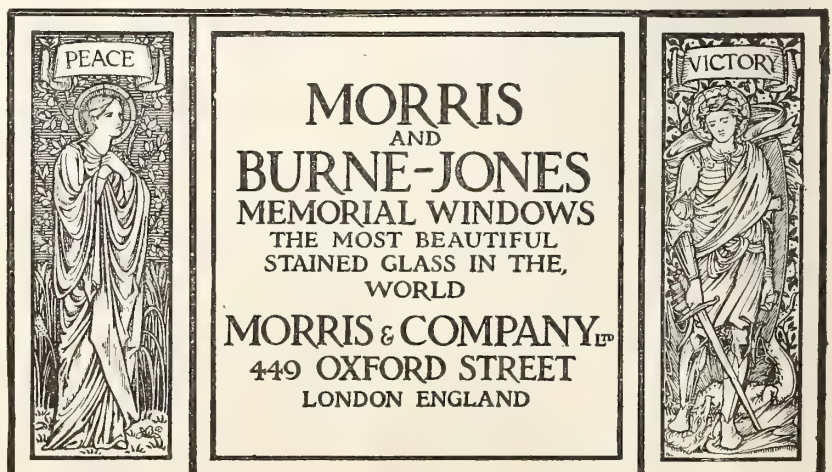


40 P

font ewer, presented by the nurses of the Toronto Free Hospital for Consumptives, was dedicated and one adult was baptized. In the afternoon four patients of the Toronto Free Hospital for

Consumptives were confirmed. The service was held in the reception room of the Queen Mary Hospital.

The church building is now complete and has a debt of less than \$2,000.



PEACE

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VICTORY

Women's Work and Social Service

THE same day on which our papers contained Mr. Bryan's celebrated "explanation," that "the cause nearest my heart is the prevention of war,"—it was announced also that an appeal would immediately be made here in Canada to recruit another 35,000 men for the firing line. Not long afterwards I passed a band of new recruits marching under the instructions of a sergeant; they were not uniformed, though they had entered upon the first stage of the transformation wrought by drill and discipline, and were marching with zest and brightness, and with a sense of purpose. A few minutes later I saw at the Armouries another band, mostly in uniform, though with a sprinkling of men in plain clothes; these too were going through their drill, while close by in the Avenue a fine company of Highlanders were hard and happily at work; a crowd was standing round of course, many sorry figures in it, some obviously unemployed or medically unfit, all presenting a striking contrast to the men who were being transformed into soldiers,—soldiers who have taken and will take their place among the bravest of the brave in France. And yet among the men at drill I could, as it were, see those on-lookers, lounging, listless, as many of them were, yet capable of a similar transformation.

At the outset of the war, when men were rushing to the Colours, it was natural to "wonder if it was really necessary." We knew nothing about German military policy and plans; but all the same Canada was determined to be in it, and our Canadian patriotism equally with our Imperial loyalty is tested by the strength with which this determination possessed us, and by the vigour with which we acted upon it.

And now that we know something of the stubborn strength and cunning of our adversary; now that we can realize something of what German supremacy would mean to the world, and to every cause we love; now that we of the Dominions understand that we are "not so much helping England as sharing in a fight for our own existence,"—recruiting will surely not be slow or slack. And yet,—“They can get along without us,” said a couple of likely recruits who were tackled by a sergeant. “But the country needs you,” said the sergeant. “They won’t get us,” was the reply. Surely an *exception* to the spirit of our people? I believe it is.

And yet, “a few days ago,” said F. yesterday, “my train stopped at a racing centre and I can’t tell you

what I felt to see the hundreds of men pouring out of the gates, men of all ages and kinds, many of them over age of course, some medically unfit, but many able-bodied, too. Do any of us still believe that the war is only a side issue?” she cried.

“The minds of all classes have assimilated the state of war. Their resources are vaster than they themselves realised; . . . they seem no longer to feel themselves part of the world, but hemmed in, as in a state of siege; yet so strongly fortified, so nicely provisioned, that unless overwhelmed by superior force, they may resist indefinitely, unbroken in strength and spirit.” . . . “The people are inspired by a uniform sense of what is needful, and by faith that their cause is absolutely justified. They take their losses as a kind of religious sacrifice, and trust in the future. They themselves do their bit by giving up every luxury and some necessities, by avoiding all waste and by preparing to endure.”

Thus write two neutral correspondents of the *Times* who evidently possess thorough knowledge of Germany, and who of late have travelled through the country; thus they describe the national spirit,—a noble spirit in itself, but perverted by the national apostasy into a world-menace of the most terrible kind.

“If we don’t smash Germany, it will be hell for somebody, not excepting Canada,” writes Colonel Morrison of the first Artillery Brigade. “I suppose at home people don’t think it could be possible, but so far nothing has been done to render it outside the range of possibilities.”

Not long ago I was talking with a woman of German ancestry, whose only son is serving with our forces. She was not a person of any special education, but she had grasped the point. “I say to myself I’ve given my boy for the protection of his sisters. If the Germans were to win, their fate would be no better than that of Belgian girls.”

“The more men we get the sooner the war will be over,” write three men from Berlin (Ontario), the only ones of their detachment from the city left in the firing line. “There are lots of young men in Berlin (Ontario) who would join if they only knew how their country needed them”; and in a most striking letter describing the gallant feat of the Kensingtons in the advance between Bois Grenier and Festubert, an officer writes:

“Don’t think we are not going through this. We *are*, and to the one and only end of victory complete and final. But we wish England” (and the Dominions) “would realize that war is *war*, and that this war is the sternest and most bloody ever waged. So that by throwing every ounce of weight into it we may finish it soon and utterly. Make everybody realise this.”

“If they only knew”: “make everybody realize.”

Is it possible that some of us do not yet understand that everything is at stake?

“When the men come back,” said F., “I should not like to be an able-bodied young man, who might have gone and did not. I don’t forget the graves in Flanders—the noble graves—nor the numbers who will be handicapped for life through disablement; and, of course, I know one can’t ever judge in the case of any particular individual, who may have real reasons to prevent his going. But still I think then—

“Gentlemen of England, now abed, Will think themselves accursed they were not there: And hold their manhoods cheap, while any speaks Who fought with us upon S. Crispin’s Day.”

In connection with recruiting I notice that Colonel Henry Brock, who thinks that men will volunteer freely when they really understand the need, says—

“Every pulpit in the country has been an anti-recruiting agent for years. . . . But they must realise that this is a war for their own ideals. Let every employer and every parent realise what this war means, and let the young men go. They are the ones who are holding them back. We have been so educated up to making money, and the difficulty of making money has so obsessed us, that we have had little thought for anything else. Our minds are narrowed. War will have to educate us to thinking more broadly.”

I cannot judge as to the accuracy of the opening sentences, but for the most part the utterance is a wise and timely one.

* * *

We are all familiar with the Bishop of London’s famous dictum that “the Church’s duty is to mobilize the nation for a holy war.” This has been controverted by Canon Scott Holland and by the Warden of Keble College, Oxford, who beg the Bishop—

“Not to confuse the issues by speaking of a Holy War. It carries with it ugly and sinister associations; it is bound to suggest that we may assert the cause of God by fire and sword; . . . and that our foes are enemies of God and hated of Him; . . . and it is bound to imply that we are the instruments chosen to wield God’s thunder and to execute His judgments.”

The letter continues,—

“We may rightly believe that we are

waging this war on behalf of ends which God approves and desires; but then it should surely, for that very reason, cover us with shame and humiliation to confess that this is our chosen method of doing the work God has given us to do. If it is His battle that we presume to fight, then it is a terrible thing that we should degrade and dishonour His Name by identifying it with that which the soldiers call ‘hell.’ So we will not ask the clergy to become Mad Mullahs preaching a Jihad, but at the most very humble and penitent policeman, patiently urging people to ‘move on’ to their appointed stations.”

The following week there appeared a number of refreshingly vigorous disclaimers by Sir Lewis Dibdin, the late Warden of Glenalmond, and others, together with the Bishop of London’s reply, which cannot be read too often or known too well. Hence I venture to quote a large part of it. After explaining that he had been asked to give his opinion “in a sentence,” and that he had given his real message to the Church in his book *A Day of God*, the Bishop continues:

“We are fighting for the holiest things ever entrusted to the care of man,—the freedom of our country, the honour of our women, the right to live for the smaller nations, international honour as the condition of the future brotherhood of nations, and Christian principles as the principles which are to govern the future conduct of the world, instead of the pagan gospel that Might is Right.

“To me this is a holy cause, and a war with such an object is therefore a Holy War. It is bringing in a totally wrong set of ideas to talk about a ‘Jihad’; we are not Mohammedans, and a Christian Bishop addressing Christian people, might surely expect to be understood to take for granted that they were to fight as Christians, with mercy to the wounded and prisoners, and with chivalry towards women and children. Because our Lord said at a particular moment that His servants were not to fight, He could not mean that they were to see their women and children treated as the Belgian women and children had been and do nothing. One boy wrote home to his mother, ‘I have come out that you and the sisters may not be treated as these women have been treated out here.’ He was killed a few days afterwards. I look upon him as a martyr to a holy cause. . . . War is ideally inconsistent with Christianity, as slavery was. When all the world is Christian there will be no war, but meanwhile, ‘even God can only get out of each age the morality of which the age is capable.’ It took 1,800 years to abolish slavery, it may take many more years to abolish war; but meanwhile the Christian has to make

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choice of the 'second best,' and I believe that it was the will of God that we should choose last August a righteous war in preference to an unrighteous peace. I cannot for a moment allow that the phrase 'Holy War' is bound to suggest that our foes are enemies of God, hated of Him. We may do full justice to the Christianity of individual Germans, and yet feel that the triumph of the German cause would be a crushing blow to the progress of the Kingdom of God on earth.

"Now we come to 'mobilizing the nation.' What the Warden of Keble has missed in my advice is the great task incumbent upon the Church of mobilizing the spiritual resources of the nation. I had in mind a deputation from the Cavendish Association. . . . they begged that the spiritual resources of the nation, still largely unstirred, might be further utilized than they had been. 'People were not praying as they should; what was wanted was a nation on its knees'; that was the burden of what they said. This is, of course, why we have had in London 24 hours of unbroken intercession at St. Paul's, and constant intercession services in every church. We are trying to mobilize the spiritual resources of the nation, and we shall of course continue to do so.

"But while this is obviously the first duty of the Church, I decline to allow that a National Church has no other duty. . . . No one can base the clear call to patriotic effort and devotion upon religious grounds as the Church of God can. The Church has saved the nation again and again in its national

history, and I believe it would be an excellent thing to carry out the suggestion, that on a fixed Sunday in the summer an appeal should be made by the Church for national unity and service in every park and on every village green in Great Britain. It is for the Cabinet to settle the methods to be employed . . . but it is for the Church to stir up the right spirit. . . .

"I must ask Canon Scott Holland to reconsider the contrast he draws between the 'splendid chivalry' of those who follow the Great Leader in His war in Heaven, and 'the piteous parody that we are offering as a spectacle to angels and men on the blood-soaked fields of Flanders.' If he had preached to 500 mourners for the young men of one brigade alone as I did yesterday, and had seen their fortitude and courage, and considered the glorious self-sacrifice with which those young men had given their lives for their country, he would have seen some 'splendid chivalry here on earth.' To my mind they have all died a martyr's death and passed to a glorious reward, and I cannot help thinking that my old friend, on reflection, will think so too."

There has been a good deal said about recruiting posters and some of them are very telling. Not long ago I saw the most powerful appeal of this kind imaginable. It was a drawing made by a staff artist of *La Rire* of Paris, on the outskirts of a village soon after the Germans had marched through. There was pictured the village flaming in the background, there was a winding open road, such a road as you or I might choose to stroll along anyone of these long summer evenings,—strewn indeed with empty bottles, but in itself an inviting road; in the foreground a little curly-headed child, such a child as you or I might have cradled in thankful arms, such a child as might be the light and joy of your home or mine, and that was the light and joy of some French or Belgian home a few months since,—pinned to the ground with a German bayonet.

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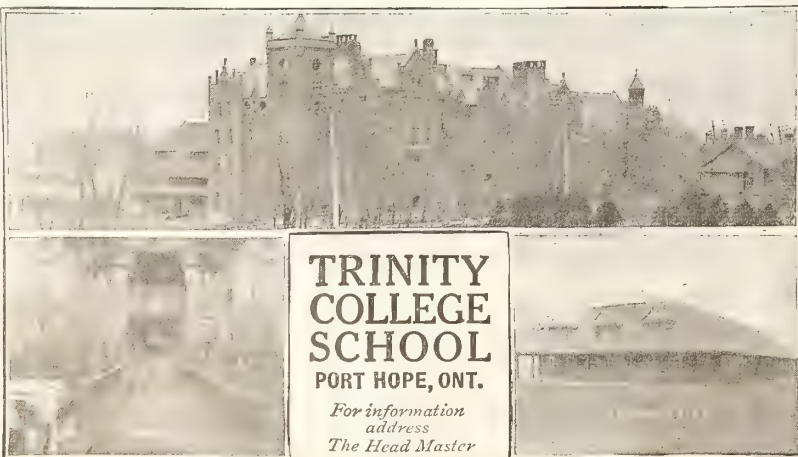
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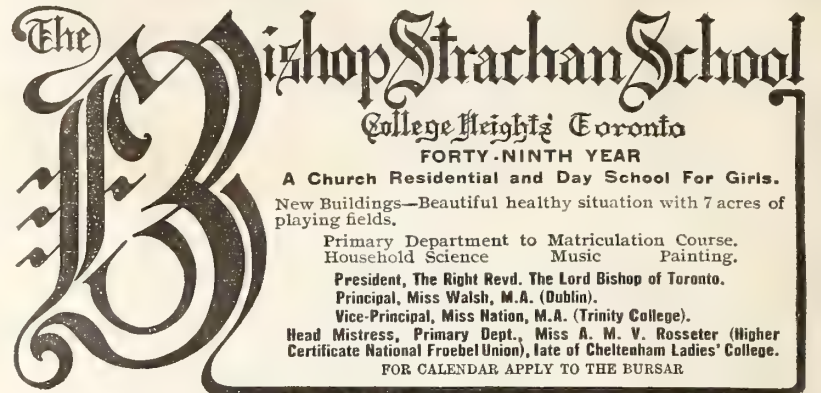


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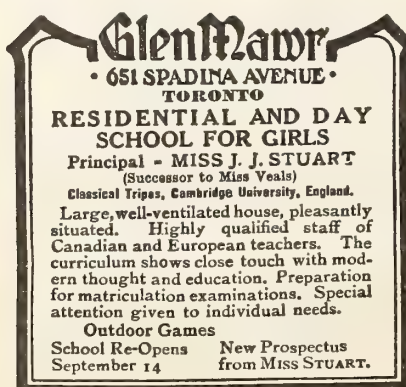
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THURSDAY, JULY 22, 1915

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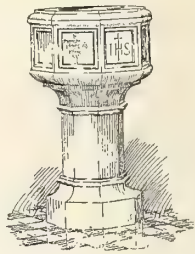


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Church Life.

VOL. VII., No. 29

TORONTO, THURSDAY, JULY 22, 1915

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The Week

IT is encouraging to note that apparently an earnest effort is being made to eliminate corruption from our public life. The Ottawa and Winnipeg investigations are already leading to salutary results and we may confidently hope that the deep, dark scars upon the fair honour of our Dominion will soon be purged away. The ability and desire to make a contribution to the public weal should alone qualify a man for holding office. It is a grievous wrong to any country when public offices are bestowed on inefficient men as the reward of party service. It is a still more grievous wrong when offices are created and maintained at the public expense to provide comfortable livings for party hacks. It is a most grievous wrong when men occupying prominent government positions boldly propound the deadly doctrine, "to the victor belong the spoils." The moral strength of a government's action and policy depends upon the courage and vision of its leaders. What is needed in public life to-day is a deepened sense of individual responsibility. No man in public office has a right to play fast and loose with the people's resources or money. He is a servant and should render faithful service not to the party but

For Clean Government

to the people. Pulpit, press and school should combine to create a strong moral sentiment which will condemn graft, repudiate party maxims, and scorn sordid aims as the negative of its propaganda and demand clean government, honest administration and faithful service as its positive.

AT last the wish expressed in CHURCH LIFE in the autumn has been fulfilled. The Bishop of New Westminster has volunteered

for service as a chaplain abroad. For the work he is pre-

eminently qualified by his manhood and his humanity. In connection with his going the question of Dante when selected to go on an embassy for his beloved Florence, may well be asked: "If I go, who will stay? If I stay, who will go?" Affairs in the West are critical everywhere; and nowhere more so than in British Columbia. At present the Bishop of New Westminster has to administer at least one Diocese besides his own. If he goes, who will care for his clergy and their people?

THE Ven. Augustine Scriven, M.A., Archdeacon of Vancouver and Canon of Christ Church Cathedral, Victoria, B.C., has been elected to be Dr.

The Bishop Roper's successor in the See of Columbia.

The Bishop-elect is an Oxford man, having been Dyke Scholar of St. Mary Hall. Taking his Bachelor's degree in 1873, he was made deacon in 1875 and was priested in 1876. For three years he served at Kirkham, for one at Frindsbury, Kent, for one at Martinhoe, Devon, and for two at St. Peter's, Rochester. As he came to Victoria in 1884, he has become thoroughly acquainted with the Diocese over which he is now to be consecrated to preside.

ONE of our worthy Roman Catholic contemporaries has the following gem in a recent issue,— "And now CHURCH LIFE, the sacerdotal and high-toned end of Anglicanism, is out with an approval of Orangeism. Last week we said to it, 'Kikuyu,

CHURCH LIFE, skip the gutter,' but it did not have the stretch."

Our readers might compare the above statement with the following, taken from the Constitution and Laws of the Loyal Orange Association,— "Disclaiming an intolerant spirit, the Association demands as an indispensable qualification, without which the greatest and wealthiest may seek admission in vain, that the candidate shall be deemed incapable of persecuting or injuring anyone on account of his religious opinions; the duty of every Orangeman being to aid and defend all loyal subjects of every religious persuasion in the enjoyment of their constitutional rights."

The tone of the latter seems most admirable and the evident desire to defend the constitutional rights of all loyal subjects is surely commendable. We hold no brief for the Orange Order, nor do we approve all things done by individual members, but we see the reasonableness of their leading principles. No Church, and least of all the Roman Communion, would like to be judged by the conduct of each of its adherents. Let us be fair in judging others by the judgment we would wish to be judged by, that is, our ideals and principles found in those who live by the same.

LIKE Oliver Twist, the University of Toronto "has asked for more," to the consternation of the Board of Guardians, the Government of Ontario.

The University of Toronto Like Oliver Twist's, this ever recurring demand for the satisfaction of the University's appetite is due to the fact of its constant growth. The great increase of students, the necessary multiplication of faculties, and the general extension of the work of the institution, which more students and more faculties absolutely require, has made it necessary to add new buildings and new teaching power. Laboratories are overcrowded, thus preventing work from being thoroughly done. The Museum, though so recently begun, is already inadequate, thus hampering the teaching of the various sciences. The library, from lack of funds, has never been what it ought to be, notwithstanding the judicious buying and the capable management of the

present librarian. Now that European universities are closed to Canadians who wish to prosecute their studies for degrees higher than that of B.A., the universities of the Dominion, and especially the University of Toronto, must provide facilities for research and for graduate study. Otherwise students who in ordinary years would have gone to Great Britain or France (or before the war, to Germany) will go to the United States. This is just as undesirable now as it was a hundred years ago, when the chief argument for the establishment of a university for Upper Canada, as the province then was called, was to enable the youth of the country who could not afford to study in Great Britain, to get a British education here at home. As a profoundly patriotic duty, the Government of Ontario simply cannot afford to disregard this appeal. It must find an immediate and a most generous and liberal response. Buildings, apparatus, books and men are urgently needed; and they cannot be procured without money. The natural source of supply is the Provincial Legislature, the creator of the University. If the University is unable to do its work efficiently, the whole life of the province—it might be said of the Dominion—suffers socially, scientifically, and morally.

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of Cigarettes, Chocolates and Other Comforts for the Sick Soldiers cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

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Previously acknowledged.....	235.75

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We shall be pleased to acknowledge and forward other amounts as they come in.

The Comrade in White

"After Many a Hot Engagement a Man in White Has Been Seen Bending Over the Wounded"

THIS mystical tale from the trenches is taken from *Life and Work*, the Church of Scotland magazine. No writer's name is given.

THE FRIEND OF THE WOUNDED

"Strange tales reached us in the trenches. Rumours raced up and down that 300-mile line from Switzerland to the sea. We knew neither the source of them nor the truth of them. They came quickly, and they went quickly. Yet somehow I remember the very hour when George Casey turned to me with a queer look in his blue eyes, and asked if I had seen the Friend of the Wounded.

"And then he told me all he knew. After many a hot engagement a man in white had been seen bending over the wounded. Snipers sniped at him. Shells fell all around. Nothing had power to touch him. He was either heroic beyond all heroes, or he was something greater still. This mysterious one, whom the French called the Comrade in White, seemed to be everywhere at once. At Nancy, in the Argonne, at Soissons and Ypres, everywhere men were talking of him with hushed voices.

"But some laughed and said the trenches were telling on men's nerves. I, who was often reckless enough in my talk, exclaimed that for me seeing was believing, and that I didn't expect any help but a German knife if I was found lying out there wounded.

"I WAS SHOT"

"It was the next day that things got lively on this bit of the front. Our big guns roared from sunrise to sunset, and began again in the morning. At noon we got word to take the trenches in front of us. They were 200 yards away, and we weren't well started till we knew that the big guns had failed in their work of preparation. It needed a stout heart to go on, but not a man wavered. We had advanced 150 yards when we found it was no good. Our captain called to us to take cover, and just then I was shot through both legs.

"By God's mercy I fell into a hole of some sort. I suppose I fainted, for when I opened my eyes I was all alone. The pain was horrible, but I didn't dare to move lest the Germans should see me for they were only fifty yards away, and I did not expect mercy. I was glad when the twilight came. There were men in my own company who would run any risk in the darkness if they thought a comrade was still alive.

"The night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm, as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that, even when I saw the gleam of white in the darkness, I thought it was a peasant in a white smock, or perhaps a woman deranged. Suddenly, with a little shiver, of joy or of fear, I don't know which, I guessed that it was the Comrade in White. And at that very moment the German rifles began to shoot.

"The bullets could scarcely miss such a target, for he flung out his arms as though in entreaty, and then drew them back till he stood like one of those wayside crosses that we saw so often as we marched through France. And he spoke. The words sounded familiar, but all I remember was the beginning: 'If thou hadst known,' and the ending, 'but now they are hid from thine eyes.' And then he stooped and gathered me into his arms—me, the biggest man in the regiment—and carried me as if I had been a child.

"I MUST HAVE FAINTED"

"I must have fainted again, for I woke

to consciousness in a little cave by a stream, and the Comrade in White was washing my wounds and binding them up. It seems foolish to say it, for I was in terrible pain, but I was happier at that moment than ever I remember to have been in all my life before. I can't explain it, but it seemed as if all my days I had been waiting for this without knowing it. As long as that hand touched me and those eyes pitied me I did not seem to care any more about sickness or health, about life or death. And while he swiftly removed every trace of blood and mire I felt as if my whole nature were being washed, as if all the grime and soil of sin were going, and as if I were once more a little child.

"HE TOO HAD BEEN WOUNDED"

"I suppose I slept, for when I awoke this feeling was gone. I was a man, and I wanted to know what I could do for my friend to help him or to serve him. He was looking towards the stream, and his hands were clasped in prayer; and then I saw that he too had been wounded. I could see as it were

a shot-wound in his hand, and as he prayed a drop of blood gathered and fell to the ground. I cried out. I could not help it, for that wound of his seemed to me a more awful thing than any that bitter war had shown me.

"You are wounded too," I said faintly. Perhaps he heard me, perhaps it was the look on my face, but he answered gently, 'This is an old wound, but it has troubled me of late.' And then I noticed sorrowfully that the same cruel mark was on his feet. You will wonder that I did not know sooner. I wonder myself. But it was only when I saw His feet that I knew Him.

"HE WILL COME FOR ME TO-MORROW"

"The Living Christ"—I had heard the chaplain say it a few weeks before, but now I knew that He had come to me—to me who had put Him out of my life in the hot fever of my youth. I was longing to speak and to thank Him, but no words came. And then He rose swiftly and said, 'Lie here to-day by the water. I will come for you to-morrow. I have work for you to do, and you will do it for me.'

"In a moment he was gone. And while I wait for Him I write this down that I may not lose the memory of it. I feel weak and lonely, and my pain increases, but I have His promise. I know that He will come for me to-morrow."

Heavenly Visitants on the Battlefield

(Contributed)

THERE have been for some time strange stories of supernatural intervention, apparently coming from the battlefields in Flanders and France. These stories take two forms. One which has been given in much detail, but with varied particulars, tells how when a detachment of British troops in the retreat from Mons was in imminent danger of destruction or capture, there appeared between them and the enemy a force, some reports say of angels, others of bowmen, arrayed as in mediæval times. These, it is alleged, were seen by many of the British, but were not apparent to the German troops, though their horses were evidently aware of them. At any rate, these came to a sudden halt and when the riders tried to urge them forward, they stampeded, leaving our troops free to make their retreat in safety. Told circumstantially as it was, the story was credited in many quarters and this growing belief was crystallized in a sermon by the Reverend R. F. Horton, a distinguished Congregational divine, who, in the main, accepted the story and appeared to assert that he had received it at first hand. When the *Guardian*, one of the leading Church papers, called for caution in accepting it, indignant letters poured in, and the paper was charged with wilful incredulity. However, it had not long to wait for its vindication. May we quote from a recent issue:

"The mystery of the angelic hosts who were said to have come to the aid of British troops on the retreat from Mons appears now to have been cleared up. The story, it seems, originated in the exuberant fancy of a journalist. Mr. Arthur Machen writes to the *Evening News* to say that it is merely an echo of a fanciful tale which he contributed to that journal many months ago. Mr. Machen says:—

"Some time in last September I was thinking of the terrible and heroic retreat from Mons. It is many years since I have told a tale, but somehow there was a fire in that history that burned in me, and made me wish that I could celebrate it in some poor fashion. And so the tale of 'The Bowmen' came into my head. Very, very briefly, it is the story of the British troops at the point of agony and despair, hopelessly outnumbered in men and guns. One of our soldiers invokes the help of the champion of England, St. George. St. George brings up the spirits of the Agincourt bowmen in array, and

the German host is annihilated by their ghostly arrows. That is all. It was quite a simple ordinary little legend of the battlefield, and I wrote it and dismissed it, and wished I could have made it better. I may say, once for all, that I had heard no kind or sort of rumour of any spiritual intervention during the retreat from Mons, nor any faintest echo of such rumour: 'The Bowmen' as printed in the *Evening News* was invention as much as story can be invention. Everybody would have it that the tale was true. The clergy said so. The Army said so. The occultists said so. All

sorts of vague authorities—"an officer," "a soldier," "a correspondent"—were quoted to show that the incident of spiritual intervention, or something very like it, had actually happened. The names of these witnesses were not given."

"When Mr. Machen read some extracts from Dr. Horton's sermon, he went to see him:—

"His information was not at first, or, I think, even at second hand, and so he is content to suspend his judgment pending further evidence. But passing from the unimportant general, I was extremely interested to find that Dr. Horton held such a case of spiritual intervention was eminently credible. I was more particularly disposed to believe in the story of the angelic apparition during the retreat from Mons, from what I heard myself from an Army reader. He told me that all the men who were in that retreat were changed men. They had all prayed, and they had all felt a sense of spiritual uplifting; and so the tale seemed to me congruous with their experiences."

It seems to us that as regards this nothing further remains to be said.

The second story tells how a British soldier was terribly wounded and perforce left on the field by his retreating comrades. To him as he lay suffering and alone, there appeared a white-robed figure who ministered to his needs. The soldier, noticing blood upon his robes, said to him, "Sir, you are wounded, too." Then his helper, showing his hands pierced and blood stained, quietly said, "These are old wounds re-opened." The soldier then realized who had come to his succour and tells how even though his pain remained, he was filled with joy and peace. This Divine Comforter is alleged to have appeared in similar circumstances to more than one of our wounded heroes.

We wait for more facts. It may be that these stories, too, are the outcome of some writer's imagination. (We seem to remember reading similar instances in the histories of past wars). It may be that these alleged appearances are hallucinations arising from the weak and pain-stricken condition of the wounded men. But, also, may it not be that to some of His suffering servants, the Divine Helper vouchsafed to reveal Himself and to their opened eyes gave a vision of comfort and love.

Our Old Country Letter

July 7th, 1915.

WRITING yesterday, *The Times* says, "The world is not so rich in saints and reformers that their memory can, without loss, be suffered to fade. Five centuries ago to-day John Huss, the Bohemian patriot and disciple of Wyclif, was burned at the stake at Constance for his steadfastness in teaching what he held true. The letter we publish this morning from a number of distinguished Oxford scholars, reminds us that even in the midst of the present world-war, nations would be ill advised to cut themselves adrift from history and to neglect the links with the past which form one of the principal sources of their vitality and the starting point of their loftiest aspirations. Like Latimer, who suffered the same death at Oxford 140 years later, Huss felt that his executioners were lighting a candle in Europe that would never be put out. Into the doctrines he taught and into his protests against ecclesiastical corruption and greed we do not propose to enter. Historical research has cleared his memory of the aspersions cast upon it. His main 'heresy,' which he unflinchingly refused to recant,—the belief that Christ not Peter, is Head of the Church, to Whom ultimate appeal must be made—needs no vindication. We rather dwell upon the fact that he was in reality put to death less because of his religious tenets than because he appeared politically dangerous to the 'Holy Roman Empire of the Germanic Nation.' It was because 'he embodied the consciousness of a great Slav people; because he extended Czech influence in the University of

Prague, and reduced German academic pretensions; and because, preaching in the Czech language, he appealed to the feelings of his Slavonic countrymen.' Englishmen are entitled to recall, not without pride, that it was from England and from the writings of Wyclif that Huss derived much of his inspiration. To-day, when the oppression of his country by the Hapsburgs and the imprisonment or exile of its leaders preclude the celebration of the anniversary by the University of Prague, it is fitting that scholars connected with Wyclif's own University should celebrate it in England.

"The ties between England and Bohemia are old and honourable. No race in Europe has striven more pertinaciously and successfully than the Czechs to regain a recognized place among civilised peoples. None are more deserving of British sympathy in the cruel position which this war has placed them. . . . In their hearts, the Czech-Slovak people will to-day keep the tragic anniversary, though opportunity for outward celebration be denied them. We are privileged to keep it with and for them, and in so doing to render homage to the principles for which Huss died and for which we and our allies are now fighting."

* * *

Two very impressive gatherings took place at York last week, the occasion being a Missionary Festival. In the afternoon a large congregation assembled in the nave of the great Minster, which I think I once described to you. It is

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MUTILATED SERVICES

II.

THE case of the Creeds is little better, no matter which of the three is being said. Surely common sense alone would help people to see that there are definite sections in them all, and that appropriate pauses ought to be made in order to mark them off from one another.

The parts treating of the humiliation should certainly be said differently from those relating to the resurrection and the ascension, yet one may well wonder why in churches where it is customary to kneel during the former clauses, the worshippers do not remain upon their knees till they have said "He suffered and was buried," which also was a part of the humiliation connected with becoming man.

* * *

In the Collect or Prayer for all conditions of men there are three well marked sections, but no one listening to that prayer as it is ordinarily read would think so. They usually form one dull monotony to be got over as quickly as possible. So too with the General Thanksgiving, with its three-fold division, and the Prayer for the Church Militant, which has at least ten distinct parts, marked off by capitals after semicolons, colons, or full stops.

There are many clergymen who, merely by pausing at the proper places, make these prayers and thanksgivings mean much to their congregations. But alas, there are many more who, by their carelessness and haste, make sheer nonsense of them.

* * *

When Holy Communion is concerned, the ordinary man would expect the greatest care to be exercised. Unhappily, at eleven o'clock the most unworthy expedients are resorted to by way of preface to it. The one most in favour being some portion of Morning Prayer.

Morning Prayer being a service by itself, it should be read in full or not at all, and at an earlier hour if necessary. Thus those who want their Matins and a short service would get it—and they would escape the sermon. Those who are spiritually minded enough to stay in church for the length of time required for Matins, Holy Communion and sermon would not grumble.

Vanity and vexation of spirit is the "cutting" of Morning Prayer in which some clergymen indulge in an endeavour to suit all persons. But they forget again that they are not their own Ordinary and that, in making the "cut," they are committing a breach of Church discipline.

The service runs along regularly to the Psalms, only one of which is taken. The New Testament Lesson follows; and after that come Benedictus and the Apostles' Creed. The result is distressing beyond description.

If liberties are to be taken with the services, the Litany may be commended to the notice of those who want to have as a preface to Holy Communion something other than what is set forth by authority. The memory of the use of the Litany for such a purpose at a quarter to eight is very grateful; and it would probably be as fitting at eleven o'clock. Besides the fact of its being complete in itself, its use would avoid the painful impressions produced by the unwarranted mishandling of Morning Prayer which has become so regrettable common.

After all, no preface of a clergyman's own devising is necessary, considering the Exhortation contained in the Communion office itself, to be read, as the rubric directs, "at the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the

holy sacrament." If it were read, we should perhaps take more heed to ourselves and prepare ourselves more thoroughly than we now do. And of a surety there would not be so many spiritually sick, as St. Paul says, from neglect of Holy Communion or from thoughtless partaking of it.

Holy Communion and sermon together form a sufficient service for the average man, woman and child, especially if the rubrics are strictly observed. For them one hour and a quarter afford ample time. And the service covers all the points of true worship emphasized in the Exhortation to Morning and Evening Prayer, Confession, Thanksgiving, Praise, hearing the word of God, and asking those things which are requisite and necessary, as well for the body as the soul, not forgetting absolution, almsgiving and benediction.

Our Old Country Letter

(Continued from Page 348)

wonderfully beautiful and has the greatest length of any English Cathedral. Canterbury, and, of course, Westminster, are far before it as to many features of architecture, but for calm majesty and spaciousness I do not know its match. But about this service. A correspondent says, "It was a Festival Service, yet the note of rejoicing was absent. The prayers and intercessions, the hymns and psalms, the Lesson (Isaiah 62) and the anthem (Gounod's 'Send Out Thy Light') all sounded one solemn note—the voice of a nation in deep distress, yet a nation waiting in confidence upon God." Bishop Furse of Pretoria was the preacher, and drew a striking parallel between the "new power, new spirit, new life and new vision" which dawned upon the world as the effect of the descent of the Holy Ghost at Pentecost, and "the lesson which comes to England to-day, not only from those Apostolic times but now from our men at the Front. They were men who had made the great surrender once and for all, of the best that was in them, and they had got in answer that spirit which was utterly irresistible, the most attractive of all things in the earth—the spirit of Christ made manifest in sacrifice."

At a great evening meeting the Bishop spoke again, on the issues of the day, and the duty of the Church to rise to meet them. "Whatever else had to be given up, one thing was certain,—the work of the Church must go on. The Church was more needed than it had ever been during the last 1,900 years. At home the need for right ideas and a right spirit was tremendous. There was urgent need for more chaplains at the front. The policy of setting a chaplain down to look after five thousand men was not merely silly but criminal. It meant spiritually starving the men at the front, and working their chaplains to death. For his part he had said it again and again—he had never felt so near to the real spirit of Christ made manifest in human flesh as he had felt when he was living for a month with those men in the trenches right up to the front. But they could not live on capital; that spirit had got to be reinforced every day, and the only way it could be done was by personal contact with Christ through prayer and sacrament."

There was need for the Church in all the world, and missionaries were illustrating the same spirit as the soldiers. And see the effects—in South Africa for instance, where he came from. The natives had remained loyal all through the rebellion, though they had been severely tempted in many ways. He had never believed in our Lord Jesus Christ more than he did to-day, and he believed too in the people of the Church that they would rise to their duty in taking up the missionary cause of making the kingdoms of the world to become the kingdom of our Lord and of His Christ.

* * *

As you, like ourselves, must think of prisoners of war in Germany and the

shamefully hard treatment so often given them, I quote for your readers a useful extract. "Those who wish to relieve their sufferings cannot do better than look into the work of the Royal Savoy Association for the Relief of British Prisoners of War in Germany, the moving spirit of which is the Rev. Hugh Chapman, the Savoy Chaplain." It has for its aim the sending weekly of a supply of comforts to 500 of our prisoners, and it is carried out on sound business lines. "First the names are obtained from the central bureau. Then they are carefully checked to see that there is no duplication of effort. Then the records of the Soldiers and Sailors' Families' Association are searched to see that the proposed recipients are wholly dependent upon public kindness for those 'extras,' but for which our poor fellows in Germany would suffer severely in health, if not actually starve. Next—and this is one of the best features of all—the association has had the exceeding good fortune to secure the services of expert buyers, which means, first, that provisions are bought at prices representing a saving of hundreds of pounds, and, secondly, that the very best way well-wishers can help, is by sending the Association funds rather than goods, for the simple reason that every pound is made to go much further than if expended by the senders themselves." Its headquarters are at the Savoy Hotel, London.

* * *

Much unrest has been caused by the recent statement of the Archbishop of Canterbury and his consultative committee, on those points raised over "Kikuyu," about which we heard only too much at the time, and on which a formal judgment has been looked for.

The best that can be said now, from the point of view of even very moderate Churchmanship, is that we have not yet got more than a much honoured but quite indecisive personal opinion. The Bishop of London recently expressed this. Speaking to a large gathering of those interested in the maintenance of Church Schools, he said he wanted to allay the prevailing disquiet. "Certain Conferences of clergy were asking—'What does the Church stand for?'—He would say, with entire respect for one whom he greatly loved and honoured, that the statement of the Archbishop was his personal statement. It was not issued by the Archbishop as Metropolitan of the Anglican Communion to the whole of the Anglican Communion. He (the Bishop) had received no sort of opinion conveyed to him as Bishop of London. Nor had he himself conveyed any document or instruction to his clergy. Those who were at that moment feeling as if they were committed to an idea of the Church which they did not hold, and which some of them even thought made it inconsistent for them to remain in the Church, had entirely exaggerated the importance of the statement."

The Church in the West

ABOUT fifteen miles below Winnipeg on the Red River are St. Andrew's Rapids, now surmounted by locks constructed after the design of a French engineer. These locks, the first of their type on the continent, speak of the region's most recent history. Fossils on the bank of the river, collected during the construction of the locks, with their records of tropical life, carry thought back beyond the age of the glacial Lake Agassiz which surpassed the combined area of the five great lakes and found an outlet by the valley of the Mississippi.

About two miles below the locks is Lower Fort Garry, known throughout the West as the "Stone Fort," erected by the Hudson's Bay Company in 1832. Nearly the same distance up the river is St. Andrew's Church. These two buildings formed the centres of the life of the settlement. St. Andrew's was in time past generally known as the Lower Church in distinction from the Upper Church, now St. John's Cathedral, and the Middle Church, St. Paul's. This usage is preserved in the name of the post office of Middlechurch in the parish of St. Peter's.

It is with St. Andrew's, however, that we are concerned. Work was begun here by Rev. Wm. Cochrane in 1827. A school-house was built in 1832 and shortly afterwards a frame church. This was replaced by the massive stone building still standing, the consecration of which was one of Bishop Anderson's first official acts after his arrival in 1849.

The building is of stone quarried and cut in the neighborhood and the walls are three feet thick. The timbers were all sawn by hand in saw pits. The stonemasons and carpenters engaged were employees of the H. B. Company brought out from Scotland and the solidity and workmanship displayed put to shame most buildings of later date. The building stands as it was erected with the exception that the upper part of the tower was blown down by a historic storm, whose devastating course was traced from the Peace River country by traders and missionaries of the time.

The church has a peal of three bells brought from the Old Country by Hudson's Bay, the Nelson or Hayes River and Lake Winnipeg. By the same route came the four stoves which are still in use and as effective as ever in spite of cracks. Tradition affirms that stoves of this pattern, formerly universally used in the settlement, never did their work properly until they were cracked. These stoves are formed of plates easily taken apart for packing and easily put together for use.

In the sanctuary are two chairs, the interesting result of a winter's labour of love by a parishioner of by-gone days. They are made of native oak cut with a saw from the log and fashioned with no tool but a pocket-knife.

The gravestones in the churchyard, as interpreted by Rev. A. J. Warwick, the rector, recall the varied history of the past. The grave of an Esquimaux boy tells of heroic enterprise on the part of early missionaries. This boy from the Arctic Circle has been for five years under instruction at St. Andrew's in the hope that he might return as a catechist to his countrymen. But it was not to be. He was laid to rest where he studied far from home and a roughly hewn and well nigh obliterated inscription tells of the loving appreciation of his instructors.

Here rest high officials of the H. B. Company who bore sway in the far north. They are still spoken of as kings of the north and they ruled with autocratic power. When they thought a young clerk in the employ of the company should marry, they informed him of their decision, suggested the name of the bride they had chosen and demanded compliance within two weeks.

Here, too, was laid the body of Captain Kennedy, the leader of a party that sought in vain to carry relief to Sir John Franklin's expedition. He was the discoverer of the most northerly point on

the mainland of America that had been sought in vain for three centuries. To his memory a tablet has been placed in St. Andrew's by the Women's Historical Society of Winnipeg. It was a fitting event that this tablet was unveiled by Sir Ernest Shackleton, the Antarctic explorer.

Close to the church he built, Archdeacon Cochrane is buried. He died at Portage la Prairie, upwards of fifty miles distant and relays of parishioners carried his body the whole way to its last resting place.

He was a man of great physical strength and he helped to place all the heaviest

stones of the building in their places. From the accounts that are given he appears to have done this partly out of his enthusiastic devotion to the new building and partly from a regard for the safety of the workmen.

St. Andrew's, the oldest church building in use in the West, and rich from the standpoint of the New World in historic interest, begins to shew the need of repair.

It is to be hoped that when prosperity once more smiles on us Churchmen generally, and more particularly those in any way connected with St. Andrew's, will unite in a thorough plan of restoration that will insure it against the ravages of time. G. H. B.

The War and Christian Unity

By REV. D. CONVERS

THE "wise woman" of Tekoah, taught by Joab, said to king David what implied a prayer that the king should devise means that his son Absalom be "not expelled from him." The prayer was granted; since the king did "fetch his banished home."

So we have prayed the King of Kings to "fetch His banished home," asking again and again that "they may all be one." For myself, when I said these prayers I seldom or never was consciously thinking about the means God might use. It was a startling instance of "our ignorance in asking" when I first thought "we have been praying and here is our answer—the great war!" For the object of my article is to point out how the war now upon us increases the possibilities of healing one rent in Christ's mystical Body, making one reunion less improbable than it was a year ago. To myself I put the lesson, thus, "No Moslem would begin his prayers without washing his hands and other preparations; and ought I not to get ready for mine by thinking over what I am about to ask; lest I include more than I really mean."

How and why does the war seem to forward the cause of Christian unity? Because it has brought the Near East (say Russia, Serbia, and Montenegro) into political sympathy with the West, say, England.

"But political sympathy has little or nothing to do with religion." Quite true of us. Every Canadian Churchman rejoices to quote Cavour's "Free church in a free land" as expressing a truth about his condition. If politics link him with another country whose religion is not his, he will, perhaps, think oftener of it than he would were that nation neutral; and if he already prays for it will pray a little oftener and a little more warmly, perhaps—"merely that and nothing more."

But how about those at the other end of the line? The Russian, the Serb, the Montenegrin? Do they distinguish state from Church as clearly and widely as we do? It requires no special knowledge of them to say generally, in recent years religion and politics have been closely intertwined there.

It has become a proverb in Petrograd that "Autocracy, Bureaucracy, and Orthodoxy make Russia." Every war between Russia and Turkey, for the former's "little brothers," illustrate how religious matters have caused political results, consolidations of Poland and Russia have been followed by the orthodox church of Russia assimilating more or less Roman Catholics from Poland, so that movements chiefly, in the first instance, political, result in religious consequences. Their teaching is not that Russia is a theocracy such as the Jews under David. Rather would one say, "They believe in a state-church." Just here let me appeal to the proof reader of CHURCH LIFE; and ask him to be very sure that he gets in the hyphen between the words "state" and "church;" since

I mean something other than a state church, i. e., an establishment of any and every kind. I mean such a condition that all the subjects of the state are also members of the Church in fact. Viewed from the standpoint of the lay members the two organizations include the same identical individuals; and only differ one from the other when you consider them in regard to their officers. There was no concordat, no legislative act whereby two distinct organizations made a kind of treaty and agreement. As Topsy, "Spects I grow'd;" so they were Siamese twins always.

In the "Land of the Black Mountain" you see illustrations of this view of church and state. In 1516 the head of the country was eager to go with his home sick wife and live in Venice; and abdicated in favour of the Bishop, whose title *Vladika* is not familiar to us. From thence to A.D. 1696, i. e., a hundred and eighty years, the Bishops were selected as they had been before, but on consecration held the highest post in all matters and was head of both church and state. In 1696 Danilo Petrovitch was given power to select his successor; and named his nephew, as having no son; for by canon law no Orthodox Bishop can marry, and his nephew is his natural heir. From that date to 1851 nephew followed uncle; but Danilo II on succeeding his uncle refused to be consecrated Bishop, took the title *gospodar* or Prince, and secured the consecration of another as Bishop. He was followed by Nicholas, as prince, in 1860; who still rules and heads his army battling for the Allies, having been styled king or czar for the last five years. Is it not plain as daylight that people with such a history, of which they are very proud, have been trained to let the ideas we call "church" and those we call "state" run together?

Everybody under Turkey in Europe has found it easy to do the same, Serbia and all the rest. For when the Turks in A.D. 1453 surprised themselves and all Europe by conquering Constantinople they had to organize their new Christian subjects. The Turks were a theocracy fighting to force people to believe and obey the creed that "there is no God but Allah, and Mohammed is the apostle of God." Their only book of laws, the Koran.

It seemed easiest and simplest to them to organize the Christians who obstinately refused to hold their creed, to obey their religion on a basis as near like their own as possible. The Armenians e. g., were to be the Armenian *millet*. The Greek Christians were to be Roum or Rum *Millet*, whose leader or head was the Patriarch of Constantinople. A surprising result, a Christian Bishop a high official of Turkey. The only possible translation of Rum (or Roum) *millet*, I am told, is "Roman nation." Of course "Roman" has no direct immediate relation with the well known Italian city on the Tiber. It is new Rome, Byzantium or Constantinople on the Bos-

phorus. From that comes such names as Romelia or Roumania. You see why the natives, eager to show the historical association with Rome and to forget that they ever were under the Turks, spell their own name Romania. Foreigners, as English and French, put in that letter "u." Why should we not spell their name as they do? Why always drag in the Turk by that "u?" See why every Christian body in the Balkans has been drilled to think of a "church" as being a "nation." From the middle of the fifteenth to the end of the nineteenth century, over four hundred years, their masters forced them all to talk about a church as a nation. Do you wonder that to this day every Serb finds it hard to distinguish church from state? But so long, then, as political sympathy draws the allied nations of the Near East towards England, so long will it be easier for them to feel religious sympathy with us. So far the war is a power tending towards the peace and unity of God's Church. To quote a Russian hymn:—

God all wise! by the fire of Thy chastening

Earth shall to freedom and truth be restored;

Through the thick darkness Thy kingdom is hastening;

Thou wilt give peace in Thy time O Lord.

LITANY IN TIME OF WAR

GOD the Father, God the Son,
God the Spirit, Three in One,
Hear us from Thy heavenly throne;
Save us, Holy Trinity.

2. By the Cross which Thou hast borne,

By the cruel crown of thorn,

By Thy bitter cry forlorn,

Save us, Holy Jesu.

3. By the love which made Thee die,

By Thy mercy, hear our cry—

From our foes who Thee deny

Save us, Holy Jesu.

4. Guard our loved ones in the field;
From their foes, from danger,
shield;

And if to foes they yield,

Save them, Holy Jesu.

5. By Thy wounds the wounded save,

Jesu Christ, Thy life Who gave,

Keep them, Saviour, from the grave,

Save them, Holy Jesu.

6. To the dead and dying, Lord,
They for whom Thy blood was
poured,

Peace and rest and life afford—

Save them, Holy Jesu.

7. Show our foes, who wound Thee
too,

Show them, Jesu, what they do;

Turn them, and their hearts renew;

Save them, Holy Jesu.

8. Jesu, in Thy tenderness

Guard our homes in deep distress—

All who suffer, help and bless—

Save them, Holy Jesu.

9. Then, O Saviour, give us peace;

Grant, O Christ, that war may cease;

Then may holiness increase,

We beseech Thee, Jesu.

10. God the Father, Spirit, Son,

May Thy will on earth be done,

And when we our course have run,

Save us, Holy Trinity.

W. G. O. THOMPSON.

The Rectory, Beamsville, Ont.

Hell and Heaven on Earth

THE title of this article forced itself on us, as we read two books on the war.

The first is the evidence placed before the commission appointed by the British Government to enquire into the alleged German atrocities in Belgium and France, presided over by Lord Bryce. Our readers are already familiar with the conclusions of the commission, which are accepted in all neutral countries as a calm and judicial pronouncement on the facts of the case. We dare not ask them to make themselves familiar with the evidence. It was necessary to publish it and it is the duty of persons holding responsible positions to read it. But we venture to say it will be a loathsome task and the contents will haunt them for many a day. It is a long record of horror. Women, and girls outraged, mutilated and murdered; infants spitted on bayonets; children hacked to pieces; unoffensive non-combatants, even priests and old men, tortured, killed, and murdered; arson, rapine, and lust unleashed and these often with the most callous and calculated cruelty. As we read it, it seems as if the demons of hell had been let loose and allowed to work their wicked will on the weak and defenceless. Thank heaven every now and then there is a gleam of light. Some soldier of the enemy filled with shame at the work which his comrades had done, some attempt to protect the innocent, sometimes even punishment for the perpetrator of the outrage. But in the main we are obliged to say that the fiendish work was deliberate and carried out with that complete efficiency of which German Kultur makes its boast. Truly, it recalls the words of the old English chronicler as he told of the horrors of the anarchy in Stephen's reign, "that it seemed as if Christ and His saints were asleep."

And then we turn to the second book in which his chaplain describes the visit of the Bishop of London to our soldiers at the front, when he went during the seasons of Holy Week, and Easter, to give to them in the name of the Church a message of encouragement and love. The scene is still on the field of warfare, but with the light of heaven upon it. The Bishop went right up to, though not into, the trenches. He was not allowed. But he went everywhere else telling of the Saviour's atoning death and of the power of His resurrection. He was heard in hospitals and ruined churches, in work shops and barns, in open fields and city squares, with the guardian aeroplanes overhead and behind the trenches, with the enemy's shells dropping near and the roar of our own guns in his ears. To great gatherings of officers and men, to the wounded soldier on his bed, to old friends from the east end of London, to men of his own regiment with whom but a few months before he had been in camp, he spoke words of cheer and gave the ministrations of our most Holy Faith. He never spared himself. He did the work of many men. Read of that Easter day communion when he administered to 200 London men in a ruined building to find that when he had finished, there were 200 more, from different regiments who had walked in from a distance and were waiting in the street and courtyard. To them he gave a second service and this before breakfast with a heavy day's engagements before him. Space will not allow us to say much more but we must quote part of the account of his visit to the Canadians.

"But there was one more gathering at which he was to be present and in many ways this was the most striking and memorable of the whole mission. The Canadians were there and they wished to see him. That was quite enough for the Bishop. . . . It was not far to go to the large open square in the town where the Canadians were waiting for him. The square was packed with men and in the centre was a statue or fountain, I really could not distinguish which, so completely

was it packed with men sitting and standing upon it. The last rays of the sun came across the old tiled roofs and lent a touch of colour to the scene. . . . It was a moving sight to look from the balcony of this old French town hall upon this great gathering of men who had come many thousands of miles from their homes to fight for the honour of the Empire. There was no time for an ordinary service. The gathering darkness would have made it impossible for the men to read and even if it had been lighter, the men were so closely packed together that hymn sheets could not have been held. It is always difficult to estimate numbers but someone said that nearly 10,000 men must have been present. When the Bishop appeared on the balcony, there was a Canadian cheer. He is well-known in the Dominion and the volume of the sound left no doubt as to the warmth of feeling with which he is regarded there. 'This is a sight,'

he began, 'which reminds me of Montreal and Toronto.' 'How about Winnipeg?' came a voice from the crowd, and the men all laughed. It was a chance to tell them of the way in which the Mother country appreciates the splendid loyalty with which her sons beyond the seas have rallied at the Empire's call and the Bishop was not slow to let them know that we in Great Britain rejoice to feel that the men of Canada and the men of Britain are standing shoulder to shoulder in France. . . . He passed on to speak of the great cause of the freedom of the world for which the Empire and the Allies are fighting today. . . . And then he turned to deeper thoughts and as he closed he added, 'Now, we will all together say the Lord's Prayer.' In a flash there was not a cap to be seen in the square but only the bared heads of that great throng of men reverently bent forward in prayer. Then, in absolute silence, the Bishop gave the blessing. . . ."

We advise everyone who can to obtain and read this little book.

Foreign Immigration

WHY does the Church appear indifferent to the foreign problem in this country?

First of all there is the oldest and greatest difficulty—want of funds to carry on the work. But where do other religious bodies get their money for the work? And yet they are doing their share of missionary work both home and foreign. The reply is they have a missionary zeal and energy in their respective religious bodies which naturally calls forth the financial aid to the support of their work. It is an unpleasant truth—we have the money in the Church, but not the necessary missionary spirit.

There are other reasons preventing us undertaking the work—our conservative instincts, our want of a spirit of, shall we say, aggressiveness and militancy and our horror of appearing to interfere with people of another communion. And so we take the risk of being overrun and swamped by the countless aggressive religious societies of the eighteenth, nineteenth and twentieth centuries.

There are supercilious Church people who would view with disfavour and alarm the idea of the Slav as a fellow Church member. Such people are selfish and short-sighted and the love of souls for Christ's sake is to them an unknown experience. It is true that from a material point of view the Slav just out from the old country may not be a very desirable Church member, but it is very different in the case of his children. Education and other environments of Canadian life are bound to have a wonderful transforming influence over the children of the Slav, and will go a long way towards removing racial prejudice. In our schools in Manitoba they have a reputation for being apt, sometimes brilliant scholars, and are growing up loyal Canadians just as desirable as fellow Churchmen as the children of British born parents.

We can make a small beginning in the work even now. It is within the power of a few earnest priests and laymen to sow seed now that will bear imperishable fruit; to inaugurate a new divine missionary campaign that will strengthen the Church in our nation by an increase of membership from a source which will materially and spiritually enrich the Church as no other form of home missionary work can ever do.

The work should, first of all, be confined to the unshepherded Catholics among our foreign immigrants. Of these the Slavs greatly predominate, and it is among these people we should, at first, concentrate our efforts. They speak

many dialects nearly all akin. The chief languages are Russian, Ruthenian and Polish. Many Slavs speak all three of these. Their home churches are, broadly speaking, the Roman Catholic, the Uniat and the Greek Orthodox Churches. The writer knows well that Russian priests would far rather see their people absorbed into the Ecclesia Anglicana than any other religious body. Indeed, there

is in the Greek Church a very real sympathy and regard for the Church of England, and, no doubt, Greek clergy would be willing to render assistance in the work.

How are we to make it possible for the foreign children which are being proselytised by Protestant religious bodies to find their natural spiritual home in the new country?

In several ways, but it is first of all necessary to gain the confidence of both parents and children. This may be done by supplying them with priests and preachers speaking their own tongue and by distributing religious pamphlets and other literature they can read. Thus they will learn of our Catholic Church, her Apostolic ministry and her valid sacraments free to them and all.

Can this be done? Most emphatically, yes. It is the method that is being used with success by religious bodies for which they have no natural affinity. There would be no difficulty in procuring candidates for this particular ministry. Our M.S.C.C., or even two or three wealthy laymen on their own initiative could undertake to support men in college while preparing. Twelve such young men in our theological colleges would be capable of doing a work for Christ and His Church infinitely more important than the same number of average English theologues generally found in this country.

Surely this crying need of the present, our pride in the Church's great past, and our faith in her great destiny must impel us to believe that this work is our special duty and privilege.

N. C. S.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE APPARITION OF ANGELS

To the Editor of CHURCH LIFE:

Dear Sir,—The following extract from a letter from the Old Country may interest your readers:—

A friend of ours (a clergyman's wife) who visits many of the wounded soldiers, was told that, after the taking of Mons, some German soldiers were asked why the Germans had not pressed forward, as the Allies were in a bad way. The answer was, "it was impossible because angels stood in the way." Our friend repeated this story at a dinner party at which several officers were present, expecting they would receive it with incredulity. At first there was dead silence, then one of the officers said, "Yes, it is no doubt quite true, I have experienced like things myself." E. M. P.

THE CHURCH PROTESTANT OR CONVENTIONAL?

To the Editor CHURCH LIFE:

Dear Sir,—I have read the complimentary reference to Orangeism in your last week's issue, and also the remarks of "Churchman" in the following issue, both of which are, in a sense, objectionable. The former patronisingly acknowledging that "we cannot afford to ignore them," implying as a reason therefor, the phenomenal growth and commanding influence, which the society has attained, in spite of our apathy and indifference, if not our actual hostility. The latter endeavouring to read them out of the pale of Churchmanship as "preaching

a protestantism as foreign to the Church of England as Romanism is."

If the Bishops in the various dioceses of Canada do not muzzle a few score of these young English curates who are obsessed with excessive zeal for "the Catholic Faith," and "the Book of Common Prayer," and what they call sound definite Church teaching, the *Ecclesia Anglicana* will continue to be, what it has been in the past, a bystander, in general world progress. She is to-day neither a Church militant, nor a Church triumphant, but rather a Church conventional, living on tradition.

The sooner the ultra-Anglican gets it into his head that the worst protestantism, is here to stay, the better it will be for the Church. The ideals and the principles which form the basis of the constitution of the Orange Society have not changed, if in upholding and manfully fighting for these principles, their efforts are blessed beyond measure. The Church must not look askance at the usurper of her cause. The Church, like the nation, will wake up some day, to find out that she has been dreaming dreams in a fool's paradise, while the Orange order kept vigil on the watch tower.

The present is certainly an epoch in the world's history; with the metamorphosis of approaching events, many of our preconceived ideas of Church and State may get a rude awakening—if the ideals for which the Empire is shedding her blood, are not attained, no peace is worthy of the name. While our whole-souled co-operation in the common cause transcends for the time being questions of class, creed or nationality. The dawn of a new era will be ushered in with a dearly bought lesson, the lesson of the war—the lesson of organization.

W. F. S.,

A life-long Churchman.

Callander, Ont.

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ALGOMA

THUNDER BAY DEANERY

A QUIET DAY

The Archbishop of Algoma went into retreat with his clergy of the Thunder Bay deanery on Friday, July 9th. The "Quiet Day" started with a celebration of the Holy Eucharist at 8 a.m., and, afterwards, the day was spent in prayer, meditation, and by listening to the heart-to-heart talk by his grace the archbishop, who chose as his topic for the whole day the Holy Communion. This lasted until 5 p.m., when a semi-private confirmation was administered to two candidates who, though prepared, were unable to accept the apostolic rite when administered last April.

At 8 p.m. evensong was sung by Rev. E. Pierce-Goulding, the lessons being read by Rev. H. P. Bull, of Nipigon, and Canon Burt, of St. Luke's, Fort

William. The sermon, which was a masterly statement of the great doctrine of eternal life, was delivered by the Archbishop. This last service was public and a large number availed themselves of the opportunity. The Archbishop left next morning for Schreiber, where he spent Sunday and confirmed a class of candidates, proceeding from there to a special meeting of Bishops at Ottawa.

ATHABASCA

A vestry meeting of St. James' Church, Peace River Crossing, was held on Saturday, July 3.

The Lord Bishop of Athabasca was in the chair. The Bishop spoke of the acceptance by Mr. Holmes of the superintendency of Grande Prairie Mission, and said that Rev. H. Hesketh would take charge of the Parish.

FREDERICTON

An effort is being made to establish throughout the diocese the recognition of the third Sunday in each month as a day for special intercession on behalf of Sunday Schools and Sunday School workers.

At the recent meeting of the rural deanery of Kingston, a scheme was inaugurated of having the Greek Testament portion and papers bearing upon one subject; the subject of this meeting being the Resurrection. St. Matthew 28, having been read in Greek, a paper on the chapter was read by Rev. A. H. Crowfoot. This was followed by papers on The Evidence for the Resurrection, by Rev. F. J. Leroy; the Resurrection in Modern Thought, by Rev. W. R. Hibbard, and Christ's Resurrection a Pledge of Our Own, by Rev. W. J. Wilkinson. The scheme proved a great success. The papers were suggestive and helpful, and it was decided to continue the plan at future meetings.

The Boys' Missionary Conference and Camp which was in session last week at Oak Point, was well attended, there being forty-three in all.

HURON

RURAL DEANERY OF BRANT

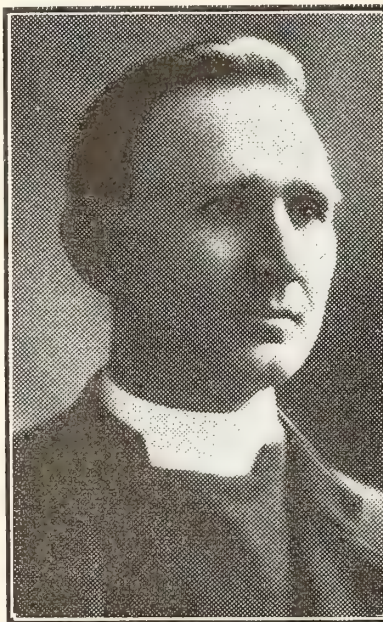
The churches of the rural deanery of Brant have entered most enthusiastically into a campaign to secure recruits for active service. At a meeting of the rural deanery plans were decided on for special services on Sunday, July 18th, in every Anglican Church and at the Armouries.

The services were on behalf of the 25th Brant Dragoons' active service squad, which, now numbering 60, it is desired to raise to 111. The squad attended St. Jude's Church, Brantford, in the morning, where the regimental Chaplain, Rev. Capt. H. F. D. Woodcock of Oakville, preached. That Dufferin Rifles' active service squad attended Grace Church. In the afternoon the 25th Brant Dragoons went by special cars to Paris, where a service was held in aid of the campaign. That evening a mass meeting was held on Jubilee Terrace at which the speakers were: Rev. H. F. D. Woodcock, Mayor Spence and Rev. J. L. Gilmour, Chaplain, Niagara Camp, stirring addresses being given. At Paris Judge Hardy, Mayor Patterson and Mr. Gilmour spoke.

KOOTENAY

FERNIE

Special prayers are offered up in the Church on Sundays for the Fernie men now on active service. The list contains nearly three hundred and fifty names,



The Rt. Rev. A. U. De Pencier, D.D., Bishop of New Westminster, who has volunteered for service at the front as Chaplain of the 62nd Battalion, a new British Columbia Regiment

to which another fifty can be added to make up for those reservists who slipped quietly away to the front in the early part of the war. The city should be proud of its showing.

MONTREAL

Lieut. Bertram G. French of the 15th King's Liverpool Regiment, a son of the Rev. Arthur French, rector of the Church of St. John the Evangelist, was wounded at Gallipoli on July 1, according to a cable received last week from the British War Office. Lieut. French is Mr. French's youngest son, and was a student at Oxford when he enlisted. He left Montreal early in September. No particulars of the extent of the wounds were received.

Another son of Mr. French is serving with the Royal Artillery. He enlisted at the beginning of the war with the Westmount Battery, and after his arrival in England, secured a commission in the Royal Artillery.

TORONTO

TORONTO

The Rev. Canon Mowatt, head of the Archbishops' Mission of Southern Alberta, was in the city last week for a few days.

Rev. H. R. Trumpour, M.A., B.D., of Latimer College, Vancouver, is taking

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charge of the services during July and August at the Church of the Messiah.

The work on St. Stephen's new parish house is progressing favourably. It is expected that the church will be closed during the greater part of August to carry out the contemplated improvements.

Books You Should Read

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- THE GOSPEL OF THE RESURRECTION—By Bishop Westcott..... 35c.
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KARN Five-octave Organ, oil-finished, walnut case, nicely carved high top with music pocket, cylinder fallboard, lamp stands, has 7 stops, including Vox Humana, Forte, Diapason, etc., grand organ and knee swell. Has been thoroughly renewed in every part. Price..... **\$38**

DOMINION Five-octave Organ, dark walnut case, nicely carved high top, panelled in Circassian walnut, has music rack and lamp stands, four sets of reeds and 10 stops, including Vox Humana, Couplers, etc., including grand organ and knee swell. This instrument has an elegant tone. Price..... **\$42**

BELL Six-octave Organ, dark walnut case, high top with music pocket, cylinder fallboard, lamp stands, has 8 sets of reeds and 11 stops, including Vox Humana, Forte, Bass, and Treble Couplers, etc., grand organ and knee swell. A well-known make, with a rich tone. Suitable for use in a small church. Special bargain at..... **\$47**

GODERICH Six-octave Organ, mahogany finish, piano-cased model, plain design, sliding fallboard, lamp stands, has 11 stops, including Vox Humana, Forte, Bass, and Treble Couplers, etc., grand organ and knee swell, mouse-proof pedals. Just the organ for parlor use. Price..... **\$65**

DOHERTY Six-octave Piano-cased Organ, dark walnut case, plain design, sliding fallboard, long music desk, lamp stands, 11 stops, including Vox Humana, Forte, Couplers, etc., grand organ and knee swell, mouse-proof pedals. Practically a new organ. Price..... **\$72**

BERLIN Six-octave Piano-cased Organ, handsome golden oak case, rail top with mirror, folding fallboard, 3 panels in top door, centre swing music desk, four sets of reeds and 11 stops, including Vox Humana, Bass and Treble Couplers, etc., grand organ and knee swell. This instrument is nearly new and will give satisfaction for a lifetime. Price..... **\$75**

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NEWFOUNDLAND

A special service for the dedication of the completed organ was held in the Cathedral, St. John's, on St. John Baptist's Day, and a second recital was given on Thursday, July 1st.

The clerical members of the Bonavista Bay Deanery met at Bonavista last week and spent two days in helpful conference.

The four year old son of Rev. H. Kirby died at Cartwright, Labrador, a few weeks ago.

The new reredos in St. Paul's, Trinity, was dedicated by Rural Dean Pittman, who was also the preacher at the service of dedication.

Rev. Mr. Cracknell, curate of St. Thomas', St. John's, was advanced to the priesthood at St. Andrew's Church, Petty Harbour, on St. Peter's Day.

Personal Mention

ON the 8th of July the Rev. George St. George Tyner, L.Th., of York, Neb., formerly of Port Perry, Ont., was married to Miss Ethel Kathrine Holmquist, of Omaha, Neb., in St. Matthias' Church in the latter city.

* * *

In the Cathedral of the Holy Trinity, Quebec, a granddaughter of the first Provost of Trinity College, the Ven. George Whitaker, sometime Archdeacon of York, was married on the 8th of July. This was Miss Dorothy Tyrwhitt, daughter of the late Col. Tyrwhitt, M.P. The groom was Capt. Hedley E. Snider, 4th C.M.R., son of His Honour Judge Snider of Hamilton.

* * *

On the 14th of July Miss Alice Mary Roberts, daughter of the Rev. Canon Roberts, of Adolphustown, was married, in the U.E.L. Memorial Church, to Mr. J. A. Johnston, of Smith's Falls.

* * *

Mr. Percival Barber, son of the Rev. Louis Barber, of Picton, was successful in passing the examination of the Faculty of Education in the University of Toronto.

* * *

Mr. H. S. Strathy has been elected vice-president of the Union Trust Company and Mr. Mark Bredin a director.

* * *

Congratulations are in order to Capt. E. R. Street, of the 2nd Battalion of the Sherwood Foresters, on being awarded the D.S.O. A son of the late Hon. Mr. Justice Street, Capt. Street chose a career in the Imperial Army shortly after leaving school at Upper Canada College. After serving in South Africa and in India he resigned his commission because of ill-health, spending some time in Vancouver and Guelph; but on the outbreak of the war he hastened to offer his services.

* * *

Mr. N. F. Davidson, K.C., has been representing the Government of Ontario at the inquest into the accident which took place on the radial railway at Queens-ton on the 7th inst.

* * *

The Rev. Jerrald C. Potts, M.A. (Trin. Coll.), has been appointed curate at St. Thomas' Church, Toronto. He has lately been incumbent of the parish of Clinton, in the Diocese of Huron, but he received his Orders from the late Bishop of Niagara, serving for a short time as curate to the late Dean of Christ's Church Cathedral, Hamilton. After brief periods spent in the Diocese of Calgary and in Portland, Ore., he returned to Ontario as curate to the Ven. Archdeacon Mackenzie, D.C.L., of Brantford, whence he went to his present cure. He was a pupil of the rector of St. Thomas' Church in the days when they both lived in Victoria, B.C.

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The Corporation of Trinity College, at its meeting last week, appointed the Rev. W. Rollo, M.A. (Aberdeen) and the Rev. A. Haire-Forster, B.A., B.D. (T.C.D.) who have been for some time lecturers in Divinity, Professor of Divinity and Professor of Biblical Greek, respectively.

* * *

Mr. O. B. Wordsworth, B.A. (Cantab), who was last year a lecturer in classics at Trinity College, has taken out a commission in the Oxford and Bucks Light Infantry.

* * *

Mr. J. H. Mozley M.A. (Cantab), a lecturer in classics in Trinity College, has been granted a year's leave of absence, so that he may go to the front. He has a commission in the Royal Field Artillery.

* * *

Mr. A. M. Bell, M.A. (Trin. Coll.), who went over to England with the Casualty Clearing Station, has been given a commission as first lieutenant in the Royal Army Medical Corps. Mr. Bell was in his final year in medicine when he enlisted, and was granted the degree of M.B. in the spring. He is now at Eastbourne, anxious to get to France.

* * *

It is understood that the Rev. W. L. Baynes-Reed, of St. John's, Norway, has been offered an army chaplaincy.

* * *

The Rev. F. G. Kirkpatrick, of Pittsburgh, took his seat at the last meeting of the Corporation of Trinity College as a representative of the Diocese of Ontario.

* * *

The Corporation passed a resolution congratulating the Most Rev. Dr. Thorne-loe on being elected Metropolitan of the ecclesiastical province of Ontario. His grace becomes by virtue of his office president of the Corporation.

To retain as a member of it the most Rev. Dr. Hamilton, even though he is no longer Diocesan Bishop, Corporation passed a statute enacting that Diocesan Bishops who have resigned their sees, and suffragan or coadjutor Bishops, shall be *ex officio* members of Corporation so long as they are residents of the province or are exercising their functions within it. Thus the Bishop of Kingston continues as a member of Corporation; but he is no longer a mere representative of the Diocese of Ontario.

All of the Diocesan Bishops are, by virtue of the Royal Charter of Trinity College, members of Corporation; and they have the right of appointing clerical and lay representatives. This right is exercised also by some of the synods.

* * *

On St. Peter's Day the Rev. Frank Plaskett, Vicar of the Church of St. Mary the Virgin, Sapperton, B.C., was married by the Lord Bishop of New Westminster, assisted by the Rev. Rural Dean Bartlett, to Miss Mary Draper, youngest daughter of the late Henry King Draper, of Wiltshire, England. The groomsmen were the Rev. H. Fane Edge, of St. Alban's, Burnaby, and the bridesmaid was Miss May Robinson, of Vancouver. Dr. John S. Plaskett, of Ottawa, gave the bride away. The honeymoon was spent at Penticton.

* * *

A King's College Divinity student who had volunteered for Overseas Ser-

vice, Mr. Murray Byron, was drowned while canoeing with college friends at Ellerhouse, N.S. The funeral was held amid many tokens of respect at Campo-bello, the home of his father and mother, Mr. and Mrs. George M. Byron, the officiating clergy being the Ven. Archdeacon Newnham, the Rev. Mr. Tomlin of St. Stephen, and the rector of the parish, the Rev. Mr. Tobin.

* * *

A very painful accident, which it is hoped will not prove fatal, has befallen the Rev. H. P. Nixon, who for twenty-four years has been incumbent of the parish of Twin Arm, B.C. A dynamite cap got mixed up with some loose tobacco, which, apparently had been given to the rector, and it exploded as he was smoking his pipe on his own porch.

* * *

The Rev. Frank P. Gavin, rector of St. Luke's, Cincinnati, Ohio, told his congregation recently that all arrangements were made that he should visit camps of English prisoners in Germany and minister to the Church of England prisoners, as being a German speaking priest of a neutral nation. He expects to be at work there for about four months.

TO CHOOSE

THOU can't choose the Eastern circle for thy part,

In its sacred radiance thou shalt rest,—
Thou shalt fold pale, slender hands upon thy breast,
Thou shalt fasten silent eyes upon thy heart.

If thou hear, within the languor of thine Ark,

The thunder of the waters of the earth,
The simple human cries of grief and mirth,

The wail of little children in the dark,—
Thou shalt contemplate thy circle's radiant gleam,

Thou shalt gather self and God more closely still,

Let the foolish and the piteous wail at will,

So thou shelter in the sweetness of thy dream.

Thou can't bear a blood-stained cross upon thy breast,

Thou shalt tread the common human sod,

Thou shalt lift unswerving eyes unto thy God,—

Thou shalt stretch torn, rugged hands to east and west.

Thou shalt call on every throne and every cell,

Thou shalt gather all the answers of the earth,

Thou shalt wring repose from weariness and death,

Thou shalt fathom the profundity of hell.

But thy height shall reach the height of God above

And thy breadth shall span the breadth of pole to pole

And thy depth shall sound the depth of every soul

And thy heart the deep Gethsemane of Love. —Ruth Temple Lindsay.

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Women's Work and Social Service

WHATEVER the duration of the war, whatever its results, however numerous and far-reaching and complicated the after problems that will press for settlement,—nevertheless “the chiefest consideration is the supply of children for carrying out the high ideals that have made the British Empire what it is, and have given us the sympathy and moral support of all countries, except Germany, Austria and Turkey.” In speaking of “the appalling wastefulness of nature,”—a phrase often in our mouths—it has been recently shown how deeply we ourselves share in this condemnation, on account of our wasteful management of the young life entrusted to us:

“Bitter as is the sacrifice of the battlefield, we trust confidently that it will not be altogether fruitless; but *there is nothing but loss in the squandering of infant life in poor homes, which has been perennial in the days of peace, and has been shewn to be yet more destructive in the exceptional conditions of warfare.*”

Dr. Mary Scharlieb speaking at the annual meeting of the National Society of Day Nurseries, finds in ignorance the chief reason of this mortality: girls, not taught to be efficient mothers, grew up ignorant of the simplest laws of health, of all rules concerning the selection and preparation of food, and of kindred things essential to the right management of a home: measles, for instance, is very erroneously regarded as a trifling complaint among children, whereas it is really a dangerous one, and in her opinion chiefly responsible for the recent rise in the death rate among babies. Day nurseries and crèches and schools for mothers are very valuable in their educational possibilities.

* * *

Dr. Barbara Tchaykovsky points out that in view of the enormous losses in battle, no country could contemplate with calmness the (approximate) figures of infant mortality (nearly 100,000 dying under one year, nearly 100,000 between the ages of 1 and 15, nearly 120,000 dying in the pre-natal period), or the 50 per cent. increase in the infant death-rate in greater London during the last quarter, and noting the fact that artificially-fed babies enjoy only one-tenth the chance of life possessed by those who are breast-fed, she endorses the statement of Councillor Margaret Ashton of Manchester, that “there should be a municipal milk-rate as well as water rate: towns should supply milk for babies as they do water for manufacturers. The care of babies should be the first charge on the community, not the last.”

Dr. Tchaykovsky continues:

“If we could save half the babies who by the present rates of mortality are doomed to die by the end of the year (largely from preventable causes) we should have a gift of some 75,000 babies to place against the grievous loss of 50,000 men already killed at the front; to say nothing of the diminution of the number of maimed babies who would come under the beneficent influence of the same preventive measures.”

She goes on to describe “The Mother's Arms,” into which a public-house in Old Ford Road, Bow, has been converted, now a milk house and baby clinic for East London mothers. Here nurses and doctors are to be seen, hundreds of quarts of milk are distributed daily, and maternity outfits “lent to welcome the little arrivals who are so sorely needed by the nation in this time of grievous drain on the flower of its youth. The rosy cheeks of the babies are sufficient testimony to the life-saving influences of the morning bath, daily outing and regular supply of nourishing food in clean surroundings, at a regular price of three pence a day.” “But this is London.” Well, for Ontario, the Registrar-general's figures shew an infant mortality of 140.3 per thousand for the year 1913: any one who will study the subject will find abundant material in the series of admirable reports issued by Dr. Helen Macmurchy under the authority of the government. Much benefit results from the advice and suggestions of the school nurses and of settlement or other social workers, while the supply of certificated milk through neighborhood associations is a most valuable piece of national service. Excellent work was done in this connection last winter by the United Suffragists, through whose agency 347 mothers and babies were helped for periods of from two to four and in some cases six months; a weekly standard supply of nourishing food being given in each case, with the result that only eight babies died,—the mortality being reduced for this number to a rate of 23.3 per thousand.

* * *

Children have never been so important and perhaps have never seemed so precious as in this terrible year, when they alone of all the world are happy and light-hearted: and just as the national heart swells with pride or mourns in sorrow for our soldiers, the men whom we all feel belong to us all, so the children are ours, too,—ours to protect from evil influences, ours to secure in some at least of the rights of childhood.

“Father has gone to the war” perhaps; or “he is in camp getting

ready;” or “he would like to go if they'd take him;” or “he hasn't had any work and is still hoping for a job;” or perhaps he has got tired of family responsibilities, and has gone away from them. And the children? The playgrounds are full of them, and the playground provision is improving all the time; one of the great pleasures of life here in the city, as you go about, is to watch the groups of happy children at play. The lake front at Sunnyside, for instance, is a wonderful sight on these warm summer afternoons, with its scores or even hundreds of children playing in the sands, wading out knee-deep, or boldly plunging in, head and all, then back to the sands, take a good roll as an excuse for another bath, and in again. The stone piers for the electric towers are a fine jumping-off place, and altogether it is a paradise for children.

But playgrounds are not accessible for all the children, and many are the narrow paved streets without trees or gardens, with nothing but dust and stones and ugliness for their surroundings. These are the streets in which the children are found playing. The up-town streets with their cool avenues and boulevards and the deep quiet gardens that we know are sheltered behind the houses—well, the children don't play so much in these streets. Some of these gardens have no children to play in them; and many of the children who belong to the gardens have been carried off long before this to spend the summer in the country or by the sea, whence they will come back rosy and brown and jolly just in time for the cool weather.

* * *

Children abound, however, in the dusty, hot, crowded, little streets, as you will soon discover any time you take a walk that way, and it is for the sake of these children that there is the fresh air campaign each season. At home in England the Children's Country Holiday Fund is a very famous and popular institution, long established and familiar to social workers and

beloved of the children. The Fresh Air Fund, managed in Toronto by the *Star*, and in other places by a newspaper or other local agency, is the means through which many of our children get the pleasure and benefit of an outing in the country. Evangelia House has its own beautiful summer home at Lake Simcoe, where mothers and babies, boys and girls, go up for fortnightly periods: then there is the Salvation Army home at Clarkson's, and in this year of stress the Down Town Church Workers' Association has managed to establish a similar home at Sutton, to mention three only out of the number. All these agencies receive help through the *Star* Fund.

The *Star's* clever and marvellously sympathetic visitor introduces us every day to one of the homes from which the children come:

“Three large families living in a small two-storey house, means that one family must occupy the cellar, and it was quite dark after the bright sunlight. . . ‘What I'd do without those trips to the country, I don't know,’ said Mother; ‘they've saved my life, and they give us a good meal and a day's rest.’”

Another day the visitor discovered “Jessie, aged nine, playing house in a hollow scooped in a pile of broken bricks below King Street, near the Gas House. Jessie's home is up a twisty flight of bare wooden stairs to two dark rooms, the windows shut to bar the heat from the lane outside. ‘I came home from the picnic on Friday feeling like another woman,’ said Jessie's mother; ‘I hadn't been out of the house, so to speak, for two years till that.’”

Or it is “an opening that looks like a lane, with gateways and mouldering wooden arches over them, and you think they keep horses there. They don't. They keep baby Kathies and a number of other small half-starved children. They are just existing from day to day and when winter comes they will collapse.” Unless—

This is the sort of work that the Fresh Air Funds are making possible. The money is used through the various social and philanthropic agencies, settlement workers, down

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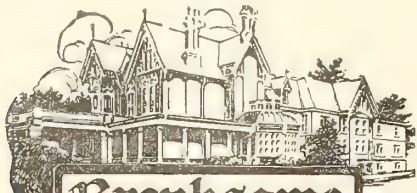
town church workers, and so on, and mothers and children are sent away for day outings as well as for longer periods.

You and I have very likely gone away on our holiday before this; or we may be busy preparing for it, and should feel thoroughly aggrieved if anything arose to make it impossible; or perhaps—"I have

made up my mind not to go away this summer after all; it is very pleasant here: the garden is lovely. There are so many pretty trips." That is all very good if there is time and money to take trips, and if there is a garden to enjoy. But hundreds of the children to whom fresh air and country life means far more than it does to us older people, will have to do without them unless more money is placed at the disposal of the Fresh Air Funds by those of us who are able to provide some of the munitions for this peaceful campaign.

Our sailors and soldiers, like all the truly brave, are very tender to the children; the safety and welfare and happiness of the children is not the least of the objects for which our men are fighting; and in the unselfish death of Mr. Alfred Vanderbilt which won for him a renown that not all his millions would ever have ensured, his last recorded words, "Come and help to save the kiddies," might well become a motto to express the aim of every community throughout the land.

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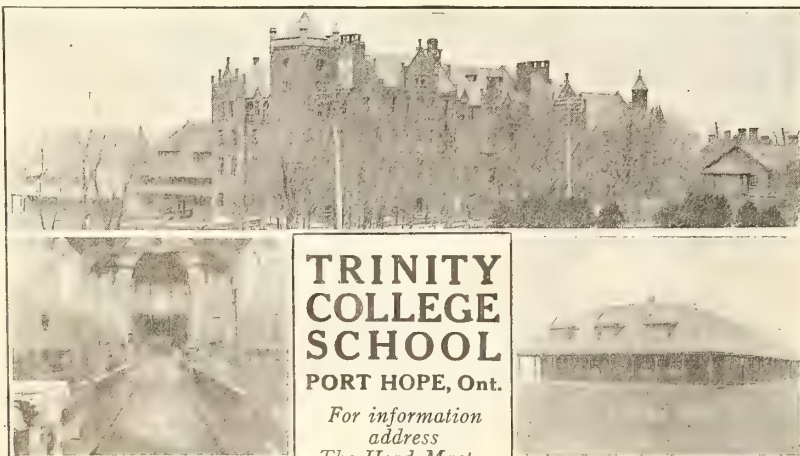
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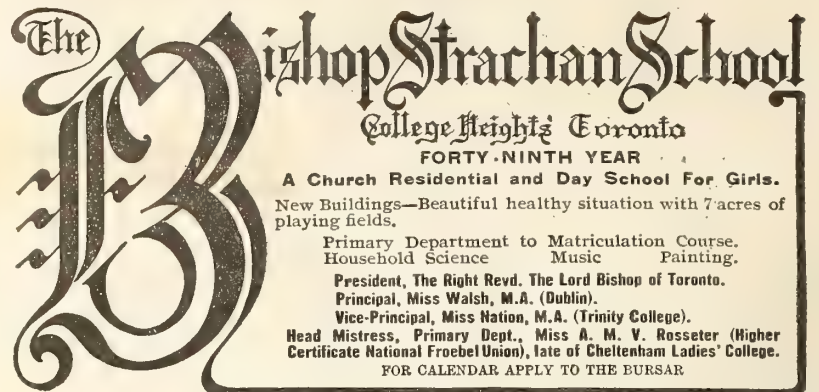
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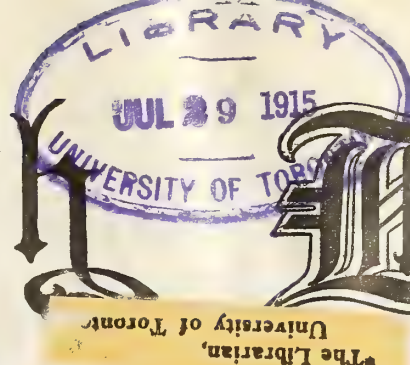
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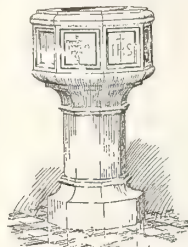
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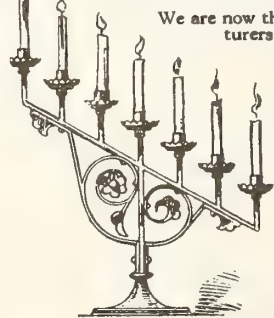
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The Week

THE Report of the Archbishops' Western Canada Fund for 1914 is a most interesting document—to Canadian Churchmen. An adequate summary

Archbishops' Western Canada Fund of it is impossible here for lack of space.

The fund has now been in existence five years. During this period grants to the amount of \$150,000 have been given to the Society for the Propagation of the Gospel and to the Colonial and Continental Church Society for their Western Canada work. This year the help to these two societies ceases, and in future all that is given to the Archbishops' Fund will be devoted entirely to maintaining the work that has been inaugurated by the fund. This consists of three large and important missions, viz., Edmonton, the Railway Mission and Southern Alberta. To maintain these missions and to keep up the work of the Fund, the sum of nearly \$50,000 a year is required. It is hoped that each year during the remaining five years money may be placed on one side to form a fund to maintain and keep the missions going for some years after the Archbishops' Fund is closed. Several English parishes are supporting particular mission stations. This would seem to be an excellent plan. It encour-

ages the workers in Canada, it binds the people of the mission by ties of love and gratitude to the Motherland, and it stimulates interest and enthusiasm in the home parishes. To give some idea of the magnitude of the work, the Edmonton Mission, besides a number of mission stations, includes a hospital and a mission farm. In this one mission there are seventeen clergymen, fifteen laymen workers, four women workers, and two nurses.

IT is very well to pray that it may please God to have pity upon all prisoners and captives, but just now our other good offices as well as our prayers are needed for

Prisoners of War

English prisoners in Germany. The lot of a prisoner of war is dreary enough under the best of circumstances, but to be a prisoner of war in such a country as Germany has come to be, is not only dreary and tedious, but involves a life of privation and actual suffering of which we can have very little appreciation. The wounded are being cared for in every way that the most tender love can suggest, by their own people ministering to them in their own tongue. The prisoners in Prussia at all events, are hated captives in the power of a brutal foe. They need our prayers and our prompt compliance with their requests for the necessities of life. If the war is protracted, as seems likely to be the case, it is to be hoped that exchanges of prisoners taking place from time to time will be the means of teaching the Germans how to treat prisoners of war, and that they may be moved to something like shame when they come to learn how England has provided for the Germans and Austrians who have fallen into her hands.

“THE Lord God Omnipotent reigneth.” Such words fill our hearts with gratitude and hope.

God is our Father and in His hands are the issues of all things, He does not willingly afflict the sons of men nor does He unwittingly chastise. We have sinned as a nation, as a Church and as individuals,

and the clear call comes in the present hour of anguish and distress to approach our offended God in lowly submission and humble trust, that we may know His will and have His grace to do it. We need light, patience, love and breadth of vision that all hatred and petty selfishness may be purged away and that the broader question of the good of humanity may be at least as clear in our hearts and prayers as our national life.

THE welcome and encouraging news that the liquor traffic in the North-West had received a stunning blow was hailed on all sides by our social leaders

Prohibition

with delight. There are many different points of view with regard to prohibition. It may or may not be the final word in liquor legislation, but a vast number of the men and women employed in fighting the drink traffic with its corroding ills and damning influences have grown tired of the legislation that promises much and gives little, and have turned to prohibition as the Mecca of their desire! This attitude of mind may be opposed to the principle of individual liberty, but the desire and aim of prohibitionists to wipe out a traffic which has proved to be a curse is most commendable. Broken homes, ruined lives, wasted hopes, blasted children, weakened wills, full asylums, crowded jails are some of the results of indulgence in strong liquor. This list is too long and too painfully bitter to pass over in silence. All honour to those who are striving with time and talent to fight this giant octopus, Alcohol.

THE Pall Mall Unionist says, according to the Canadian Associated Press, “It is fifteen years since a Canadian Premier, with the words ‘call us to your councils,’ pointed the way of that closer union to which

The New Imperialism

the British Dominions have never since ceased to urge the footsteps of the Mother Country. Yesterday another Canadian Premier took a seat for the first time at a meeting of the British Cabinet, giving thereby a striking expression both to facts and to the feelings of the Empire,

which is in every sense at one. No gathering in the world is more closely led than that of the Ministers who assembled on Downing Street. That its door should have opened to Borden is the most momentous of all possible tokens of how far vision delineated by Sir Wilfrid Laurier has advanced towards fulfilment. The war and its exertions have brought within our grasp the attainment of that real Council of the Empire for which Chamberlain raised his voice. That we should fail to strike in the fated hour would be a betrayal of all that has been bequeathed to us of the political genius of British history.”

THE similarity in the teaching of the English branch of the Catholic Church and that of the Eastern Orthodox Church, has manifested itself in the action

England and Russia

of the two nations in committing their cause unto the Lord.

There is a religious seriousness in Russia as in England, that has not yet fully shown itself in the Dominion of Canada. The time has come that we should realize that God is our Refuge and our Strength, a very present help in trouble, and that our applications should besiege His throne day and night, lest we perish.

“O God, our help in ages past
Our hope for years to come;
Be Thou our guard while troubles last,
And our eternal home.”

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of Cigarettes, Chocolates and Other Comforts for the Sick Soldiers cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

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A Glowing Tribute to the Colonials

Sermon Preached by His Grace the Archbishop of Canterbury,
in St. Paul's Cathedral, London, England

"Greater love hath no man than this, that a man lay down his life for his friends."—St. John xv. 13.

WE are met to-night for a definite and a very sacred purpose. Here at the centre and hub of the Empire's life we desire to thank God together for the splendid devotion of our brothers from Australia and New Zealand who in the cause whereto we, as a people, have set our hand, regarded not their lives unto the death. It is as Christians that we are here to-night, as men and women that is, who hold definitely to certain great truths and are not ashamed to say so. We are firm in the belief that the bit of life which we spend here, be it on man's reckoning, long or short, is not all. This part of it is of vital moment. It is a great opportunity. It is a high and even perilous trust. It is capable of splendid use. But it is quite certainly—as we Christians view it—not all. It is a part of something larger, something with a nobler range.

A PART OF THE LARGER LIFE

Christ has to do with all of it, here and hereafter, and He made it clear that in His eyes it matters vitally how we spend and use this part of it, how we "devote" it, how, if need calls, we lay it down. He spoke of these things to His friends on the night before He died, when the full moonlight was flooding the Upper Room and He was bidding them farewell. This is only a part, He told them, but it ought to be a glad and bright part of the larger life. And its gladness, its joy, would depend in each man's case upon whether he had learned the greatness of its value as something to be used, devoted, laid down if need be, for the sake of other people. That was the key to His life, His joy; it would be the key to theirs. He bid them try to understand it so. That, He says, was why He had been reminding them of what He had come to do. "These things have I spoken to you that My joy"—the joy of ready sacrifice for others, the true test of love—"might remain in you, and that your joy might be full. . . . Greater love hath no man than this, that a man lay down his life for his friends."

THE SACRIFICE WORTH THE OFFERING

You see, my brothers and sisters, how all that bears upon the thought which is just now sweeping across and through us as a people, and which helps to crowd these seats to-night. We want as Christians to say together in St. Paul's this evening that we honestly, deliberately believe these fearful perils, these wounded or stricken bodies of our best and bravest, these saddened hearths and darkened homes, to be worth while. And if they are "worth while" they are right. The offering, terrible as it is, ought to be made without reserve for the sake of what is, as we deliberately judge, the cause of truth and honour, the cause of good faith and ordered liberty among the peoples of Europe and of the world. It is a duty grave, inspiring, urgent, which ought to rally us, every one. I do not pause to ask whether the sacrifice would be worth while if this life on earth were all. I think it would, but I need not dwell upon that now. It is as Christians that we meet to-night, and to a belief in the larger life lying behind, and around, and beyond what we see—a Christian, however bewildered he feel about how it can all work out, is clearly pledged.

THE BIBLE AND THE FUTURE LIFE

Most of us, I suppose, whisper longingly at times—perhaps in hours like this we say out almost imperatively—"We want to know more, a great deal more, about the nature, even the particulars of that other life. They are so difficult to picture in plain words in their relation to what we are familiar with here, and the more we try to work out the vision the more bewildered we grow. Is there nothing in the Bible to tell us plainly how it all will be, or rather how it all is?" The answer

is not difficult. The Bible does not furnish any such detailed answer to our longing inquiry. It gives us unchallengeably the sure and certain faith in that greater life. That faith underlies as a firm basis the whole New Testament. But neither in vision nor parable is the veil wholly drawn aside. As the old seer said, "The secret things belong unto the Lord our God," and this is among the secret things. But remember this: we are loyal to our Lord Christ, Whose Life was the light of men, and Whose words and teaching are our strength and stay. We believe Him whatever else we doubt. Now, take any section, say any five chapters of the Gospel story about what He said and did. Read them anew, trying, as you read, to destroy or do without the basis and background of that other larger life, and you will find the account, I do not hesitate to say, simply unintelligible as words of truth. The belief, the knowledge as to that larger life, underlies and colours the whole, and makes it literally true to say that if we are Christians, if we are believers in Him at all, that certitude which He gives us is and must be ours. Without it you cannot advance a yard in the understanding of what His Gospel meant. On that last evening He told them He was going away. But why? "I go to prepare a place for you. . . . that where I am there ye may be also." What meaning else for some of the most uplifting and inspiring of the parables which He had given them? "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." What meaning for the story of the rich man and Lazarus? What meaning for the words of definite and uplifting promise to the thief upon the Cross? "To-day shalt thou be with Me in Paradise." And so we might run on. Brothers, to us Christians it is not a hope only, it is a sure and certain hope.

OUR LIMITATIONS

It is well to remember that this is so when in the cloudy and dark day we are fretting and wondering and seem only to stretch lame hands and grope. But we perhaps ask, Why, why this absence of some clear exposition of it all? Well, what if to our present faculties such knowledge would be literally un conveyable in terms that we could understand? Many here are familiar with (some perhaps have ere now quoted) a certain picture-parable which belongs specially to this Cathedral. Just two centuries ago the Christian philosopher, George Berkeley, a singularly clear thinker, was standing, as he tells us, in St. Paul's Cathedral, where he noticed a little fly crawling on one of those great pillars. He had been uplifted in thought by the overwhelming grandeur of symmetry and design in pier and arch and dome and gallery, and the relation of each part to each and to the whole. And then he watched the little crawling fly, to whom no understanding of the whole was possible, who could see nothing of its harmonies, and to whom, as he puts it, "nothing could appear but the small inequalities in the surface of the hewn stone which, in the view of the insect, seemed so many deformed rocks and precipices." Here, he thought, is the likeness of each human being as he creeps along. The sorrow which like some dreadful precipice interrupts our life may turn out to be nothing but the joining or cement which binds the portions and sections of the greater life into one beautiful and harmonious whole. The dark path may be but the curve which in the full daylight of a brighter world will be seen to be the inevitable span of some majestic arch. "Now I know in part," and what a very little part it is, "but then shall I know even as also I am known."

THE HEROISM OF THE STRICKEN HOME

Does all that seem poor and vague and cheerless to the young wife across whose

sunny home the dark shadow has fallen, to the mother who, through all her brave faith, looks out dazed and dry-eyed upon the shattering of the hopes which had been her daily happiness and strength? The message is not—or it will not always be—vague and cheerless if the firm and even glad courage with which a few months ago she offered willingly what she loved best on earth, be transmuted now into trustful prayer and into loyal, proud thankfulness for duty nobly done, and into quiet awaiting of the ampler life beyond, with the answer it must bring in His good time to the questions of the aching heart. Which of us but has been inspired already by what our Father has shown us to be possible, nay, rather to be actually attained, in the ennobled lives of those whom He "out of weakness has made strong." There is, for we are seeing it every day, as real a heroism of the stricken home as the heroism of the shell-swept trench or of the quivering deck. For that, too, for those brave women in England or in the Southern Seas, we are upon our knees to-night thanking "the God of all comfort Who comforteth us all in our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

THANKSGIVING FOR HEROES

But in this great gathering to-night we want another note besides that. We must have the triumph note for those whose self-sacrifice has meant so much to their country and to us who honour them. It has been theirs, in enthusiastic, eager self-surrender, to reach what Christ marks as the highest grade of human love. "Greater love hath no man than this, that a man lay down his life for his friends." Gratefully and reverently we remember that heroism now. That is what brings us here for thanksgiving and for prayer. Among the lives laid down could be found, as always, bright examples of the young leadership to which we had looked for upholding among their fellows the spirit which sets manliness upon the surest basis—the basis of personal loyalty to Christ. For those lives and for the footprints which they have left upon the sands of time we give praise to God to-day. But it would be unnatural, untrue, to claim for all who thus gave their lives in their country's cause the character of stainless purity or of the saintliness which we sing of in our hymns. Some of them, perhaps many of them, were not saints at all. They were manly sons of the greatest Empire in the world. They were brave and buoyant, with plenty of the faults and the failures which go so often with high spirit. They need, as we shall need, forgiveness and cleansing and new opportunity, and they are in their Father's keeping, and He knows and cares. Be it theirs—shall we not pray it with all our hearts?—be it theirs, under His good hand, to pass onward, in the new and larger life, from strength to strength:—

"Blow trumpets, all your exultations blow!

For never shall their aureoled presence lack

I see them muster in a gleaming row,
With ever-youthful brows that nobler show;

We find in our dull road their shining track;

In every nobler mood

We feel the orient of their spirit glow,
Part of our life's unalterable good."

UNPARALLELED DEEDS OF HEROISM

Do these words seem too high for what we are remembering? I think not. This vast war, without parallel in history for the horrible scale and sweep of its devastating bloodshed, is unparalleled in other ways as well. The feat of arms which was achieved on the rocky beach and scrub-grown cliffs of the Gallipoli Peninsula in the grey dawn of St. Mark's Day, the 25th of April, was a feat, we are assured, whose prowess has never been outshone, has scarcely ever been rivalled, in military annals. As the open boats, under a hail from hidden guns, poured out their men in thousands on the beach, below perpendicular cliffs of tangled scrub, the task of breasting those heights

looked, to many expert eyes, a sheer impossibility. But by the dauntless gallantry of brave men the impossible feat was accomplished, and the record of those hours, and of the days which followed, is now a portion of our Empire's heritage for ever. And who did it? It was not the product of the long discipline of some veteran corps of soldiers. It was mainly the achievement of men from sheep-stations in the Australian Bush or from the fields or townships of New Zealand, who a few short months ago had no dream of warfare, as, like other civilians, they went about their ordinary work. But the call rang out, and the response was ready, and the result is before us all. "I have never," says one competent observer after the battle, "I have never seen the like of these wounded Australians in war before. . . . They were happy because they knew they had been tried for the first time and had not been found wanting. . . . No finer feat of arms has been performed during the war than this sudden landing in the dark, the storming of the heights, and, above all, the holding on to the position thus won while reinforcements were poured from the transports." It is high praise, but the witness is true, and those Australians and New Zealanders are enrolled among the champions whom the Empire for generations to come will delight to honour. One of the best traits of all is the generous tribute given by each group to the indomitable valour of the rest. To quote from the private letter of a young New Zealander, "The Australians were magnificent, and deserve every good word that is said of them." And all unite to praise the officers, midshipmen and men who formed the beach parties in that eventful landing, each boat, we are reminded, "in charge of a young midshipman, many of whom have come straight from Dartmouth after only a couple of terms." But of necessity it was at fearful cost that these gallant deeds were done, and the great roll of drums under this dome to-night will reverberate our reverent and grateful sympathy to the Empire's furthest bound. This memorable act of stoutest service gives response already to the rallying call of the poet-Bishop of Australia—

"By all that have died for men,
By Christ Who endured the Cross,
Count nothing but honour gain,
Count all that is selfish loss.

"Take up with a loyal heart
The burden upon you laid;
Who fights on the side of God
Needs never to be afraid.

"Be true to the great, good land,
And rear 'neath the Southern sun
A race that shall hold its own,
And last till the world be done."

A STIMULUS AND A REMINDER

When, in conditions the hardest and the most unpromising, Australia and New Zealand came successively to the birth a century ago as a living part of the British Empire, who would have dared to fashion in remotest vision the stern yet romantic story of 1915? The eager manhood of the young, raw Commonwealth, the product of our own time, carried with swift safety across the successive seas, disciplined and prepared for action under the shadow of the world-old Pyramids, and then gaining their first experience of the shock of the onset within sight and hearing of the plains of Troy—an almost inconceivable intermingling of the old world and the new. The bare story is itself a stimulus and a reminder of what the lessons of history and the trust of Empire mean. God give us grace so to bear ourselves as a united people, that we may be building out of this welter of fearful pain and strife the walls of His greater kingdom upon earth, the kingdom that is to endure; when the nations of the earth, and not least our own people—Britain and Canada and Australia and New Zealand and South Africa and India—bring into it, each of them, their honour and their glory, the distinctive powers and blessings that God has given to each several one, to make glad the city of our God, the habitation of the Prince of Peace.

MUTILATED SERVICES

III.

LITANIE in French may mean nonsense. If any man wonders why, he has only to listen to that beautiful series of prayers being read by a clergyman who boasts that he can do it in ten minutes. He and his like are doing more than any other person, or thing, to drive men away from church. When they go there, they go to worship, not to have any feelings of devotion they possess outraged. And they want to say their prayers slowly enough to be able to feel the beauty and the fulness of the meaning of the words in which the prayers are clothed.

* * * *

A voluntary, an anthem, or a hymn; the collection of the offertory, no longer just "the Alms for the Poor," as mentioned in the Rubric in the Communion Office; preparing the chalice for the celebration of Holy Communion: these three are all done concurrently in the ordinary church, with the sole object of saving time. For none of the first mentioned does the Prayer Book make provision. In their stead there are sentences to be read. "While these sentences are in reading," says the rubric, "*the Alms for the Poor* are to be received." "And when there is a Communion the priest shall then place upon the table so much bread and wine, as he shall think sufficient."

Two separate and distinct acts of worship are contemplated in these rubrics and they ought not to be confused. For the first the reading of the sentences is the proper accompaniment, reminding us of our duty toward our fellow men. With them primarily the second has nothing to do, therefore the rubric ought to be obeyed literally. Then we should have a space of silence in which further to compose our minds. That is of far more importance than saving time.

* * * *

The silences that can be observed in the celebration of Holy Communion are as precious almost as the portions set down in print. They allow us to meditate and to make the transitions from one part of the service to the next more easily than we can do when the *Amen* of the second Collect is no sooner said than the *Minister* proceeds with the Commandments, and from them hurries on to the Collect for the King, and so on and on and on at breathless speed till the blessing is given, and he hastens out of church as soon as he can, having finished his celebration in something between half an hour and three-quarters.

There are many clergymen who take plenty of time for the celebration and who allow these breathing spaces. But there are others who, from careless example set before them in their youth, or from the neglect of their college professors to teach them differently, are given to slovenliness and haste in what ought to be the most solemn of services.

With Roman Catholicism as a system and with the use of the word Mass in the Church of England we have no sympathy. But the abbreviated report of a paper read before the recent Eucharistic congress in Montreal is worth noting. The rector of Loyola College, Montreal, in considering the subject of "Holy Mass and the Priest," is said to have urged "the influence of a reverent offering of the holy sacrifice on those assisting as well as on the celebrant himself."

* * * *

Out of a desire to give greater solemnity to celebrations, music is often employed. Where it is well sung, that is well enough for those who like it; but it ought to be well sung. Otherwise plain, reverent reading, such as may be heard at early service in a certain church in Toronto, is much to be preferred. In most churches it is, from lack of voices and from lack of competent trainers, the only thing possible; but it is possible.

"The Voice that breathed o'er Eden" and the two Wedding Marches, even though they were composed by two Germans, cannot be omitted at the marriage of any two persons who wish to be regarded as of social importance. But time is too precious and ears are too polite to listen to the fulness of the warning against taking matrimony in hand "unadvisedly, lightly, or wantonly." As for the causes, "Thirdly" finds general acceptance, because it is not good for man to be alone. "Firstly" and "secondly" are looked upon apparently as evil, or at least out of date, though fidelity to vows has always been considered a worthy thing and though, as was said at a recent marriage, when the bride's health was being proposed, a marriage without children is no true marriage.

If these "causes" were duly and reverently read out; if the prayer "O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased" were offered up; and if the homily setting forth the duties of the husband toward the wife and of the wife toward her husband were given its proper place, there would probably be fewer unhappy marriages and fewer applications for divorce. The righteousness of divorce and of re-marriage the Church does not recognize.

Half an hour, or even three-quarters, if need be, is none too much to give to this service provided by the Church in her wisdom, for this, the most solemn event in the life of any man or woman. The beginning of their living together will be much the better for that than for a paltry fifteen minutes in Church followed by all the nonsense, extravagance, and horseplay that disgrace the conventional wedding. For these one to three-hours, according to the exigencies of railway or steamboat time-tables, is none too long!

Our Old Country Letter

July 13th, 1915.

THE Representative Church Council, consisting of the members of both Houses of the Convocations of Canterbury and York and of the Houses of Laymen for the two provinces, met the other day at the Church House, Westminster, the Archbishop of Canterbury presiding.

The Bishop of London moved the following resolution,—"The Representative Church Council, assembled for the first time since the war began, solemnly affirms its conviction that the issues raised by the present conflict transcend in gravity any that have ever confronted this nation and Empire. It believes that these issues demand the exertion of all our deepest moral and spiritual energies. It calls, therefore, upon all Christian people,—first, persistently to approach the Throne of God in penitence and prayer, both public and private; secondly, by every means in their power, to discharge in one or other of its manifold forms the universal duty of service; thirdly, to promote, by example and precept, the utmost possible economy in regard to personal and domestic expenditure, so that personal sacrifice shall so far as possible set free the resources of us all for the service of the State."

There were enormous issues before the world, said the Bishop, in this great day of God. In the first place, the liberty of our own country was at stake. He was certain that all present, though most of them were too old to fight, would answer in the affirmative the question, "Would you not one and all die before England becomes a German province?" "The British Empire had made many mistakes but it was a splendid testimony to see the transports crossing the seas from Canada, Australia, New Zealand, and India, bearing its sons to fight for the flag. When we were accused of being a robber empire, that was a testimonial to which to point. The very sight of General Botha, gallantly leading the British forces in South Africa, was by itself a spectacle for men and angels. . . .

The second part of the resolution was to be regarded as the Church's call to the soul of the nation. There was a call to penitence and prayer. They wanted the nation on its knees; to have their churches always open, even up to late at night, so that the working people could pour in. Then we must have national service. . . . Since then, in the Upper House of Canterbury Convocation, the Bishop of London brought forward a resolution asking the House to sanction a private conference between the War Office authorities and certain representative Bishops "upon the whole question of religious ministrations to the army at the present time, both at home and abroad." The House accepted it with absolute unanimity. It is indeed imperative. A leader says, "Every one who is concerned for the honour and reputation of the Church of England, which is at stake in this matter, is indebted to the Bishop of London for his persistency in trying to remedy the deplorable state of affairs"—as to the insufficient number and leaderless condition of the army chaplains, now that the field of, and the need for, their ministrations has so enormously outgrown all previously imagined arrangements. "A War Bishop" is the first of the remedies proposed, for it was pointed out that the "Front" is really a diocese some thirty or thirty-five miles long, by ten or twelve miles deep, and this without the great base hospitals. This area is, of course, crowded with hundreds of thousands of men; yet the arrangements for their spiritual welfare are "of the most primitive description."

In the Lower House, the Archdeacon of Oxford moved "That this House recognizes that the alliance with Russia in the great European war affords a unique opportunity for deepening and extending the friendly relations which already exist between ourselves and the Orthodox Eastern Church." Asked why it was necessary to emphasize the hopes of reunion with the Eastern Church to the detriment of any rapprochement

between themselves and the rest of the Western Church. "The answer seemed to him that the Latin Church had made no friendly overtures towards them in the kind of way in which the Eastern had done. At the present time it appeared to him that there were certain indications of at least a more friendly feeling, which we learned from the field of battle. They read of the kindnesses of some of the Roman Catholic clergy towards some of our chaplains, and they knew of many graves of British soldiers in the cemeteries of Roman Catholic churches. They had all been watching with breathless interest the developments of the war in the Eastern sphere. . . . They had before their eyes the possibility of the great Church of St. Sophia becoming a great Christian Church again in Constantinople. They thought of the oppressed nationalities in the East under the heel of Turkish despotism for so many centuries at last hoping for deliverance. They thought with more deep devotion still of the holy places of the Christian religion in the Holy Land, and God grant they might be freed before long." It was decided to request the Archbishop "To enter into communication with the representatives of the Orthodox Eastern Church, with a view to using the present opportunity to advance closer friendly relations between the Church of England and the Orthodox Eastern Church."

* * *

Other Bishops have followed the example of London in explaining to their dioceses that the recent publications of Canterbury regarding the "Kikuyu" difficulties are not intended to be authoritative or decisive, but are merely an expression of opinion—influential because of its source, but by no means officially binding. Meanwhile the fact that Presbyterians and a section of the Church find vigorous fault with the Primate, not because he has gone too far in his anxiety to break down divisions, but that he has not, in their opinion, gone nearly far enough—may serve to illustrate how the issues of the whole matter bristle with real difficulties, and how it is not only caution and tolerance that are requisite, but also deep wisdom and spiritual insight. It seems to the writer that existing breaches will merely be widened by any premature attempt to make unity hinge upon uniformity.

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The *Nottingham Express* tells us of an impressive scene there one night last week, in the great market place, when several thousands of Church of England worshippers from all the parishes in the city, assembled for a solemn service of prayer. "There was no considered utterance on the part of the clergy on the three platforms; the assembly quietly and without any outward signs of emotion, made the responses to the prayers for sovereign and country; for the success of the Allied arms and a righteous peace; for the dependents of the nation's manhood who had given their lives for the honour of those they loved; and for deliverance from sin; concluding with heartfelt thanksgivings for mercies already received."

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I have described in former years the interesting influx of workers which annually marks the hop-gathering season in Kent and adjacent counties. We read now that the Church of England Temperance Society, and others, which minister to the hop-pickers, are actively engaged in organizing their work for the approaching season. They annually arrange for a large staff of doctors, nurses, and mission workers. These attend to the sick, work coffee-barrows, hold Sunday Schools and camp services, etc., while lantern lectures or addresses are held nightly.

RETREAT FOR CLERGY

The annual retreat for the clergy will be held at Bishop Bethune College, Oshawa, from Monday, August 30th to September 3rd. The conductor of the retreat will be the Right Reverend Bishop Bidwell, Bishop of Kingston.

Personal Mention

BY all who know Canon Hedley, of Port Arthur and Archdeacon and Mrs. Mackenzie, of Brantford, sympathy will be felt for them at the sudden death of Mrs. Hedley, who was the Archdeacon's only daughter. Death came as Mrs. Hedley was rescuing her daughter Helen, aged eleven or twelve, on a C.P.R. bridge near Current River Park. Word has since been received of the daughter's death also, thus bringing double sorrow that the heroic rescue was to that extent vain. She had been living during the last few months with her uncle, Professor M. A. Mackenzie of the University of Toronto and attending school in the city. There are four other children left motherless.

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As foreshadowed last week, the Rev. H. A. Ben Olief has received a commission in the 59th Battalion.

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Col. Sweeny had the honour of moving the resolution at the meeting in Massey Hall last week, pledging every possible aid to the military authorities in all matters affecting the recruiting and welfare of our soldiers. Employers were urged to encourage enlistment among their employees, to shew special consideration to returned soldiers in employing clerks and workmen after the war, and to facilitate the holding of recruiting meetings during the noon-hour.

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Among others who belong to the Church of England are the following members of the committee of the Recruiting League which was formed at the meeting just referred to:—Messrs. C. A. Masten, E. P. Brown, A. H. Campbell, N. Davidson, Dr. Albert Ham, the Rev. Canon Dixon, Col. Merritt, and the Hon. Mr. Justice Hodgins.

* * *

On the Ladies' Auxiliary to the Recruiting League are several Anglicans, among them being Mesdames E. P. Brown, Bristol, Temple Blackwood, Vincent Greene, William Ince, A. M. M. Kirkpatrick, Gerard B. Strathy, and H. D. Warren. Several of them having given sons or husbands to the national cause, their example will be a stimulus to other women to be "the real heroes," as Capt. George phrased it in his excellent speech.

* * *

Capt. A. D. Armour of the 36th Peel Regiment, is going to Niagara as a staff officer and presently to the front. Besides him Mr. and Mrs. E. Douglas Armour have two other sons on active service—Mr. Ponton Armour of the First Contingent and Dr. R. G. Armour of the University Hospital. Captain Armour and Dr. Armour are graduates of Trinity and Mr. Ponton Armour of the R.M.C. All three are old T.C.S. boys, as their father is.

* * *

In the death of Sir Sandford Fleming, K.C.M.G., for many years Chancellor of Queen's University, Canada loses one of her most useful and most distinguished citizens. He will be long remembered as making the preliminary surveys for the C.P.R., for suggesting the adoption of standard time, and for advocating an Imperial cable.

* * *

Sir John Aikens has a heavy piece of work to do in facing the polls as leader of the Conservative party after the revelations before the commissions recently held in Winnipeg. He appeals on the ground of prohibition, improvements in education, the appointment of an auditor-general for the province, compulsory voting, and women's suffrage when the women give a mandate. Even if he has to lead the party in opposition, he will have a chance to help improve matters. He is a Methodist, a K.C., a former counsel for the C.P.R., an Old Boy of Upper Canada College, a graduate of University College, Toronto, and one of the founders of the Y.M.C.A. in that institution.

The Rev. J. H. Dixon, M.A., of Christ Church Cathedral, Ottawa, and Mr. O. F. W. Ellis, B.A., of the Ottawa Collegiate Institute, are canoeing and camping in the Temagami district.

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The Rev. L. W. B. Broughall has returned to St. Catharines much benefitted by his holiday.

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Mr. Arnold Morphy, Bursar of Upper Canada College, is secretary-treasurer and a member of the Council of the Institute of Chartered Accountants. The Institute passed a strong resolution in favour of enlisting.

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Mrs. Willoughby Cummings, D.C.L., as president of the Toronto Women's Patriotic League, occupied the chair at a meeting held in the Council Chamber of the City Hall, Toronto, recently, for the purpose of considering how best to assist in encouraging recruiting. Ten "captains," with a staff of five each, were appointed. Among these were Mrs. Cummings herself, Mrs. Arthur Van Koughnet, and Mrs. Graham Thompson.

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Mr. Irving Cameron, the eminent surgeon and professor in the University of Toronto, who crossed to England recently, has been appointed Lieutenant-Colonel in the A.M.C., and acting consulting surgeon in one of the military hospitals.

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The Hon. A. R. Pyne, M.P.P., Minister of Education, who went over to England to consult with the Home authorities as to the form which should be given to the aid about to be offered by the Government of Ontario, has been appointed Lieutenant-Colonel in the A.M.C., an honorary Colonel of Canadian Militia, and director of the Provincial Convalescent Home.

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Mr. H. P. Rossiter, B.A., (Trin. Coll.), of Appleby School, has been in camp at Niagara and has qualified for a captain's commission.

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A son was born on the 22nd inst. to the Rev. G. M. and Mrs. Thompson, of Stony Creek.

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The Bishop of California has celebrated his twenty-fifth anniversary.

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The Right Rev. Frederick Foote Johnson, Coadjutor-Bishop of Missouri, has lately been married to Miss Elizabeth Beers, of Newtown, Conn.

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A life-sized portrait of the Rt. Rev. William D. Walker, Bishop of Western New York, has been painted.

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The Rev. C. E. Purdy, M.D., who received his orders in the Diocese of Ontario, has had the pleasure of organizing the celebration of the centenary of his present parish of Bath, N.Y.

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An account of the funeral of the late Bishop Toll, first Suffragan Bishop of Chicago, written by the Rev. H. B. Gwyn, M.A. (Trin. Coll.) appears in *The Living Church* for July 10th. In the funeral service Bishop Anderson took the chief part.

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The Rev. E. H. Tottenham, lately resident S.P.G. Chaplain of Karlsruhe, who was paying a visit to England on the outbreak of the war, has received information that his house in Karlsruhe has been broken into and the whole of his property sold or destroyed. Bishop Montgomery has, therefore, kindly consented to receive subscriptions to a fund which is being raised to recoup Mr. Tottenham to some extent for his losses.

* * *

The general committee of the Anglican and Eastern Association has addressed a respectful memorial to the Archbishop of Canterbury in regard to the Kikuyu deliverance, asking for "a reconsideration of the whole matter in the light of, and in

deference to, the doctrine and discipline of the whole Catholic Church of Christ."

* * *

The Bishop of Lichfield, speaking at a meeting held recently in the Palace in furtherance of the objects of the General Association of Church School managers and teachers, took as his subject, "Good Citizenship." In contradistinction to the German ideal, and to the English Board of Education, the Bishop declared: "Really good citizenship only came when people were trained to believe in God and to fear Him and to love Him with all their heart and mind and soul and strength. If the children were to learn to serve their generation, there must be religion as an integral part of their training."

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The Church Times says: The Rev. R. Deane Oliver wishes to thank his friends who subscribed especially for the "Rooms of Silence" in connection with the Church of England Clubs for Soldiers in the Shorncliffe Training Area. The five required have been provided and dedicated. Each room is named after a donor, the last being in memory of Henry John Tylden, who laid down his life in the war.

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The Bishop of Pretoria was the chief speaker at the annual meeting of the British Columbia and Yukon Church Aid Society, which was held at the Church House, Tufton Street, Westminster. The Bishop preached the afternoon sermon also at the service in York Minster held in connection with the United Missionary Festival of the York Diocesan Board of Missions. He described as "silly" and "criminal" the policy of making one chaplain responsible for five thousand soldiers.

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Canon Tupper Carey, presided at a meeting of the Board, which passed a resolution to be sent to the Central Board of Missions in favour of a Pan-Anglican Congress in 1918.

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The Rev. Frank Byard, of Penrith Vicarage, suggests in *The Guardian* of July 1st, that August 4th or the Sunday following, be observed "as a day of Universal Prayer about the war and especially of Thanksgiving to Almighty God for bringing us safely through it for one whole anxious year."

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In the same issue "A Willing Layman" suggests that laymen over fifty who can not go to the war, however desirous they might be to do so, should be ordained deacons so as to set free the younger clergy for chaplains' duty with the troops.

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By a very indirect source the Colonial and Continental Church Society have just heard that their Chaplain, the Rev. H. S. T. Gahan, who is still at work in Brussels, was well and fully employed as recently as June 13th. Apparently everything in Brussels is quiet at the present time. It is even stated that a wedding took place in the church some time previously.

* * *

The Rt. Rev. Dr. Ridgeway, Bishop of Chichester, has recovered from his recent illness sufficiently to be able to resume his correspondence and interviews. By the resignation of the Bishop of Newcastle-on-Tyne, Dr. Straton, he becomes entitled to a seat in the House of Lords.

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The Dean of Wells, the Very Rev. Dr. Jex-Blake, sometime headmaster of Rugby, died in London on Friday, July 2nd, aged eighty-three.

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The Rev. W. T. Kingsley of South Kilvington, Yorkshire, a cousin of the novelist clergyman, completed his hundredth year a few weeks ago. He is supposed to be the oldest clergyman in the Church of England.

* * *

Mr. C. W. Dyson Perrins, once of Queen's College, Oxford, has bestowed two handsome gifts for the prosecution of

chemical research in Oxford; one of £5,000 to aid in the erection of a new laboratory, which is nearing completion; and another of £25,000 for equipment and endowment.

The Rev. Dr. Lewis Bostock Radford, Warden of St. Paul's College, Sydney, has been elected Bishop of Goulburn in succession to Dr. Barlow, who has resigned.

The Bishop of London is not giving any garden parties this year at Fulham Palace.

Mr. W. S. R. Wilson, B.A. (Trin. Coll.), barrister, of Edmonton, has taken a commission for Overseas Service and is with his battalion at the Sarcee camp, near Calgary.

Mr. H. S. Hayes, B.A. (Trin. Coll.), a law student with Messrs. Kerr, Davidson, Paterson & McFarland, who last winter was General Secretary of the Students' Council of the University of Toronto, has taken a commission in the Field Artillery and is going down to Valcartier after a visit at home, near Trenton.

A life of great promise was laid down for righteousness' sake, when Carl de Fallot fell in action at the Dardanelles on July 15. His family, French in origin, had migrated to Germany. His father, an engineer by profession, was a German citizen, his mother an Englishwoman. Carl himself was born in Poland, but spent most of his early life in Japan, where he acquired considerable knowledge of the language and customs of the people, with whom he had a good deal of sympathy. At a French school in Tokyo he gained an excellent knowledge of French, and learned also to admire French ideas and ideals, and when after some years of widowhood his mother married Rev. Arthur Lloyd of Peterhouse, Cambridge, and of the Imperial University, Tokyo (and for a short time Professor of Classics at Trinity, and headmaster of Trinity College School, Port Hope), he came within the influence of a man of wide learning, generous sympathies and intense missionary ardour.

Circumstances brought him to Canada and he entered Trinity College, taking his degree in 1905. (He had for a short time been at Port Hope). He was particularly interested in history and politics, and for his M. A. presented a thesis on the Japanese Revolution of 1867. Returning to Japan, he was appointed to an instructorship in the Imperial Naval College, Etajima, a post relinquished on his coming back to Canada in 1911, but kept open for some time in hopes of his return. When war broke out he was on the staff of the Bank of Commerce at Halifax. He saw the plain and glorious duty, at once volunteered, and was made colour-sergeant. After some time at Salisbury, he received a commission in the 6th Battalion, Loyal North Lancashires, and was quickly promoted to the rank of captain, but was not ordered to the front till June 30, when he was appointed to the British Mediterranean Force.

His character was a singularly straightforward one, in spite of many strains of influence. He was proud of his French ancestry, and used the French form of his name repudiating with an instinctive, and as it were prophetic hostility, all German associations. In tastes, temper, traditions and ideals he was a true son of England, and was in himself a remarkable illustration of the persuasive power of the "English mind" to train, control, and inspire the sons of the blood, not only within the dominions of the Empire, but under alien skies and alien institutions.

He had been a member of the Queen's Own and the Argonaut Rowing Club, and was a keen oarsman, and swimmer, his energy of nature delighting in all forms of exercise. Children were devoted to him, they and old people alike appealing to the gentle side of a strong character, and no one who ever witnessed it could forget the playful charm of his manner to the old. A man of few words, of forceful character, high purposes, and gifts of leadership, he was one the power and promise of whose life would never have

been fulfilled in easy paths of "comfort, content, delight," but who needed for his full development the steep ascent of fortitude and sacrifice, which appeals to the noblest manhood and is its test. The call of the war, and the preparation for it gave him, as it has given many, the supreme opportunity of life, and his response was made, not carelessly or lightly, but with clear understanding, deliberate purpose, and with the full sense of responsibility of one who had counted the cost, and trusted in God that when the time came he would be enabled to play the man.

"In our heart of hearts believing
Victory crowns the just,
March we to the field ungrieving."

The Archbishops' Western Canada Fund

By the Rev. Canon T. G. Beal, Secretary

IT is now a little over five years since the Archbishops of Canterbury and York issued their appeal to the Church and people of England on behalf of the Church in the Prairie Provinces of Western Canada. It most distinctly be remembered that this epoch-making appeal was issued directly as the result of a letter from the Archbishop of Rupert's Land, primate of all Canada, to the Archbishops of the Motherland asking for help.

Dr. Matheson wrote:—"It is to supplement the efforts of the Canadian Church and to fill up what is lacking in its power to help in this crisis in the history of the Canadian West that I desire to see the Church of the motherland make a supreme effort."

The result of these urgent words was that the Archbishops of England issued their great appeal. They said, so great was the need that England ought for the next ten years to send out 50 clergymen a year to the Canadian West. They appealed for "Interest and Prayer, for men and money."

The result of their appeal, which was largely taken up by the Church and secular press, was that money began to come in, also offers of service from some of the keenest of the junior clergy in England. To administer the money and to deal with the offers of service, the Archbishops appointed a Council under the leadership of Dr. Paget, then Bishop of Oxford. The members of the Council were drawn from leading clergy, laymen and women, many of whom had had long and intimate connection with Canada. The Rev. T. G. Beal, honorary Canon of Qu'Appelle, who had served for over twenty-three years in the Canadian west, was appointed secretary.

From the first the work has gone steadily forward. Sermons on behalf of the Archbishops' Fund have been preached in many of the Cathedrals of England, including Westminster Abbey and St. Paul's Cathedral and in many of the larger and more important parish churches. Meetings have been held in many of the large towns as well as in scores of smaller towns, where sermons have also been preached. The interest shown in the work has been widespread and deep.

Almost every Diocese has a representative of the Archbishops' Fund to make known its needs and claims. Much has been done to arouse enthusiasm and to elicit help, not from any feeling that the Canadian Church was not doing its duty by the West, but to answer the call made by the Archbishop of Rupert's Land and to show to the Church in the West the sympathy and love of the Church in the motherland.

What, then, has this great appeal been able to accomplish and how has it tried to help the Church in the West?

(1) It has aroused interest, it has collected money, and sent out men and women.

(2) It has established three missions—the Edmonton Mission, the Railway Mission at Regina and the Southern Alberta Mission. Each is organised on Associate Mission lines. Altogether 38 clergy, 4 laymen and 10 trained women workers are now at work at and from these three centres.

Bishop Montgomery says in his short

Those who loved him, and they were not a few, hoped to see him gain distinction, and now, though not as we had pictured, he has won his promotion, by the blow that calls the knight of Christ from the lower service to the higher, where surely he is learning that

"The topping crags of duty scaled
Are close upon the shining table-lands
Of which our God Himself is moon and sun."

So, not in grief but rather in devout and solemn thankfulness we commend him to the God whose soldier he was, in whose cause he fell, praying that he may be received into the place of eternal brightness, and may be led from strength to strength.

report (S.P.G. 1911, page 8) "The Archbishops' Fund has set a splendid ideal to work of this type in all lands. It is the principle of associated clergy and workers who are pledged to meet at stated times for recreation in the best sense and for refreshment of spiritual ideals."

These clergy, laymen and Mission stations are equipped and maintained for the time being by the Archbishops' Western Canada Fund. They are the gift of the Church and people of England to the Church in Western Canada.

(3) During the past five years the Archbishops' Fund has given the following sums to various societies for Western Canada:—

To the Society for the Propagation of the Gospel, £15,815.

To the Colonial and Continental Church Society, £14,915.

To the Navy Mission, £700.

To the Algoma Association, £400.

To the Qu'Appelle Association, £200.

This money has been sent by these societies to Western Canada to be spent, as a rule, by the Bishops as they see fit. The Archbishops' Fund, through the great Societies, has directly helped the Bishops in Western Canada.

(4) It has been the means of collecting £8,000, largely by the generous help of the Girls' Friendly Society and the Diocese of Norwich, for the purchase of sites for Churches in new towns, many of which come into existence every year. Over 100 sites have been bought in the various Dioceses in Western Canada.

(5) It has allocated £1,250 to the Bishop of Saskatchewan for the purpose of working the large district of Melfort during five years.

(6) It has given £1,250 for the Extension of the Church in the Diocese of Athabasca.

(7) It has set apart £1,000 for the Training of Laymen for Holy Orders. £250 of this has been given to the Bishops of Qu'Appelle for students to be trained at St. Chad's College, Regina, and £250 to the Bishop of Saskatchewan for the training of students at Emmanuel College, Saskatoon.

(8) It has given £500 to start a hostel

at Regina. The object of this hostel is to provide a home for the girl teachers in the state schools, who have to live for a considerable time in Regina while they are qualifying for their certificates and diplomas, and also to be a house of rest for Church girls.

(9) It has given £1,000 to the Diocese of Athabasca for the purpose of purchasing sites for new churches in that rapidly developing Diocese.

(10) It has given £500 towards the development of a new parish in the rapidly growing city of Regina and to provide it with a clergyman for two years.

(11) It has made a grant of £1,500 for the erection of the Railway Mission House at Regina. (This has been supplemented by a generous gift of £2,800 from friends in the Diocese of Carlisle—a comfortable and commodious house has been built), and £1,000 for a Mission House for the clergy in the Southern Alberta Mission.

(12) It has largely helped to build St. Faith's Women's Mission House at Edmonton, and it has given £600 towards the support of two women workers at Edmonton for three years.

(13) It sent out and supported a Deaconess in the City of Calgary for three years.

(14) It has given £300 towards the cost of the site of the future Cathedral and College in the City of Regina.

Through the instrumentality of the Fund, over 67 Churches have been built and twenty-three small clergy houses.

Over 161 congregations are being ministered to.

The Archbishops have now decided that their effort shall continue for another five years and that it shall be brought to a close in the year 1920.

During the next five years, everything will be done to consolidate the work that has been begun and to collect a sum of money which may be used to ensure the continuity of the work when the Archbishops' Fund comes to an end in five years' time.

Two striking points stand out in connection with this great movement. The first is the deep and intense interest taken in the work by the two English Archbishops. Again and again they have appeared on the platform and used their great power to assist the effort that is being made. Their interest is a personal one, they are men of large vision and realize to the full the great needs of Western Canada.

The second point is the type of clergy who have been led to answer the Appeal and who have gone out to help the Church in the West. The Rev. W. G. Boyd, who is still chaplain to the Archbishop of Canterbury, head of the Edmonton Mission and now a Canon of Edmonton; the Rev. the Hon. E. R. Lindsay, Head of the large Mission in the Diocese of Qu'Appelle; the Rev. W. H. Mowat, head of the Southern Alberta Mission and now a Canon of Calgary, are amongst the leaders, but amongst those who are to-day humble itinerating clergy ministering to the scattered congregations on the great prairies are many whose names will in years to come be well known both in the Church of England and also in the Church in Canada.

Letters to the Editor

ORANGEISM

To the Editor, CHURCH LIFE:

Dear Sir,—Your correspondent, Life-Long Churchman, seems to think the Orange Order is the only wide awake society at the present time. If this is so he should not object to being what he calls read out of a church he considers asleep.

As for the Church being non-militant and a bystander, not very complimentary for a life-long Churchman, such a statement may have had some truth in it before the Oxford Movement, the great Pan-Anglican conference proved how the Church was growing and will continue to grow with definite Church teaching.

It may seem to him that the worst

Protestantism is here to stay, but huge numbers cannot and will not accept it.

CHURCHMAN.

SHINGWAUK HOME

To the Editor, CHURCH LIFE:

Dear Sir,—On many occasions we have received contributions toward the support of our school from "friends" and as we have no other means of thanking them may I ask you to insert this in CHURCH LIFE so that the "friends" of the Home may know that we have received their generous support and are indeed thankful.

BENJ. P. FULLER,
Principal.

Sault Ste. Marie, Ont., July 23, 1915.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—	
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
Bishop of Kingston	
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. MCADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

ST. PAUL'S

The war has not lessened the activities of the chapter in St. Paul's, Fort William, although the work is rendered much more difficult and unattractive. The membership is keeping up well, despite the many changes of the last year. Two new members have been admitted on probation, which brings the membership list over the mark of ten, which has been the aim of the chapter for some time. One of our members is on active service with the 28th Battalion, C.E.F., and, if all is well, will shortly be at the front.

The chapter has done good work in connection with its hospital and hotel visiting, but the successful establishment of a Junior Chapter will perhaps overshadow any other means that it may obtain this year. After a number of preliminary meetings in which the matter was fully discussed and the duties and responsibilities clearly explained to the younger men of the congregation, the chapter finally got under way in April. The members (seven in number) are very regular in their attendance and are awaiting the time when they can receive their charter and be entitled to wear the button. The officers of the newly formed chapter are: Director, H. S. Richardson; vice-director, Frank Boreham; secretary-treasurer, G. E. North. Mr. Richardson is also vice-director of the Senior Chapter.

Shortly after the Junior Chapter was safely launched, and in conjunction with its work, a Brotherhood Bible Class was formed for the younger men and older boys of the church. This class meets before the service in the "Brotherhood Room" and is led by Mr. Fred Babe, the Associate City Solicitor. It is an organized class; the president and vice-president (Messrs. R. H. Judge and H. S. Richardson) coming from the Senior Chapter and the secretary (Reg. Jones) from the Junior Chapter. The total enrollment is eighteen and the membership is expanding rapidly and it should form a splendid introduction to the young men of the congregation of the work of the Brotherhood. It will undoubtedly be the means of building up very strong chapters in the years to come.

Mr. H. S. Richardson, of the staff of the Imperial Bank, Fort William, has been transferred to the Cobalt branch, leaving on the evening of the 18th. Mr. Richardson will be missed from St. Paul's, Fort William, where he was a very

popular worker. In addition to being vice-director of the Senior Chapter of the Brotherhood, he was the organizer and director of the Junior Chapter. Mr. Richardson was, in addition, on the executives of the A.Y.P.A., the Brotherhood Bible Class and the Tennis Club, besides holding an advisory position with the Girls' Friendly Society. Mr. Richardson is a great credit to his home parish, St. James', Ingersoll, Ont.

The destiny of the Senior Chapter is still presided over by that veteran leader, F. W. McFarland, member of the Dominion Council.

SHEGUIANDAH

The Archbishop arrived on Sunday in time for service at 7.30. St. Peter's Church was filled and after evensong Confirmation was administered. On Monday afternoon His Grace accompanied by the rector, went to Bidwell, where the little Mission House was well filled in spite of the farmers being busy with their hay.

On Tuesday service was held in St. Andrew's Church. The Archbishop's sermon and his address in the Council House were helpful to all.

CALGARY

CALGARY

During the summer months the services have been well maintained in the different parishes.

On July 10 the Sunday Schools of most of the Anglican parishes united in a day's outing to Midnapore, a village some nine miles south of Calgary, through which runs Fish Creek. There, in beautiful fields, kindly lent by Mr. Shaw, the postmaster, the throng of some 1,400 children, parents, clergy, teachers and friends spent a delightful day. Sports were indulged in during the afternoon and prizes were won by many of the boys and girls. It was generally agreed that the change from the traditional excursion to Banff had proved a great success.

The numbers of our young men who have enlisted and who are serving in their respective battalions, some in the trenches, some in training in the Sarcee Camp, are attested by empty seats in our churches which have hitherto been well filled by men.

Special services of intercession are held in the different churches and in the Pro-Cathedral of the Redeemer. Dean

Paget has instituted a daily celebration of Holy Communion, except Mondays, with special intercessions, at which the names of those serving at the front are read out.

FREDERICTON

Word has been received of the death of Rev. A. Gollmer of Stainfield vicarage, Wragby, Lincs. Eng. On the advice of his doctor, he went back to England in April and his death occurred on June 26th. He had many friends in New Brunswick as for many years he was the rector of Lower Jemseg, Queens Co., and Waterford, Kings Co.

ST. JOHN

The boys who were in attendance at their annual camp and Missionary Conference at Oak Point, returned to their respective homes on Monday last. They were unanimous in their pronouncement of the success of the gathering. Oak Point is a delightful place for a camp; and the old parish church near by proved to be the desired retreat for special services and conferences. The representatives of the clubs in attendance by a large majority desired to undertake as a pledge this year the support of a cot in Dr. Archer's Hospital at Palampur, India. The idea is, that each club in addition to its work in the parish and in addition to any diocesan undertaking will volunteer to contribute a certain sum toward the support of the cot, and all these small sums added together shall make up \$50, the amount required for the purpose.

HURON

MILLBANK

On Friday evening, June 19, the congregation of Grace Church spent a social evening in the Parish Hall. During the evening an address of appreciation and regret was read and Rev. F. K. Hughes was presented with a purse of \$60.00. A lunch was served and the members of the congregation gave short speeches expressing their sincere regret at the departure of Rev. and Mrs. Hughes and assuring them of the many friends and kindly feeling they were leaving behind them. At a meeting of the junior auxiliary Mrs. Hughes was presented with a half dozen Old Colony coffee spoons and Kingsley, with a bill by the girls and boys of the auxiliary.

NEW WESTMINSTER

VANCOUVER

According to investigations made by the provincial police, Rev. H. C. Nixon of Twin Islands, who was reported last week to have been injured by a dynamite cap accident, was in fact wounded by a shot fired from the shore while he was lying in bed on his launch off Twin Island.

NIAGARA

WATERDOWN

The Rev. J. Douglas, B.A., rector of Waterdown, who has been seriously ill

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PERSONALITY, HUMAN AND DIVINE—By Dr. J. R. Illingworth	35c.
DICTIONARY OF THE CHURCH OF ENGLAND—By Rev. E. L. Cutts	\$1.25
THE CHRISTIAN YEAR—By Rev. John Keble	60c.

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in the Hamilton City Hospital for some considerable time, arrived home last week. He is doing as well as can be expected, and before long we hope to see him enjoying perfect health.

NOVA SCOTIA

HALIFAX

Dean Llwyd has returned from New York where on Sunday, July 18, he was the special preacher in the Cathedral of St. John the Divine.

On the morning of Sunday, July 25, Rev. Dr. V. E. Harris, the diocesan

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secretary-treasurer, preached in All Saints' Cathedral a very fine sermon on the text, "Son, remember." In its course he made effective reference to the duty of the men of the Province of Nova Scotia and of the Dominion to king and Empire in the present sorrowful and solemn hour—the hour of which Lord Kitchener says truly that it is the most solemn in our national existence. On the evening of this Sunday the dean preached with power on the texts:—

"I am come not to bring peace, but a sword," and "I am come that in Me ye might have peace."

There is, happily, a very marked improvement in the condition of Canon Hind, who has been seriously ill. It is expected now that he will be able to resume his duties at the Cathedral on August 1—perhaps earlier.

Rev. H. W. Cunningham, rector of St. George's, Church, Halifax, is on a three weeks' vacation trip to his boyhood's home in Burgeo, Nfld.

Canon Vernon, secretary of the Church of England Institute, has gone on a three week's vacation trip to Baddeck. He recently published in one of the daily papers of Sydney, Cape Breton, a very admirable letter in which he effectually disposed of the case of the Church of Rome in her claim to exclusive right to the use of the word "Catholic." His references to history and his sound logic left Rome no justification for her claim.

A great many friends will be very much interested in hearing of an engagement just announced in Nova Scotia of the Rev. T. W. Savary, of St. James' Church, Kingston, son of his honour Judge Savary, of Annapolis Royal. Mr. Savary's bride elect is Miss Chute, daughter of Dr. and Mrs. Chute, of Wolfville. The marriage will take place this month.

BRIDGEWATER

The class recently presented by Rev. C. R. Cumming, rector of Holy Trinity Church, Bridgewater, for confirmation, was unusually large, there being in all fifty candidates. This is the largest number confirmed at any one time in the history of the parish. His Grace Archbishop Worrell delivered a deeply spiritual and effective address on the words—"The Child of God." Administration of the Apostolic rite was followed by celebration of the Holy Communion.

At 2 p.m. on the same day his grace confirmed seven persons in St. Matthew's Church, Upper La Have.

Returning to Bridgewater, his grace, in the evening, in Holy Trinity Church, dedicated four beautiful windows which are memorials to Byles Mathers Des Brisay and John and Maria Harley. In the course of a signally strong sermon his grace heartily congratulated the congregation upon the tasteful redecoration of the interior of the church building, and also upon the fine enthusiasm which characterized the congregation.

HANTSPORT

His grace recently administered the apostolic rite of confirmation to fourteen persons in St. Andrew's Church, Hantsport, a large congregation being present, and the Archbishop's address was one which will not soon be forgotten by any of those who heard it.

ONTARIO

PRESCOTT

The Rev. C. J. Young, B.A., late rector of Madoc, Ont., is temporarily in charge of this parish during the absence of the rector, rural dean Patton, in the West. Mr. Patton is expected to return early in September.

KINGSTON

The Very Rev. Dean and Major G. L. Starr has returned from Ottawa. He has been promoted to the rank of senior chaplain for Barriefield camp. The militia department has decided to publish fifty thousand copies of a small booklet called "Active Service," which the Dean has produced. The booklet contains prayers for every day of the week and will

be distributed among the men leaving for the war.

OTTAWA

At the meeting of the Synod at Ottawa the financial report was presented. In the Ottawa diocese the total receipts for the year were \$163,078. Of this amount \$58,480 was spent in salaries for the clergy; \$49,534 in missionary work, and \$34,074 in various ways. To carry on various branches of activity during the coming year the synod was asked to contribute \$28,621.

There are 8,384 families in the several churches in this diocese, an increase of 297 in the year just closed. The total membership stands at 35,902, an increase of 1,282. The number of communicants at the end of the synod year was 14,325. The Sunday School membership stood at 7,150.

QUEBEC

PAQUETTE

On July 7th, Rev. F. K. Hughes was inducted into the parish of Sandwich South and Colchester North by the Ven. Archdeacon Hill, D.D. The evening was very wet, nevertheless a good congregation was present. Rev. Percy Harding and Rev. H. D. Peacock motored from Windsor and assisted with the service.

TORONTO

TORONTO

A patriotic service, under the auspices of the city authorities, will be held at St. James' Cathedral on the morning of Wednesday, August 4th, the anniversary of the declaration of war.

An interesting feature about the service will be that it will be held at the same time a similar service is being held in St. Paul's Cathedral, London, at which His Majesty the King will be present.

Lieut.-Col. S. G. Beckett, of the 75th Battalion, has asked for the appointment of Rev. W. L. Baynes-Reed, rector of St. John's Church, Norway, as chaplain of the new battalion. Mr. Baynes-Reed is now chaplain of the Mississauga Horse, and is actively interested in the recruiting campaign.

ST. MARK'S, PARKDALE

The Rev. R. A. Court Simmonds, who succeeds Rev. S. E. McKegney as curate of this church, has taken up his residence in the Parish House Apartment. The congregation presented Mr. McKegney with a beautiful private communion set before his leaving for Brantford.

A very successful Sunday School picnic was recently held at Scarboro Heights Park.

The women of St. Mark's are very loyally working at Red Cross and Soldiers' Aid supplies. They meet every Monday evening and every Tuesday afternoon. They have received great praise for the excellence of their work. Over thirty men have volunteered from this congregation for overseas' service.

The two side windows of the church have been completed with stained glass, making a complete chancel memorial to Capt. the Rev. Leicester Ingles. These windows were recently dedicated by the Ven. Archdeacon Ingles.

New cement walks and sodding give the church grounds a very neat appearance. They cost nearly three hundred dollars. The wood work of the church is now being repainted.

The rector, Rev. W. L. Armitage, with Mrs. Armitage, and children, left this week for a month's holiday.

GEORGINA

The picnic for St. James' Sunday School, Sutton, took place on the 15th inst. The scholars accompanied by the rector, teachers, and a number of the parents, journeyed by car to Island Grove. Races, bathing and games formed part of a most successful and enjoyable outing.

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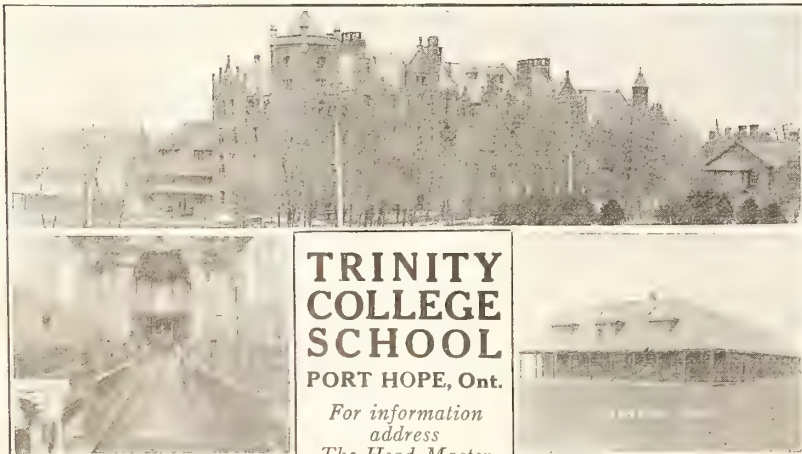
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male and seven female, and this service was especially interesting, being the first confirmation service in Calvary church, which was opened for worship in January last.

Bishop Reeve gave a most instructive and helpful address on confirmation and was listened to with deep attention by a large congregation.

THORNHILL TRINITY

A solemn service of unveiling and dedicating a memorial altar cross was held in this church on Sunday morning, July 11th. This very appropriate memorial is the gift of Mrs. Langstaff and Miss Chadwick, in memory of their two brothers who gave their lives in defence of their country. The following words were inscribed on the base of the cross:

"To the honour and glory of God, and in loving memory of Captain James Frederick Chadwick, 104th Wellesley Rifles, killed in action at Shaiba, Mesopotamia, April 13th, 1915, and of Lieutenant Richard Markham Chadwick, 11th Battery Royal Siege Artillery, died of wounds at Bethune, Flanders, May 13th 1915."

The Rev. Canon Mowat, M.A., head of the Archbishop of Canterbury's Mission, in Southern Alberta, spent the week end at the rectory, and preached at the above service.

The members of Trinity Church, through the Toronto Branch of the Red Cross Society, gave a bed for Canadian sick and wounded soldiers. It is to be placed in the Duchess of Connaught's Hospital at Clivedon, Eng.

RICHMOND HILL

ST. MARY

On a recent date the Rt. Rev. W. D. Reeve, D.D., held a confirmation service in this church. The second confirmation within a year. Thirteen candidates (adults), were presented for the apostolic rite of "Laying on of hands."

The Rev. Canon Mowat, of Southern Alberta conducted the service and preached in this church on Sunday evening, July 11th.

Subscriptions were raised and forwarded recently to the Red Cross Society for the purchase of a bed, and maintenance for one year, for the use of Canadian sick and wounded soldiers at the Duchess of Connaught's Hospital at Clivedon.

MILLBROOK

The death of Robert Hutchinson, which took place on Wednesday, July 14th, at the age of 70 years, removed one of the best known citizens and a

churchman of Cavan Township, where he lived all his days, and died a short distance from where he was born.



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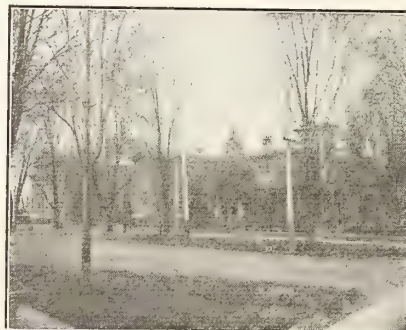
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Women's Work and Social Service

A SINGULAR speech was made the other day in my hearing, and by a good little woman, too: "We have a Red Cross working party every Tuesday at S. Alphege's," she said, "and the rector always comes in and has war prayers. They upset me so: I do wish he wouldn't."

One was left to wonder how prayers could "upset" any but the follower of a purely materialistic system. Whether we pray or not, whether we work or not, we cannot surely be unmindful of the men of our forces. The thought of them can never be absent from us; we would not wish it to be; we would not even if we could, purchase immunity for ourselves at the cost of forgetfulness of them, and unless we wanted to be able to forget them, how can prayer for them be anything but helpful and steady?

Our longing is rather to stand behind them in an unbroken line of work and of thought and prayer, too, for where shall strength be found for them except in God our hope and strength. They need our prayers, too,—want them, ask for them, and are conscious of them; and—may we not say it reverently God needs our prayers to help to make ready the way for His Holy will. Of what avail would be our service, our money, our toil, without prayer which is, as it were, the messenger for bringing the soul nearer to God, the source of strength, for bringing the strength of God to the soul.

Not long ago a suggestion was made by the Archbishop of Canterbury, that women in England should undertake a work of continuous prayer for the war; and about the same time I read of such a plan being inaugurated by the W.A. (described in their Leaflet for July)—different members becoming responsible for a definite time at a definite hour, so that throughout the day, there should be continuous prayers going up to God in behalf of our cause. Of course one can see that in any plan of this kind, much depends on the faithfulness of a great many people: each one must fulfil her part; but people would not enter into it unless they were prepared to be faithful, and the very fact of such a plan having been suggested and undertaken, is a testimony to faith in the reality of prayer.

* * *

Many of us have been discovering anew, or perhaps for the first time,—some of the treasures of our Prayer Book. It is true that innumerable services of prayer have been issued, beautiful, helpful and

suggestive—some brought from ancient sources, some specially written or adapted for the time. Yet one may doubt if there is any manual of intercession of the same compass really equal to the Litany.

Just now let us think of it as a manual of war prayers, particularly in connection with the momentous anniversary which will be observed throughout the British Dominions in this coming week, the anniversary of August 4, 1914. When the peoples of the Empire answered the call to battle to defend the right. There is only one fitting way in which we can observe this solemn commemoration,—as a day of prayer, saying with S. Oswald before the battle of Heavenfield,—

"Let us all kneel down, and together entreat the Almighty, living and true God, that of His pity He would defend us from our proud and savage enemy; for He knows that we have undertaken a just war for the saving of our race,"—

A war in which as the Bishop of London says:

"Every man who fights in it is a hero. Every man who dies in it is a martyr."

* * *

So, turning to the Litany, we find in the *Invocations* the grounds for our prayer,—the character and attributes of God, and the approach to Him through the mysteries of the Redemption. Then, in the *Deprecations*, we are reminded that, when we speak or think of a "holy war,"—as we devoutly and fervently believe we may—we must be continually preparing ourselves, by the confession and forsaking of sin, to do our part: the casting out of evil from ourselves must be the first step to help us to become or to be instruments in the Hand of God, for His use.

"The measure of what you can do for the world will be simply what you let God do with yourself. With most of us God can do so little because we are so little between His hands. . . . If we are to be 'God's men' and to wield God's power, we must arrange to give Him more access to us, and He Himself will make His own passage through us."

So the act of prayer is preceded by confession of sin, by prayer for forgiveness and deliverance,—in our own behalf and in behalf of those with whom we are identifying ourselves, for whom we are entreating—our community and nation, the Empire, the men of our forces, our Allies. And therefore,

"From all blindness of heart; from pride, vain glory, and hypocrisy; from envy, hatred, malice and all uncharitableness . . . from hardness of heart and contempt of Thy Word and Commandment, Good Lord, deliver us."

* * *

Coming to the intercessions (and of course noting a few points only), we are at once struck with their marvellous comprehensiveness: for the *holy Church universal*, the Church of East and West, "the blessed com-

pany of all faithful people,"—that it may be and become more and more perfectly, the witness of God and the instrument of His will to mankind.

In the State prayers, according to the form and pattern of the Lord's Prayer, the request for spiritual blessings precedes all others and the prayer for *true worshipping of Thee* is the first gift which we are taught to ask for the King. It is noteworthy too, and the full significance never perhaps reached us till these past few months, that prayers for the King include that for *victory over all his enemies*. No need to ask and question whether we may rightly pray for victory: we are taught that it is our bounden duty so to pray.

The State Prayers, for the King and Queen and the Prince of Wales, all the Royal Family, the lords of the council, the nobility, and magistrates (the only classes of persons specifically named). We may, as it were, paraphrase to include all who bear office and authority throughout the Empire—the king's government, the governments of the Dominions; the viceroy and council of India; the several Parliaments, the judges and all servants of the state. May we not also include employers of labour, and those by whose labour the country lives, especially those on whose steadfast faithfulness and honesty in factories and workshops, so much of the issue of the present war depends; and the army and navy on whom rests at all times the defence of the realm: for all of them we ask *wisdom and understanding, justice and truth*.

Then there is the prayer for *all Thy people*, that they may be kept in the way of godliness, and that they may have *an heart to love and fear Thee and diligently to live after Thy commandments*. It reminds us that all true life is free, un-mechanical; that the most fatal weakness is indifference; that God's faithful people are to be "eager hearts" in His service, and that

"We shall run the way of His commandments when (and only when) He has set our hearts at liberty."

Then follows a wonderful series of petitions: for *those who have erred and been deceived* above all must this not mean the enemy nation on whom has descended a strong delusion that its people should believe a lie; into whom the spirit of evil seems to have so completely entered that "it has become something whose sins seem scarcely human; diabolical alike in strength and in malignity; out of whom at whatever cost the evil spirit must be cast. We are reminded of Satan in his strongholds, and specially of his stronghold in that nation whom he has possessed; and yet again there are *our enemies, persecutors and slanderers*, for whom we pray that their hearts may be turned so that they will no longer call evil good and good evil, but will be delivered from the spirit of falsehood, cruelty and arrogance.

For *All in Danger*,—the men of our forces,—in the trenches, in Flanders, at the Dardanelles, the Persian Gulf, the parts of Africa; the men of the flying squadrons; the men of the fleets on all the seas, of the battleships and cruisers, the destroyers and submarines, and mine sweepers, the men of the auxiliary services (ambulance, etc.) the allied troops of Russia, Serbia, Belgium, France, Italy; for *all in necessity*—in the demand of a sudden crisis, the shock of battle, the sudden onslaught.

For *all in tribulation*, *all who are desolate and oppressed*,—the refugees, homeless, destitute, those who have lost possessions, homes, friends, and means of life; those living in districts occupied by the enemy (Belgians, Poles, French). For *All that travel*, especially the merchant men, who going "on their lawful occasions," do so in such extreme danger. For *prisoners and captives*, in what one of them called "the bitterness and uselessness and loneliness of it all," that they may have steadfastness, courage, hope, and the knowledge that God is not far from any one of us.

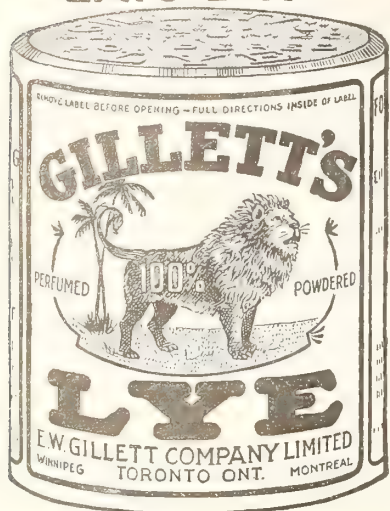
For *the fatherless children and widows*,—the desolate homes; the bereaved wives, the little ones who

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will never know "father" in this world; the children who can understand; the parents orphaned of their sons; the sisters whose light has been quenched on the battlefield.

For the sick, and with them the wounded—those lying out on the field, those slowly coming back to life, those claimed by death; those who are disabled. And with them the noble army of doctors, priests, nurses and helpers, who in such stress and danger, are ministering to them.

And for peace among all nations, such a peace as we may wholeheartedly pray for; not a peace of injustice or fear or extortion or compromise, but a peace of unity and concord, of sympathy, and brotherhood, a peace which on its other side is righteousness, the gift and grace of Him Who in righteousness

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doth judge and make war, and Who because He hath made peace through the blood of His Cross, is also the Prince of Peace.

And then, lest some need should have been left out or forgotten, in one great comprehensive sweep out Litany gathers up all needs and prays for *mercy upon all men*. And for the one need that has not been specifically included, and that is in all our hearts, let us frame a petition of our own, and pray for those who have fallen on the field of honour, that their souls may be precious in the sight of the Lord Who is the Lover of souls; that they may receive pardon and possess everlasting light; that God will write their names in the Book of Life, because they have died for Him, and that their courage and loyalty and willing self-sacrifice may find its counterpart in us.

* * *

Speaking of all these things, a dear old friend said: "You know I haven't really any one belonging to me at the front, any kinsmen. I don't even know personally most of the boys I pray for; I have just got interested in them for different reasons; but in my prayers for them, I seem to love each one personally; they become so intensely real and living, as I present each name before God; it almost seems,"—she spoke in hushed solemn tones,—“as if some current was glowing through me, which was carrying strength to them, ‘strength to serve Thee still.’” Another day we were speaking of the angels at Ypres: someone asked “if it was really more wonderful for God to send a guard of angels than it was for Him to hear and answer prayer? Wasn't each really a miracle of grace? and knowing that our life is surrounded with all kinds of invisible forces, might not the veil be lifted so that it should be possible to see what is really there all the time, but not seen?”

“And Elisha prayed and said, Lord, open his eyes that he may see; and the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha.”

“I don't believe it,” said A, in his most resistless manner; “I don't believe the Lord would interpose like that in battle, when He didn't interpose to save women and children.”

It was a generous instinct that prompted the protest, but a truer view I feel sure was that of Selma who has an instinct for the meaning of things:—

“Oh, it wasn't that!” she cried; “God doesn't intervene to save people from suffering; it was to save a cause which is not to be lost.” So let us ask in faith, nothing wavering:

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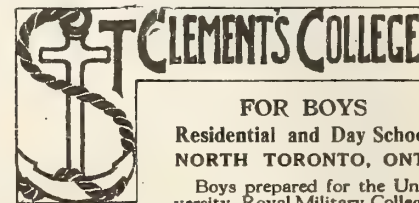
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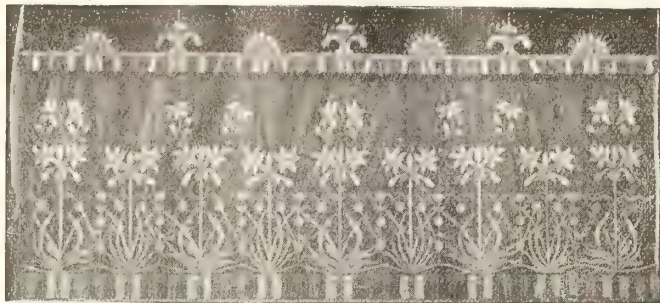


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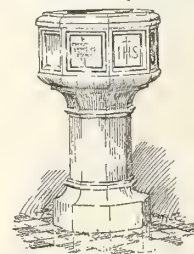


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Church Life.

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TORONTO, THURSDAY, AUGUST 5, 1915

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The Week

THE subject of Prayer Book Revision has occupied the attention of several committees of the General Synod for some years past, and the result of the deliberations of these committees will in all probability be discussed by the General Synod itself, when it assembles at Trinity College, Toronto, in September. The revised Prayer Book has not been placed in the hands of the Church of England in Canada, for it has not yet been presented to the General Synod. When the General Synod has considered, altered and revised the findings of its committees, then no doubt each diocese will have the privilege of discussing the whole matter at the regular or at some special meeting of its Synod.

The voice of the Church and not a committee or even a General Synod is what we want. If the revised Prayer Book is to be the possession of the whole Church, the whole Church must be satisfied with the alterations and enrichments before it can become obligatory.

Rev. Canon Vroom, D.D., first divinity professor of King's College, Windsor, N.S., has published, at the request of those attending the School for Clergy in Windsor in May, three lectures on Prayer Book Re-

vision. This book has reached us at a most opportune time and those who wish to secure this well considered and appropriate volume on Prayer Book Revision should get a copy of Dr. Vroom's work and digest it well. We have made arrangements whereby those who desire this little book may secure it through CHURCH LIFE.

Every delegate to the General Synod ought to come prepared to contribute something either by his word or his vote when the subject of revision is under discussion.

WAR is a frightful, cruel, horrible thing. Most of us hate it and deplore the conditions which make it necessary. It has come to us unsought and we bitterly

Our Cause regret its terrible cost in the blood of our noblest and best, in the tears of our stricken homes and in the anguish and suffering of our nation.

The principles we defend are those of the Christian Church, principles "rain'd in blood." We are forced to fight the fundamentally harmful ideas of Germany in order to preserve our own ideals from being overwhelmed. If our principles of liberty, justice, freedom, honour and integrity are based upon the teaching of Christ and we go forth not to murder men but to vindicate the truth of those principles, we believe we are engaged in a righteous war.

We appeal to the highest and best in our Canadian manhood. This is no time for recrimination, no time for saying that our young men have not responded to the call to arms, for wherever the righteousness of our cause has been presented in positive form and not a negation and denunciation, men have willingly stepped into the ranks. There are no doubt many cases in which it is not only impossible for men to enlist but where it would be positively wrong for them to do so, we must be just as well as zealous and not seek in our enthusiasm to have all men measured by our narrow conception of what ought to be done.

Ours is a righteous cause, we believe we are on the Lord's side. Ours is a great opportunity, we are striving to vindicate our principles by bearing living testimony to their worth. We hear the high and holy call to service and we make a willing

response. One end alone, as far as we can see, awaits us,—a glorious victory.

A DISPATCH from Paris states that after long negotiations, France and Germany have agreed to exchange the doctors, chaplains, apothecaries, nurses, stretcher bearers and administrative officers of the sanitary service, now held prisoners. A number of persons in this category will be detained on each side sufficient only to minister to their wounded compatriots in the hospitals of their opponents. The exchange began with that of the permanently disabled who are to leave Constance, Baden, July 10, and Lyons, France, July 11.

THE government of Ontario has very wisely decided, it is understood, to allow the Separate School Board of Ottawa again to appeal the question of the legality of Regulation 17 of the Department of Education in regard to the position of the French, as opposed to the English, language in the schools of the province. No good can come of the exercise of undue pressure, even as, we believe, no good can come of insistence by French-Canadians upon the exclusive, or even the larger, use of the French language. Many a French-Canadian who is loyal to the traditions of his people, and to his Church, feels that it is a mistake not to compel French-speaking children to obtain a competent knowledge of English, that ignorance of it hampers them throughout their lives, if their work takes them outside of the province of Quebec. A larger measure of bilingualism, such as exists in Switzerland or Alsace, not to speak of Wales or of Scotland, is much to be desired for the good and the peace of Ontario and of the Dominion in general. That applies to those whose mother tongue is English quite as much as to those whose native speech is French or Gaelic or Welsh. It will be unfortunate if the American rule of nothing but compulsory English has to be enforced. But it is to be hoped that, if the Privy Council confirms the judgment of the Court of Appeal, that school boards in the counties which contain French-Canadians will abide loyally by

the decision and, out of regard for the advancement of the children for whom they are responsible, will see to it that they become able to use English as fully and as well as they use French, like the greatest and the most influential of their race.

"THE Lord is in His holy temple —except on Sunday": so says an American contemporary. When He was here on earth, He resorted

On the Boats

not only to synagogues, but also to rivers and seashores where the people were gathered together. Such also was the custom of the Apostles. Why should not His "ambassadors" of the present day, cleric and lay, follow the primitive practice and follow the multitude to parks and steamers, if not also to railway trains? In any of our large cities, out of which steamers run on Sunday, abundant opportunity for worship offers itself on the steamers themselves if the permission of the captains or of the owners can be obtained, or, if that is denied, at the landing-stages. This subject suggested itself recently on a necessary journey from Niagara to Toronto and on former occasions on trips from Toronto to Quebec, from Owen Sound to Port Arthur, and on the Kootenay Lakes. Till the time when the law of the Dominion shall, like that of the Mother Country, enjoin upon all ships' masters the holding of service on Sunday, the clergy of sea, lake, and river ports might try to obtain permission to hold services. They would not be unwelcome.

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of Cigarettes, Chocolates and Other Comforts for the Sick Soldiers men who are sick in the hospital, or convalescent:

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We shall be pleased to acknowledge and forward other amounts as they come in.

The Church in the West

ONCE more, I have to thank the secretary of the Archbishops' Western Canada Fund for occasional papers. For two reasons these papers are particularly interesting this year. The first half of the period of ten years which the Fund was intended to cover closed last February and this year the Council has modified its plans with a view to ultimate withdrawal from the field. Again the war adds a fresh interest to the papers—telling as they do of devotion to the Church in the faithful performance of difficult duties under exceptional difficulties and devotion to the Empire in the readiness of members of the Mission to serve at the front.

The total income of the Fund last year including a balance brought over from 1913 was £15,963. Of this sum £6,585 was earmarked for special purposes and £2,994 was in accordance with an arrangement made covering five years paid over to Society for propagating the Gospel and the Colonial and Continental Church Society for their work in Western Canada. During last year the staff of the Mission consisted of forty-one clergymen, twenty-one laymen and twelve women.

At the end of five years, I understand, the periods for which these workers have volunteered will have expired and the only financial assistance to be expected from the Archbishops' Fund will be such balances as have accumulated during this period. Thus, in the future a serious responsibility for men and money will devolve upon the districts and dioceses concerned and on the Church in Canada generally. This should be borne in mind as we remember with gratitude how much is being done for the Church in the West by our brethren at home. The responsibility to be undertaken, moreover, will be lightened by the wisdom of the missionaries in training their congregations to become self supporting and in transferring them to the diocesan administration as soon as possible.

The Occasional Paper, as usual, is full of interesting details of the work, brightly and cheerily told.

Mr. Fisher tells of taking up new work owing to the departure of two members of the Edmonton Mission for the war. He reached his new parish, of about fifteen hundred square miles, "having had three glorious days of travel, passing through about a hundred miles of golden poplar and fireweed leaves of russet red. I do not pretend that I work the place, I feel like a voice crying in the wilderness, and my time so far has been spent mostly on the trail—about a week away, then a day or two at home, then off again."

At Peavine, he tells us, there is always a nucleus of ten communicants, and every month brings one or two fresh faces. Two sleigh loads of people came six miles over rough trails (they were methodists). One or two Baptists and three Roman Catholics also came, so we are a mixed lot, and all seem to appreciate the Church service.

One of the original party, which came to Edmonton in the spring of 1910, Mr. S. H. Watkins, familiarly known as Cookie, has been troubled for years past with heart strain. To the deep regret of his associates, he is obliged under medical orders to seek a lower altitude in England.

The hospital at Rosetown, under the Railway Mission, Regina, was opened in February, 1914. Among the earliest patients were a Chinaman, suffering from a most serious accident and a woman taken from a passing train who gave birth to a baby two hours after her admission. Within the first six months sixty patients were admitted. In September the hospital was so full that beds had to be borrowed and set up in the office and corridors and it was necessary to engage two extra nurses. An operating theatre has been fitted up with the most up-to-date equipment, all given by private donors in the district. The Rev. H. W. Knight, Grimsby, writes:—"After being

out there and seeing the terrible way in which the homesteaders are neglected in their illness and after accidents, one cannot feel sufficiently thankful that these small hospitals on the prairie are being started." Referring to a difficulty often met in the West, the Rev. Maurice Beardshaw mentions a small town on the front street of which he thinks it possible that most of the languages of Europe might be heard. These people are mainly Lutherans or Greek Catholics and have their own services. Our own people have been leaving the town for some time and the faithful now are very few. Speaking of the cry for more men and the need for them as seen in his own experience, he says, "I cannot multiply myself, but I can come out again to Canada after my holiday this summer, and that is what I hope to do."

In his account of a trip West to the McIntyre Lease, the Rev. J. Christie gives readers a glimpse of the ranching country of the Southern Alberta Mission. He tells of a drive for several days over the eternal parched brown of the prairie—once the haunt of the buffalo and Red Indian, later the domain of ranchmen and cowboys, now invaded by isolated homesteaders. Last year a drought

brought a season of great stress for the new settlers. Mr. Christie found that as there were no crop prospects in the neighborhood most of the men had gone elsewhere to seek work. The majority of the people had only been settled on the lease two or three years, and things were looking none too good for them as the fierce summer had spoiled their crops. Yet Mr. Christie can recall no instance where any homesteader, however poor he might be, or however slim his stock of horse feed, who did not make him feel at home as one of the family and see that his horse did not go hungry.

On his trip he met a great variety of people. His first night was spent at a bank with the "bank boys." Next he fell in with a group of Irishmen, one of whom had been in Alaska and remembered with tender veneration Father Pat. "Sure," said he, "he was a man." At two homesteads he found the families were Mormons, at another live a Presbyterian with a German Lutheran wife. Another visit discovered a Welsh couple, a typical East Londoner from Poplar and a Mounted Policeman. A quaint old American lady treated him liberally to advice on many affairs of life and at the same place he met a very frank and exceedingly honest German homesteader. Finally the last party he met included a Gordon Highlander, a rancher, two miners and a fish hawk from Dundee.

G.H.B.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

MUTILATED SERVICES

To the Editor CHURCH LIFE:

Dear Sir,—Your reference to mutilated services is admirable and most timely.

On a recent Sunday morning, the writer went to a certain church in a Diocese in Canada, and observed on entering that the notice board read "11 a.m. matins."

The "service," however, was an entirely new one; but by what liturgical process it was evolved would be hard to say.

The order, apart from three hymns, was (i) the order of Holy Communion, up to, and including, one of the sentences (ii) sermon, after which another sentence; (iii) two collects bearing on the war; (iv) the Blessing.

The whole "service" occupied about three-quarters of an hour, which doubtless was entirely satisfactory, for such as had only a few minutes to spare for Divine Worship.

But I venture to hope that there were many who were quite willing to spend a somewhat longer time in the service of God, and, consequently, were much disappointed at being deprived of the appointed service of the Church.

It is surely lawless enough to abbreviate and mutilate matins without the necessity of selecting a portion of the Church's most solemn service as a means of shortening the time spent in God's House.

One can scarcely contemplate a service less acceptable to God than one which makes use of fragments of the office of Holy Communion for the reason that it is shorter than matins, even in a mutilated form.

It is to be hoped that such a service may never be repeated.

And by the way, would it not be well to give the ladies of the choir a vacation during the summer months?

It is most incongruous to see a surplice three-quarter length, with a striped skirt below, or to see a surplice worn over a sailor suit. A low cut blouse and bare throat may be quite seemly in the summer time in most places, but it is anything but seemly when a surplice is worn over it.

Surely the weather is not so hot and time so short that Church services cannot be conducted "decently and in order." R.S.T.

To the Editor CHURCH LIFE:

Sir,—If one is allowed to criticize your editorial on above subject, I venture to offer a few remarks with the plea *audi alteram partem*. I believe I represent the views of a good many when I hold that the substitution of the Holy Communion for Matins, i.e. the total omission of the latter, is much to be regretted as depriving the congregation of various important elements of liturgical worship. It is a pity in these days of Bible-neglect to withhold the reading of the Scripture lessons as well as to omit the glorious canticles and the special prayers of the morning service. Besides, to those of us, who long for permission to use something like the First Prayer Book Communion Office of 1549, or have used either the Scottish or American Office, our English Communion Service seems painfully cool and lacking in Catholic elements, and it needs something by way of introduction, such as matins, to make it more full. I

made not point out that on several days the gospel is a continuation of the second section, appearing thus to indicate that the one service is an introduction to the other. I always feel that to have the Eucharist alone is a kind of invitation to those who may not be of the inner circle of regular communicants (such are too large an element in most churches) to be absent—and I know it is taken thus. Of course if there be a choir quite competent to sing the Creed, the Agnus Dei, the Sonatus and Gloria in Excelsis, this may make the Communion Service more complete as an act of worship, but country choirs as a rule cannot do this. You are not quite correct, permit me to say, in declaring that to shorten morning Prayer is a breach of Church discipline; for the House of Convocation has just provided that matins may begin with "O Lord open thou our lips" and various items may be left out. The first Canadian Diocese I was serving in expressly sanctioned such a shortening when Holy Communion follows, and I believe the hand book authorizing this is approved in other dioceses. The order for morning Prayer really lends itself very well to abbreviations, e.g. one psalm, one lesson and three collects may be used, and the whole will not occupy more than twenty minutes. If the combined service then be too long those who do not feel moved to receive the Sacrament, may leave after the Church Militant.

ALBERT GEO. SMITH.

Port Elmsley.

THE ANGELS AT MONS

To the Editor of CHURCH LIFE:

Dear Sir,—I have read with a great deal of interest your article referring to the above, and the further references which you have made to that subject in your columns. I received a letter a few days ago from one of my brothers who is a beneficed clergyman in England and with it he enclosed a letter for me to read, which he had quite recently received from the Front, written to him by a Mr. Owen L. Watkins, of the 14th Field Battery, in part of which the writer refers directly to the heavenly visitants in the following sentences. He says:—"Yes, I am familiar with these stories of angelic appearances which are accepted without question by the great majority of officers. I myself have not seen any of these manifestations, but I see no reason to doubt their reality. Such things are not beyond the realm of possibility and belief, and it is quite reasonable to believe that in these days of special need, special help and comfort should be given to us."

Trusting that you will be able to find room for the above and that I have not taken up too much of your valuable space.

I am, yours faithfully,
Toronto VERITUS.

Our Old Country Letter

July 19th, 1915.

THE Representative Council of the whole English Church met last week at the Church House, Westminster, and considered several interesting matters. The Archbishop of Canterbury, as President, announced that he had received an important petition from the Church League for Women's Suffrage, bearing 4,399 signatures, and suggesting "that the rules of the Council be so amended for the representation of the laity, as to render women communicants eligible for election to all offices in the Councils of the Church, now open to male communicants."

The Archbishop, while recognizing the importance of the petition, explained that the subject had already been decided last year, and that the Council had no power now to alter that decision. The petition, he added, "would, nevertheless, receive the consideration to which it was entitled." Much good its promoters will ascribe to that.

The decision of a year ago alluded to, was, you will remember, that women

should be eligible as voters for and members of, parochial councils, but not to vote for or be members of Ruridecanal or Diocesan Conferences.

How long women will thankfully accept this "half-loaf" remains to be seen. They are in the great majority of places the mainstay of the church, and some day they must have their proper status. In the meantime some very amusing correspondence from the ultra-male point of view anticipates all sorts of dire results from even the strictly limited concessions they have won. The blindness possible, even in this age, to those habitually swayed by narrow conventions and selfishness, is strange.

* * *

It may be of interest to explain that "The functions of the Parochial Councils are defined as being to assist the Incumbent in the initiative and development in the parish of all departments of Church work, and in the extension of the church at home and abroad." By no means

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RECRUITING

FROM press and platform and pulpit the cry is ringing out, "Your king and Country need you,—now." The appeal for more and more men for the front is being made on various grounds. It will be responded to by the best of the young manhood of our land just in proportion as it is directed to the best that is in man. Some may be shamed or even intimidated into enlistment—some will join for love of adventure, or to obtain a livelihood. Some, and they will be the best of all, will offer themselves because the still small voice of conscience tells them that the need of King and Country is God's need.

The Christ who is looking down upon them from the Cross, and Who, looking upon them, loves them, is saying "I know the purity of your lives, I know your diligence in business, I know of your work and your charities, yet one thing is lacking,—give up your home life with its duties and its pleasures, the company of kinsfolk and friends, your business, your studies,—take up this so hard cross that is offered to you and follow Me, for I am suffering in the sufferings of my children, in the broken heart of every bereaved woman, in the tears of little children, in the maimed bodies and anguish and death of men, in the lands which strangers are devouring, in desecrated shrine and ruined temple and desolated home, and you my sons, will you not share that suffering? Or is the love which you profess for Me so weak and poor a thing that it will not move you to do all that you can to bring my sorrow to an end?" The preservation of priceless, blood-bought liberties, the future of our country and of the Empire, our inherent right and privilege and duty to do our share to preserve and extend all these,—are claiming all that is best and bravest. We are told of the young man whom Jesus loved, that he went away sorrowful.

Those eyes of Love are looking deep into the heart of many a young Canadian now. As he stands at his desk in the office, or works in the field, as he sits in the theatre, or rejoices in his strength in sport, he may see the eyes of the suffering Christ. Will he, too, go away sorrowful? Will he bring upon himself the remainder of his life unavailing regret and shame that the call was unanswered, to be followed to his grave by the remembrance of a tragic failure at the great testing time of his life? It will never come again and for this great rejection there will be no place for repentance though he seek it carefully with tears. Or will he on his knees offer himself in response to the love that looks upon him from the cross, and say, "Thou hast given Thyself for me. I give myself, my strength, my courage, my devotion, my life if need be, for Thee and for my brethren." If that is the answer he shall know the peace of God, in whatever befalls he shall hear God's voice in his soul saying, "I will never leave thee or forsake thee," and in the darkest hours he shall feel that about him are the everlasting arms, he shall know the ministry of angels, and if it be that the last great sacrifice is demanded of him, and he lay down his life for his friends, the shock and agony of death shall be forgotten in a moment, and the Face which looked upon him from the cross shall welcome him with the smile of Everlasting Love.

The question of enlistment must be left to each individual conscience. The issue is being placed before us in every point of view—but the main thing is that we believe our cause to be God's cause, and the call to do and dare to be His call.

There are, possibly, many people in this country who have contributed nothing in labour, in time, in money, or in sacrifice to that cause, whose main idea is to keep what they have and whose sole concern is lest their own selfish interests should be affected by the war, or worse still, who are concerned only to turn it to their own profit,—well they shall know nothing of the glory of sacrifice, they shall have no part in

the fruits of the struggle. Among them are some who would not only stifle the good impulse to service in themselves, but who would keep back those who hear the call and would obey it. To these we can only say with all solemnity, "If in the years to come you mark in the lad you kept back deterioration, loss of self-respect and manliness, if he should look upon you as the cause of it all—you will know what it is to have smothered his good impulse with your selfishness, to have slain his manhood that you might be care free."

There is another side of the question. If you refuse the call that comes now what will be the effect of that refusal upon others? No man liveth to himself and your action at such a time must have its influence upon others. Supposing the lads who answered the first call last August had hung back, what kind of spectacle would this country be presenting now? Have you no duty to them to see that all the hardships of that cruel winter on Salisbury Plain, so patiently borne,—all the long absence from home and loved ones,—the strain and stress of battle, the long nights in the trenches, the wounds, the sufferings, the deaths of these, are not in vain. It is yours to carry on and complete the work they have begun, yours to share in the struggle and in the reward.

This is, perhaps, the moment in your life which marks its great crisis—it may be fraught with possibilities of good and evil which shall determine your character for all time, which shall cause you to hand on to the generations to come a noble memory of loyal and willing service to your race, or shall consign you to dishonoured forgetfulness. Remember Meroz of old and the awful sentence written against those "who came not to the help of the Lord, to the help of the Lord against the mighty."

God and King and Country are calling you. Shall they call in vain?

Our Old Country Letter

(Continued from page 372)

every parish, however, has such a Council, "a leader" says: "It is to be hoped that every parish which lacks a church council will acquire one without delay, and so do its share in educating the laity to an appreciation of their influence in the church, and of the important position which it is their duty to fill in its economy."

* * *

The War-work of the "Church Army" is admirable, as I think I have told you, and it keeps on increasing. The other day at an interesting meeting in the ground of White Lodge, Richmond Park (near London), a beautiful Park by the River, several leaders of the C.A. told of the work being done, at home and abroad, by this organization. "Among the additional responsibilities which war-time has brought to this devoted band of workers, the War Hospital, which has been for many months at work at Caen, under the French Red Cross, perhaps comes first. It has a very efficient and highly qualified staff of surgeons, a physician, dressers, trained nurses and orderlies; the last-named being Church-Army Evangelists; and it is doing exceedingly valuable work among the wounded of the Allied Forces. Funds are much needed to extend its scope.

* * *

One of the Church Papers has an extraordinarily interesting letter about the great Jewish Community in the East of London, and the immense help rendered to our cause by the Jews in many lands at this time. We read "It is difficult to obtain a trustworthy idea of the exact numbers of Jews fighting for the Empire, but it is computed that there must be at least 10,000. Jewesses are taking a lively interest in Red Cross Work, and it gives one a thrill to see a group of them, dressed in the regulation caps and white apron with a red cross on the breast. . . . The Russian Jew has shown his loyalty equally with the English Jew, and there are over 300,000 Jews fighting with the

Tsar's Army. The sad thing from the Jewish point of view is that sometimes they are opposed to their own nation, because there are, of course, Jews in the Austrian and German Armies.

The writer's hope is that if the Christian Church could so widen her gates as to give scope to the national transit of the Jewish Church, just as modern Missions to Eastern lands now try to found indigenous rather than Anglican communities there, that this time may witness a wonderful ingathering of the chosen people. "This present conflict is drawing Christian and Jew together in a way that nothing else could have done."

Book Reviews

Miss Le Feuvre's latest book, "*Daddy's Sword*," is written in her usual charming style. "Daddy" has gone to the war leaving his two children in charge of a disabled soldier servant and an old nurse, who rejoices in the delightful name of Bumbles. These two do their best to inculcate in their charges a reverence for God, King and country. In this endeavour they are greatly aided by the deep respect which both children have for Daddy's real sword, which he has taken with him to that marvellous place known as "the Front," and for his "other sword," a little brown Bible given him by his dead wife. News comes at last of Daddy's death. Tim, the boy, is partly consoled by the possession of the real sword, but Mops refuses altogether to believe the news. She has prayed to God to "resurrect" Daddy and her faith cannot be shaken. Of course her childish faith is justified and Daddy returns, weak and shaken, to be built up in his old home.

Throughout the whole book there runs a strong vein of religious sentiment, as is invariably the case with books by this authoress. Nevertheless Tim and Mops are very real children and delight us by their likeness to the children whom we all know and love. The book is well worth placing in the hands of children from 8 to 11 years of age.

Election of the Bishop of Columbia

Sermon by the Rev. Canon Leakey

SOMETIME during the next few hours the announcement of the name of the new Bishop of British Columbia should be made. An extraordinary session of the Synod of British Columbia convened recently, the proceedings commencing at 9.45 with services in Christ Church Cathedral. Very Rev. Dean Schofield officiated at Holy Communion, assisted by Venerable Archdeacon Scriven, Rev. C. R. Littler and Rev. J. H. S. Sweet. Rev. Canon Leakey, of Ladysmith, preached the sermon, choosing his text from Micah 2 v. 7: "Is the Spirit of the Lord Strained?" and John 14, v. 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

After giving some of the revised interpretations of the word Comforter, the preacher proceeded to urge on the congregation of clergy and laity present their responsibilities on the special occasion for which they were called together. The promise made by Christ to the disciples, and fulfilled at Pentecost was still with them—that the Father would give them another Comforter that would abide with them forever. That Comforter was the Holy Ghost. The Church was the body of which Christ was the head. This spiritual life was the life of the body. Through the apostles they had been permitted to see the wonderful part that the Holy Ghost had in the destiny of the Church. It was the Holy Ghost, the Comforter, that stood by them to direct and control. From the records of the past they who were assembled together might gather inspiration.

"My brothers," said the preacher in the course of his sermon, "we are assembled as a Synod to-day in order to elect a Bishop to fill the vacant seat of the Diocese of British Columbia. To myself, as well as to some two or three of the older clergy here to-day who had the privilege of serving here in the early days, the occasion recalls the first head of the diocese, Bishop Hills. Misunderstood, perhaps, by many, as is always the lot of men of such force and strength of character, he is now recognized by all to have been in every sense a great and proved leader, a man of prayer, and of great spiritual power. Followed by such devoted servants of God as Bishop Perrin and Bishop Roper, whose episcopate will be always remembered as one of great missionary zeal, the new appointee must necessarily be filled with a sense of the responsibility which is to be submitted to his care."

"To-day we are to choose one to follow in the steps of such men. It is a solemn duty that is imposed on us, and each member of the diocese must bear a share in the responsibility which is fraught with issue almost impossible to calculate. But we are met in the name of our Risen Master, who has given to His Church the Comforter for strength and help. Some, noting the indifference, apathy, and carelessness of the lives of many professing Christians ask if the power of the Holy Ghost is the same to-day as it was in the days of the Apostles. This body of men, Christian priests, Christian laymen, is meeting to-day to ask the Holy Ghost to act for us and with us as it did in that ancient time of the first disciples. We must allow no shadow of fear to creep over our hearts. The gift of the Comforter was permanently bestowed."

Continuing, Canon Leakey referred to some of the things which would have to be considered when choosing a man for the high office—the difficulties of the work, the social problems which had to

be solved, the spiritual needs of the Church which had to be supplied. But if they appealed to the Holy Ghost, the Comforter, they would have guidance to choose aright.

Finally, the help needed was mainly dependent on prayer. They should demonstrate their faith not in the wisdom of man but in trust in God. They must pray, each one, that they be filled with the Holy Spirit and with special grace. Forty years ago in the very first Synod of the diocese Bishop Hills had quoted the passage: "Ask and ye shall receive." Might the spirit of those words be again urged upon them. God would surely be with them if they sought His help in their deliberations, and they would have His council to fulfil His will.

Communion was held after the service, there being 105 communicants.

Later, the Synod adjourned to the Cathedral schoolroom, where the diocesan secretary read the roll call, 35 clergy responding and 95 lay delegates.

The remainder of the morning proceedings was taken up with the adoption of rules for procedure in connection with the election of the Bishop of the Diocese at the extraordinary session of the Synod, and the appointment of scrutineers. Ladies of the Cathedral W. A. in the meantime arranged luncheon tables in the school-room, and the big gathering was served with a cold collation before adjourning to the cathedral, where at 2 o'clock the session was resumed and the business of the election taken in hand; only two ballots were taken and on the second the Archdeacon received 25 out of 34 clerical votes, and 78 out of 99 lay votes, and was declared duly and canonically elected. By resolution and standing vote the choice of the Synod was made unanimous. About 4 o'clock the decision was announced and this was the occasion for tendering to Archdeacon Scriven, bishop-elect, the heartiest congratulations upon the high honour which had been conferred upon him.

Very shortly thereafter the news of the result was communicated to the people of Victoria, through the medium of bulletins posted by the newspapers, and the Archdeacon was made the recipient of similar congratulations from very many laymen and friends who have learned to love and esteem him during his long residence in Victoria.

For a period of ten years, subsequent to his arrival in Victoria in 1884, the Bishop-elect was rector of St. James' Church. He retired in 1895, being succeeded in that post by the Rev. J. H. S. Sweet, the present rector. During his tenure of office in Victoria Archdeacon Scriven had the rather unique experience of serving under three Bishops—the late Bishop Hills, Bishop Perrin, now Bishop of Willesden, Eng., and Bishop Roper, now of Ottawa.

During his thirty years residence in Victoria the Bishop-elect came into relationship in a social way with a majority of the pioneer families of Vancouver Island, and enjoys a wide range of acquaintance and friendship, and is universally popular. His fondness for outdoor life, athletic sports and every form of energetic recreation, brought him into intimate relationship with many citizens, and a winning personality has won for him a place in the hearts of the people which is eloquent testimony to his worth and a promise that his tenure of office will be marked by a success not less conspicuous than that which attended the labours of his predecessors in this diocese. In Mrs. Scriven the Bishop-elect has had a helpmate who, also, by her many noble qualities of mind and heart has won a firm place in the affections and esteem of the people of Victoria. Her many deeds of unostentatious charity contributed to this popularity.

Personal Mention

ALL Canadians, regardless of political affiliations, must feel proud at the honour done to the Dominion in the person of the premier, Sir Robert Borden, who received the freedom of the city of London on the 29th of July.

Similarly all Ontario people will feel satisfaction at the return of the premier of the province to his office after his severe illness.

The vicar of Trinity Church, Barrie, the Rev. C. R. J. Biggs, B.D. (Trin. Coll.), has resigned in order to go to the front as a combatant, going first of all to Niagara as a captain. He has already seen service in India.

It is good news that comes from Regina that Mr. Stephen H. Caswell, stepson of the Bishop of Qu'Appelle, is returning to the front, his wound having been only slight.

Mr. Sydney H. Jones, bursar of Trinity College and of the Bishop Strachan School, who has already given one son to the national cause, is giving another, his eldest.

Mr. Albert Cooper, assistant physical director of the West End Y.M.C.A., Toronto, was drowned in Minden on Monday of last week and was buried on the following Thursday. The Rev. Canon Murphy took the service at St. Philip's Church.

To Mr. and Mrs. S. F. Washington, of Hamilton, has come the sad news of the death in action of their eldest son, Lieut. Washington.

Lieut.-Col. W. T. Stewart has been placed in command of the 84th Battalion.

Dr. Connell, dean of the Faculty of Medicine in Queen's University, has received word that the Queen's Stationary Hospital is to be sent to the Dardanelles.

Lieut. Gordon Graham, before the war a master in the Lakefield Preparatory School, has been invalided home. At Peterborough he was given an enthusiastic welcome because of his daring and his effectiveness in the battle of St. Julien. He was in hospital with a broken arm, but he eluded the nurses and took part in the battle, after walking thirty miles to reach the scene of action.

Dr. Howard D. Harrison, F.R.C.S., of Milton, has been gazetted major in the R.A.M.C.

Lieut. Wilfrid Mavor, son of Professor Mavor of the University of Toronto, has been invalided home because of wounds and gassing.

Lieut. Miss Joan Arnoldi, daughter of Mr. Frank Arnoldi, K.C., is in the West creating and stimulating interest in the work of supplying comforts for the soldiers.

Mr. Arthur Grasett, son of Mr. A. W. Grasett, of Toronto, has been promoted to a captaincy in the Royal Engineers.

Major Reginald Pellatt has been given command of a battalion. He is said to be the youngest commanding officer in the forces.

Mr. A. Kent Griffin, B.A., Rhodes Scholar, Mr. S. Childs, Jubilee Scholar, Mr. N. Clarke Wallace, and Mr. N. E. Wallace, all of Trinity College, have volunteered for overseas service.

Captain the Rev. W. H. Sparks, of the 109th Regiment, has received an appointment as chaplain for overseas service.

General Steele, C.B., is gazetted commander of the southeastern military dis-

trict of England, which includes Shorncliffe Camp, where our Canadian soldiers are. Col. Turner, V.C., temporary Brigadier General, succeeds General Steele as commander of the second Canadian division.

Lieut.-Col. G. R. Frith, an Old Boy of Upper Canada College and a graduate of R.M.C., is head of the administrative and departmental staff of the Canadian division.

The Rev. H. A. Collins is leaving St. John the Baptist mission in St. John, N.B., and going to St. James' Church, Vancouver.

The marriage took place on Thursday, July 22nd, in Wolfville, N.S., of Catharine Jean, eldest daughter of the Rev. A. C. Chute, D.D., Dean of the Theological Faculty of Acadia University, to the Rev. T. W. Savary, the rector of St. James', Kingston.

Mr. F. M. Brunton is to take services at St. Margaret's, New Toronto, in Mimico Parish.

Col. and Mrs. Gooderham have equipped the recreation room at the Duchess of Connaught Hospital at Cliveden, Taplow, England.

Miss Janes and Miss Louie Janes have given \$2,100 to equip the operating room.

Mr. Claude C. Bryan, son of the Rev. Canon Bryan, of the Church of the Epiphany, Toronto, has been appointed deputy commissioner of the Red Cross Society in England. Mr. Bryan is placing his valuable services at the disposal of the society without remuneration.

Capt. C. Grahame Joy, an "Old Boy" of Upper Canada College, was lately married in Muskoka to Miss Primrose, daughter of Dr. Alexander Primrose, of the Faculty of Medicine in the University of Toronto. He is commander of the Royal Grenadiers' overseas quota of the 74th Battalion.

Private Charles Clifton Carr, of Toronto, one of several "Old Boys" of Upper Canada College, who have laid down their lives in the present war, has died at Cassel, in Hesse, of wounds received at St. Julien. After leaving school he attended Tulane University, and while there he rescued a fellow student from drowning, for which deed of bravery he received \$2,000 from the Carnegie Hero Fund. Before the war he was at the head office of the Union Bank, in Toronto.

Mr. E. C. Walker, of Walkerville, has left bequests to the local churches and to local charities as well as \$25,000 to the University of Toronto for residential purposes.

The congregation of St. John's Church, Port Arthur, presented an address and silver communion service for use at the front to the Rev. F. G. Sherring, assistant to the rector in the parish for the last four years. Mr. Sherring has been appointed chaplain to the Thirty-seventh Battalion, and will leave for the seat of war with his regiment.

The Dean of Ripon, the very Rev. the Hon. W. H. Fremantle, D.D., who is eighty-four years of age, has intimated to the Chapter of the Cathedral his intention of resigning the deanery in September. The nephew of a former dean, he has held the office for twenty years, having been nominated by Lord Rosebery. A Balliol man, he was a pupil of the celebrated Dr. Jowett; and he subsequently became a fellow, tutor, and chaplain of the college. He was also a fellow of All Souls, select preacher to the University, and Bampton lecturer. He has published many works and he has taken a keen interest in affairs, being

one of the founders of the Victoria Nursing Institution. He was chaplain to Dr. Tait, both as Bishop of London and as Archbishop of Canterbury. "On the outbreak of war and the influx of soldiers into Ripon, he was one of the first to take an interest in their welfare, spiritual and material, and he arranged special services for them in the Cathedral."

The Bishop of Durham (Dr. Moule) has published *Christus Consolator*, in which he "sets forth very earnestly and also very simply the old truths of the Gospel, which have brought blith to the hearts of sixty generations." The Bishop himself has recently lost his wife.

The Bishop of Manchester is holding his annual mission at the sands of Blackpool.

Mr. C. H. Balleine, fellow and sub-rector of Exeter College, Oxford, and since the war broke out, Captain in the Eighth Battalion of the Rifle Brigade, was killed in Flanders, on the 2nd of July, at the age of thirty-two.

"The death of Mrs. Percy Dearmer (wife of the Rev. Dr. Dearmer) from enteric in Serbia, has in it a considerable element of tragedy," says the *Guardian*. "She went out with the Stobart Hospital Mission to help to supply the crying need for skilled nursing from which the country has suffered so heavily. . . . Her loss to an attractive type of dramatic literature is very real; but she has sacrificed herself to a duty the more notable in that it was not imperative. Two sons are in active service. Dr. Dearmer gives in the *Challenge* for July 16th an account of the field hospital at Kragjevatz."

The King has approved of the appointment of the Ven. Edward Latham Bevan, Archdeacon of Brecon, to be Bishop-suffragan of Swansea in succession to the late Bishop John Lloyd. The new Bishop, who is the son of the late Ven. William Latham Bevan, Archdeacon of Brecon and Canon of St. David's, was born in 1861. Graduating from Hartford College, Oxford, in 1884, he proceeded to Wells Theological College. He was ordained in 1886 and for many years he has been one of the foremost defenders of the Church in Wales. He has recently done excellent service with the Breconshire Territorials at Aden.

The Rev. O. T. Jacson has resigned the livings of Chipping Campden and Aston-sub-Edge on his succession to the estate of Ledsmore Hall in Shropshire, through the recent death of his brother, Brigadier-General Mainwaring Jacson. The livings, which Mr. Jacson has held for six years, are in the gift of Lord Harrowby, who announces that he prefers the presentation of a Broad Churchman.

On the seventh Sunday after Trinity a special Memorial Service for members of Christ Church and those belonging to the diocese who have fallen in the war was held in the Cathedral of Oxford, which is the chapel of the college. The preacher in the morning was the Archdeacon, the Ven. T. H. Archer-Houblon.

The council of King's College, London, England, have elected the Rev. C. J. Ball, Litt.D., formerly lecturer, censor, and chaplain of the College, to be a fellow of King's College. Dr. Ball is the author and editor of many learned publications in Hebrew and Assyriology.

The buildings of King's College Hostel for Theological Students have been taken by the War Office for use as a hospital. It has, however, been decided that the Hostel shall be carried on next term. The war has so greatly diminished the number of residents that a private house will provide sufficient accommodation and 55 Porchester-terrace, Lancaster-gate, has been secured for this purpose.

Bishop Montgomery appeals for missionaries to supervise and care for the German missions in India for the duration of the war. The German missionaries having been interned. "The S.P.G. is prepared to pay all expenses." Its headquarters are at 15 Tufton St., Westminster.

The Rev. Henry Newton, principal of the Training College at Dogura, Bartle Bay, Papua, for the last ten years, has been appointed Bishop of Carpentaria, vacant by the resignation of Dr. White.

The Bishop of Lichfield held a united service of intercession for the war in the museum grounds on Friday, July 9th. Addresses were delivered by the Bishop and the Rev. Danzy Sheen, pastor of the Lichfield Congregational Church. The Bishop gave a solemn warning against factions of all kinds.

The Rev. E. H. M. Waller, C.M.S. secretary for India and Persia, principal of Jay Narayan's School, Benares, and more recently secretary of the C.M.S. in the United Provinces, has been appointed Bishop of Tinnevely. As an undergraduate he was a member of Corpus Christi College, Cambridge, and, in 1893, a member of the University boat.

The Rev. Lord Scarsdale, father of Lord Curzon of Kedleston, has recently celebrated his eighty-fifth birthday.

Lieut.-General Sir R. Baden-Powell, chief of the Boy Scouts, has a little daughter. She was baptized lately at St. James' Church, Ewhurst, and received the name of Heather Grace.

Major Crozier, D.S.O., son of the Archbishop of Armagh, has been wounded in Flanders, but he still remains in command of the guns.

More than 1,100 graduates, alumni, and students of the University of Aberdeen, have gone on active service. Aberdeen gave the Canadian Church the first Primate, Archbishop Machray, the first Bishop of Saskatchewan, Dr. Maclean, the first Bishop of Toronto, the Hon. and Rt. Rev. Dr. Strachan, and the Rev. Professor Clark, for twenty-five years, or more, connected with Trinity College.

Canon Rashdall, writing in the *Church Family Newspaper*, says: "The absence of serious study among the great majority of the clergy, the failure to grapple with the problems which are really forcing themselves upon thoughtful men in all classes, and to express clear and intelligible answers to them in the pulpit" are to be regarded as causes of the Church's weakness. He commends the reading of "The Lord of All Good Life" by Donald Hankey, now a sergeant in the Rifle Brigade.

The Archbishop of York has asked clergy and churchwardens of his diocese to arrange for collections in church on July 25 on behalf of the appeal for £14,000 which the Bishop of Ripon is making to meet the needs of the new camps at Richmond (Yorks) and Ripon. The Archbishop says that the need is urgent, and it is for the Church to meet it at once, and in a way "worthy of our debt to these thousands of men who are leaving their homes for the defence of their country and its cause." The Archbishop, who has been away with the fleet for some weeks, has, on his return, thundered against factions in England.

The Rev. E. L. Owen, one of the curates on the staff of Newcastle Cathedral, has set a good example of patriotism by giving his services as a night worker in the Elswick shell department, without relinquishing his ordinary clerical duties. Mr. Owen has filled the position of curate at Newcastle Cathedral for some six years

and is highly popular among the parishioners and officials.

The meeting of the Ealing branch of the general association of Church School Managers and Teachers, held at Perivale Rectory, was addressed by the Rev. Lionel Ford, headmaster of Harrow, who emphasized that teaching about religion and religious teaching were very different. The Bible in either case was of necessity the text-book, but the Bible can be used as the mere record of historical events, without any reference to its sacred character. Religion is the personal relationship between man and God, and without this the Bible became a mere book of instruction in the laws of right and wrong. It was when it was brought home to the child that the teacher stood *in loco parentis* and not as a mere instructor, too often even thought of as an enemy, that the character of the boy or girl was formed on its highest level, the personality of the teacher being the essential factor in all true religious education. The rector conducted a short service in the beautiful little church, and explained its chief historic points of interest.

Sir William Osler, Bart., has been taking a hand in the controversy over the Bishop of London's phrase, "A Holy War." In particular, he charged strongly against the Rev. E. A. Burroughs, accusing him of pessimism. "There is nothing 'academic' in Sir William's answer: it has rather the tone of cheery brusqueness on which the average layman is wont to pride himself. . . . The Regius Professor of Medicine in speaking of confidence in ourselves, no doubt includes the higher faith which Mr. Burroughs is pleading. But to smaller and more material minds he asserts that the phrase will only be one more warrant for that British faith in 'effortless superiority,' of which this war ought to be ridding us once and for all."

Professor Van der Essen, of the University of Louvain, has, according to the *Churchman*, saved a valuable manuscript which belonged to the University's library. He has been lecturing in Chicago and has now gone to Oxford.

The most Rev. Dr. Nuttall, Archbishop of the West Indies, writing in the *Churchman* in regard to the Latin America Conference, points out the necessity for remembering that the Roman Catholic Church is not the same in all countries, and for trying to get Roman Catholics themselves, or those who can state their position fairly, to represent that communion in conferences such as that referred to. "In many places a practical Christian basis for co-operative work needs to be reached by both Roman Catholics and non-Romans. In many places the ab-

sence of this is a great loss to Christendom and also a disgrace."

In the *Churchman* is an interesting picture of Bishop Howden (looking quite unclerical) standing in four states—Colorado, Utah, New Mexico and Arizona. On the opposite page another illustration shews him, two of his brother Bishops, and Dean Smith, of Arizona, shaking hands at these "four corners," each standing in his own state.

The death occurred on Saturday, July 17, at his home in St. John, of the Rev. Lindsay Parker, Ph.D., a former rector of St. Peter's, Brooklyn, New York. Dr. Parker was ordained in 1883 by Bishop Potter and received the degree of Ph.D. from the University of New York. The interment took place from his late home on Tuesday, July 20.

The Rev. John Wallace Suter, Jr., has been appointed director of the Demonstration School of Religious Education in Manhattanville, N.Y. This school is under the auspices of the Board of Religious Education of the Second Province, the Diocese of New York and New Jersey.

The Rev. Snyder B. Simes, rector of Gloria Dei (Old Swede's) Church, Philadelphia, died at Falmouth, Mass. He graduated from the Philadelphia Divinity School in 1865.

The joint boards of the Philadelphia Divinity School have confirmed the appointment of the Rev. George G. Bartlett to the chair of Homiletics and Pastoral Care. He is also to be Dean of the school and to give up his cure of the Church of Our Saviour, Jenkintown, on August 1st.

In the *Living Church* for July 24th is a very interesting article on "Germany as seen from the inside" by Archdeacon Nies with incidents of his trip to Munich, where he has temporary charge of the American Church.

The Rev. Henry D. Phillips has accepted the chaplaincy of the University of the South, Sewanee. His resignation of the charge of the mission of the Good Shepherd, Unity Mills, La Grange, Ga., takes effect October 1st. The Rev. Robert T. Phillips will succeed his brother. He has had similar experience in the mill settlement work in Columbus, Ga.

The Rev. John S. Attell, D.D., is secretary of the Convention on Text Books of English and American history appointed by the General Convention of the Protestant Episcopal Church of the United States in 1913.

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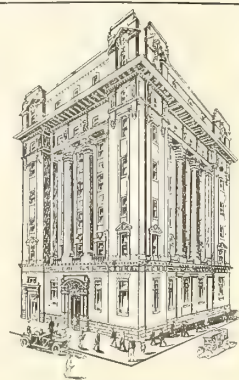
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ALGOMA

PORT ARTHUR

Rev. Canon Burt, of St. Luke's Church, Fort William, and Rev. Mr. Stevenson, of Schreiber, conducted the special communion service on July 22nd, in the Church of St. John the Evangelist. Lieut.-Col. A. W. Hay, of the Fifty-second battalion, C.E.F., accompanied by his staff officers, a number of the company officers and the entire regiment attended the service, afterwards following the body of the late Mrs. Hedley to the station.

CALEDONIA

SMITHERS

Bishop DuVernet has appointed the Rev. Heber Greene, B.A., to take charge of the three Anglican Churches in the Bulkley Valley, viz., Smithers, Telkwa and Hubert. Mr. Greene began his work in his new field on Sunday, July 25th. It will be a month yet before Mrs. Greene, who has been seriously ill, will be able to take the journey from the Queen Charlotte Islands. Meanwhile a parsonage is being built on the hill at Smithers, the Bishop having let

the contract for this while there a few weeks ago.

OOTSA LAKE

After over three years' faithful work as the pioneer resident missionary of the Ootsa Lake and Francois Lake Districts, Rev. Geo. McKay has left the Diocese for California. He was the only clergyman of any denomination in this region, there being none other within a radius of seventy-five miles. Bishop DuVernet has moved the Rev. F. G. Shepherd from Port Essington to Francois Lake to fill this vacancy.

ENDAKO

While visiting Rev. Wm. Sweetnam in the early part of this month the Bishop arranged to have the parsonage, which was begun last autumn, completed, so that Mr. Sweetnam with his wife and child will not have to spend a second winter in a tent.

CALGARY

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A very successful Bee and Picnic was held in this church on Wednesday, July 7th. The intention was to hold it on June 24th as a Parochial Festival, but this was found impossible.

The men of the congregation cleared the church property of brush while the women gave the interior of the building a thorough cleaning. After an excellent tea, which was served on the cleared ground, the children were entertained with games and sports. The proceedings were brought to a close with Evensong which was held in the Church by the rector of the adjoining parish, the congregation numbered fifty.

The writer of this account feels that it is his duty to testify to the wonderful enthusiasm and keenness of this congregation faced with real difficulties. There is still a debt of over \$500.00 on the church building, though this is not half what it was; the present is not responsible for this state of affairs. Owing to this debt it is impossible to support a resident clergyman and the people can only receive irregular ministrations. In spite of this the children are receiving regular instruction, and one and all are working to place the parish on a sound financial basis. May I ask for your prayers on behalf of this struggling western parish.

FREDERICTON

BAY DU VIN

The Rev. L. A. Foyster, M.A., has been given leave of absence by the Bishop, to visit England. During his absence the parish will be in charge of a senior divinity student, A. F. Bate, B.A., of King's College.

HURON

COLLINGWOOD

The A. Y. P. A. held their annual service Sunday, July 25th. The Church was beautifully decorated for the occasion and special music with an address on the A. Y. P. A., marked the event. At the close of the service the rector read the obligation, while all the members stood to solemnly renew their obligation and repeat the watchwords of the society. The service was very impressive throughout.

KOOTENAY

PENTICTON

A meeting of the Ruri-decanal Chapter of the Okanagan was recently held in the parish of Penticton, the following clergy being present: The Rev. Rural Dean Greene, Kelowna; Rev. H. J. King, Armstrong; Rev. J. M. Comyn-Ching, Vernon; Rev. H. A. Solly, Summerland; Rev. J. A. Cleland, Penticton;



Rev. A. V. Despard, Oyama. The day's proceedings were opened with a celebration of the Holy Communion at 7 a.m., the Rural Dean being the celebrant. Breakfast was served at the Rectory, after which Matins was read at 10 a.m. During the morning

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session a very able paper was read by the rector of Armstrong, on "Early Church History," followed by a discussion, in which all present took part. Luncheon was served at the Hotel Incola. In the afternoon a discussion, led by the Rev. A. V. Despard, took place, advocating the establishment of a "Bush Brotherhood" at some strategic centre in the Diocese. As a result of this discussion a resolution was passed recommending to the Synod the advisability of the appointment of two Diocesan Missioners as soon as funds permit. Evensong was sung in the Church at 8 p.m., at which the rector of Vernon was the preacher.

VERNON

His Lordship, the Bishop of Kootenay, recently returned to his residence in Vernon after an extended tour of the diocese, extending over five weeks. His Lordship will probably remain in Vernon until the meeting of the General Synod in September. The Rev. J. M. Comyn-Ching, rector of this parish, has been appointed Anglican Camp Chaplain to the Provincial Training Camp here, with the rank of Hon. Captain. He will be assisted, for the time being, in his parochial duties by the Rev. A. C. Mackie, Principal of the Vernon Preparatory School for Boys.

MONTREAL

MONTREAL

Montreal will be in line with London and other cities on August 4th, when the anniversary of the declaration of war between Great Britain and Germany will be celebrated by special services in the churches.

The Bishop of Montreal intends to hold a special early communion service on August 4th, at the Cathedral, and a special service of intercession in the evening at an hour to enable people to attend after the conclusion of their day's labors.

NOVA SCOTIA

On Sunday, July 25th, His Grace Archbishop Worrell, administered in the three churches in the parish of Hubbards, of which his son-in-law, the Rev. J. L. S. Foster, is rector, the apostolic rite of confirmation, the total number of persons confirmed being fifty. The churches are those at Mill Cove, Queensland, and St. Luke's, Hubbards. The confirmation service in St. Luke's was held in the evening, the church being crowded to the doors. Hubbards is a gem-like little village on the southwest shore which is extremely popular with American tourists, many of whom were present in addition to the regular congregation. Dr. Vorwood was the organist and the musical details of the service were outstanding. His Grace preached a very fine sermon in the course of which he explained the apostolic origin and character of the rite and, after emphasizing that the life of the follower of Jesus must be a life of joyful self surrender and of service, he urged the duty of the young men of the Dominion to King and Empire in the present momentous hour, saying that military service was a duty to God Himself.

Mrs. J. L. S. Foster has taken a house in Halifax for the summer months.

Dean Llwyd left Halifax on the morning of Thursday, July 29th, for Ontario, where he will spend his vacation. Canon Hind, who has been quite ill, is now rapidly convalescing.

There will take place on August 29th the consecration of All Saints' Church, Bedford, of which the corner-stone was laid some eight years ago, the present

Diocesan Secretary-Treasurer, Dr. V. E. Harris, being then the rector.

His Lordship Bishop Bidwell, of the Diocese of Kingston, arrived in Halifax on the evening of Sunday, August 1st, and he has been invited to preach the sermon at a special intercessory service to be held in All Saints' Cathedral on Wednesday, August 4th. The Archbishop has sent out a circular letter to all the clergy of his ecclesiastical province, requesting that a service of this character be held.

NEW GLASGOW

Rev. Percy Cotton, ordained to the priesthood but a few weeks ago, has been elected rector of St. George's Church, succeeding Rev. F. Robertson. Mr. Cotton, who is a native of Prince Edward Island, is a graduate of King's College, Windsor.

ONTARIO KINGSTON

In his sermon on Sunday morning, July 25th, Dean Starr emphasized the necessity of being alert for God and country. He drew attention to the curse of slackness and indifference, and expressed the hope that every able-bodied man in Canada would see his duty plainly in the present crisis, and volunteer to play his part nobly and bravely. The Dean visited the prisoners' compound in camp on Sunday evening, and held a short service among the men undergoing punishment, which was very much appreciated.

OTTAWA

The Right Reverend John Charles Roper, Bishop of Ottawa, visited the Mission of Lanark on Thursday, July 29th, after spending the afternoon at St. John's parsonage. Mr. Fred Bell, one of the parishoners, kindly drove His Lordship to Lanark in his car, where he inspected St. Paul's Church and held a brief service, whence he was taken to St. Peter's Church, where a large congregation had assembled to greet him, and to unite in prayer with those who were about to be confirmed. The rector, Rev. C. C. Phillips, presented nine candidates. As there were eleven candidates presented last December, this brings the total number confirmed within the year up to twenty. During the course of the service the Bishop delivered a very eloquent and inspiring address, in which he sought to impress upon the candidates the great importance of this sacrament and urged all those who have been confirmed in previous years to renew their vows upon this solemn occasion.

After the Confirmation service the Bishop returned to the parsonage for the night, whence he left the next day by the 3.05 p.m. train en route for his home in Ottawa.

QU'APPELLE CANORA

The parishioners have decided to erect a small but sufficient Church on their lot next to the Vicarage on the corner of 2nd Avenue and 1st Street. The building will be so constructed that it may be moved back to form the chancel of a more commodious edifice, the St. George's Church of the future.

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The Parish of St. James', Hamilton, Ont., is composed almost exclusively of English Artisans and Mechanics, upwards of one thousand families having settled in it within the last five years. The Church Extension Committee of the Diocese of Niagara is building a church in the Parish, to be opened in October next.

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VICTORY

RUPERT'S LAND

The Rev. Jacob Anderson, after a successful pastorate of eight years at Rathwell, has been appointed rector of Stonewall with Victoria and Balmoral. Mr. Anderson will be much missed at Rathwell, where he has won the affections of his parishioners to a remarkable degree, and also in the Deanery of Dufferin of which he has been Rural Dean. He is succeeded by the Rev. H. Hoodspith, one of the younger clergy, who since his ordination has had charge with marked success, of the mission of Cartwright.

The General Synod of the Church in Canada will meet in Toronto on Sept. 15th. The clerical delegates from the diocese will be as follows: Rev. Canon Murray, Ven. Archdeacon Fortin, Rev. W. Bertal Heeney, Rev. D. P. J. Biggs of Rapid City, Rev. W. H. Thomas of Selkirk, Rev. W. B. McElheran, Dean Coombes and Rev. Canon Jeffery. The lay delegates will be Judge Curran, Mr. I. G. Dagg, Mr. J. A. Machray, Dr. Speechly, of Pilot Mound, Mr. E. L. Drewery, Mr. Jas. Argue, Mr. W. J. Tupper and Judge Lock, of Morden. Among the important matters coming up for consideration is the proposed revision of the Prayer Book.

TORONTO

HALIBURTON MISSION DEANERY

The Rev. E. Soward, who was missionary at Kinmount and vicinity for twenty-five years, has been visiting his old parishioners and read the service three times on a recent Sunday, driving with the incumbent the twenty-two miles without fatigue, notwithstanding his 78 years. The Boy Scouts' Association has supplied a much needed influence here.

St. Luke's Hall, Burnt River, is being painted throughout; our Literary Society is both popular and beneficial. At St. Peter's, Maple Lake, the new parsonage is under way and must be an encouraging evidence of progress to Mr. J. H. Stringer, our zealous lay missionary.

Mr. W. F. Wrixon, student at Minden, is faithfully fulfilling the duties in that large field and hospitably entertains the missionaries of the Deanery on their journeys as they pass through, the chapel in the clergy house proving a real boon at the devotional hours.

We welcome Rev. E. G. Robinson, a recent ordinand, to Cardiff and Monmouth, where he has made his headquarters with Mr. Groves, our very practical lay-missionary at Essonville.

The Church House at Haliburton is being enlarged, a much needed adjunct.

The severe winter in these regions (40 to 50 degrees below) is, indeed, made "glorious summer" during these days, and the missionaries have some delightful drives through this rugged yet often beautiful scenery, abounding in lakes, rivers and thickly-wooded hills, although an occasional "auto" causes consternation to the horses in the narrow bush roads.

Patriotic work of many kinds is constant, although the people are scattered and isolated from railway, etc.

GEORGINA

The Annual Garden Party took place on Wednesday, July 28th, at "The Briars," the beautiful home of Miss Sibbald, situated on the shore of Lake Simcoe. The ladies of the parish served refreshments. An excellent programme was contributed to by local talent, summer residents at Jackson's Point, and the Sutton Orchestra. The proceeds amounted to \$140.

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Women's Work and Social Service

WITHIN this past week we have entered upon the second year of the war, with surely a far clearer understanding and a far harder resolution than that with which we began.

"No man living, not even Kitchener himself, knew till three months ago just how serious the war is. Kitchener knows now. Asquith and his colleagues know, the labour leaders and the labour unions know just *how serious, how deadly serious*, the war is."

So writes Ralph Connor in his impressive appeal *Britain's Second Wind*, published in the papers of July 28—a striking and solemn message, which everyone should study and lay to heart.

A year ago we ranged ourselves beside our Mother, because the children of the family, no matter how grown up, always rally to the mother when she is attacked from outside.

"There is no fight too fierce, no trail too long

When Love says *Come*."

It was not indeed the harsh compulsion of force or fear, but the inward compulsion of affection and loyalty,—the instinct of filial piety,—that brought the men of the Dominions to the side of the Mother Country a year ago. And now to the instinct of filial piety, to the motives of love and loyalty and duty strengthened a thousandfold by the discipline and suffering which we have shared and borne together,—there is added the instinct of self-preservation. Everything that we hold dear is at stake in this great fight. As an Indian soldier, asked (really to test him, by a friendly neutral) "how it was that his people were coming to fight in Europe at the bidding of another nation," made answer,

"If the Empire were menaced in India, English soldiers would have gone there, but as it is menaced in Europe, we have come here."

He added in accents of profound pride, "We are English." And so with us. Freedom, honour, the rights of others, the liberty to be one-self, all the things that matter to the world are being defended by our ships and sailors on the high seas, by our troops and our allies in all parts of the battlefield, and everyday more of us realise this, with an ever growing clearness. "I could not reconcile myself at first to my two boys going to the war," said their mother yesterday; "I did not see why they should go. But I feel differently now. I know we must all bear our share and take our part."

* * *

Let us think of some of the things we have learnt or begun to learn during these momentous months. We have learnt much about the fortitude and courage of the "ordinary" person.

Two years ago a favorite subject for discussion at this season was the question, *Are men as brave as ever? Is heroism on the decline?* and even the people most inclined to a gloomy view had been cheered by the story of the "gallant gentlemen" who lost their lives with Captain Scott at the South Pole. They saw in it signs that "salvation was coming even as a storm against the wind." No one has any doubt about it now,—read the records of enlistment—of villages (some villages depleted of their youth; of families (some families) giving all their sons; of young men of promise, of learning, of wealth, and everything to make life dear. Of men from the factories, workshops, mines and streets: read the wonderful story of fight after fight; those records made by "the absence of the sense of danger, or of fear,"—records of airships and destroyers, of the Yser, of Ypres, of the Dardanelles and a hundred other places;—think, too, of the women, brave, steadfast, unafraid; and we shall never again speak or think lightly of the "average" person, but shall reverence him.

* * *

We have learnt the power of patriotism to close up the ranks, drawing men and women of opposing views and tendencies into harmony, women of suffrage and anti-suffrage societies for instance, forming the great procession of July 19. There have been some unhappy exceptions of course,—the rebellion of Maritz and De Wet; the South Wales coal strike, and in a smaller way, the howling down of a recruiting meeting a few nights ago by some lewd fellows of the baser sort. But perhaps these exceptions only emphasize the general harmony: certainly the South African Union owes to the rebellion some of its unparalleled chance to prove its loyalty as well as its capacity, and nobly has the chance been redeemed by our South African brothers and their magnificent chief.

* * *

We have learnt something about the capacity of scientific achievement to make men powerful; and we have learnt too its utter incapacity to make them virtuous, or to make them anything except potential, if not actual tyrants. We have learnt the terrible possibilities of scientific learning divorced from moral sanctions, in producing that scientific barbarism which has made of the enemy nation the greatest menace ever known to the freedom and happiness of men,—a sort of modern Islam. Equipped not only with all the resources of

science, but with the perversity, the hypocrisy, the cruelty of the fallen angels. And with this realization we have been learning anew the supreme need of the right foundations for national systems of learning,—the fear of God, and the revelation of Himself in Jesus Christ,—"the only remedy against the enchantments of sin" and crime and over-reaching ambitions.

* * *

We have learnt something of the potential weakness of popular systems of government, unless they can inspire that high standard of public duty and personal responsibility which alone can make them entirely effective. Speaking of "the unique English privilege," namely, "the power to refuse to defend your country," Mr. E. L. Oliver says in a letter to the *Spectator*,—

"It will be a great misfortune if this war concludes without every man being brought to feel that the country which bred or which protects him has the right to claim his services. It will be worth any amount of reverses and many dark and anxious days, if only at the end of the war this sense of personal responsibility towards the state can be driven home to everyone."

In the same connection is quoted a remarkable appeal made in 1690 by Captain G. St. Loe, R.N.:—

"All Englishmen have, as you say, a liberty not to fight for their country, and no body can make 'em do it, unless they, kind hearts, should happen to be in a good humour and offer the service themselves; though the fleet should be sunk, the army destroyed, yet Englishmen may stand still, with their hands in their pockets and look on, and no body can make 'em strike a stroke. This is their liberty, and no body has a word to say to it: nay, though the kingdom itself were sure to be lost, our laws, liberty, religion, government and all with it, yet neither king nor parliament, nor both together, with all their laws and authority can make a man of 'em fight to prevent it."

That was in 1690. So, on July 24, 1915, a *Business Man* writes from Hamilton,—

"Surely in the face of the present serious situation the only freedom that exists or can exist is to serve our country. . . . When the prairie is on fire, in order to save all his possessions the farmer, free man though he is, has no choice but to fight the fire. We have no choice. We must fight, eliminate all waste or go under."

* * *

If our empire and her dominions are to survive and to do their work

in the world—there must be a rising standard of personal responsibility. We cannot afford to nourish men who "would rather be live cowards than dead heroes," or women who "love their brothers better than their country"; there is no room for them: they are the people who are throwing upon the willing ones the burden of duties which they themselves are refusing to perform, and while they glory in our voluntary system (I use the phrase in a wider than purely military sense)—they are sheltering themselves behind the willingness of others and are making the burden of voluntary service almost too heavy to be borne. It is because in our British system the sense of public duty is so strong,—so strong in the leaders, so strong among the truly educated, so strong in at least many sections of the working population—that the Empire stands where it does to-day. But the men who would "rather be live cowards than dead heroes," the women who "love brothers, sons, husbands, better than country," better than Empire, better than humanity, better than God,—who are satisfied to shelter themselves or to let their sons shelter behind the toil and sacrifice of other men, to let other men defend the precious things of life,—these constitute the weakness, the burden, of free systems, and these, if in sufficient numbers, will threaten and may eventually compass their destruction.

I believe we of the Dominions possess alike the will and the power both to defend ourselves, and to do our share in defending all that is at stake in this war. But every individual is called to exert both the will and the power to the highest degree.

We must stop, too, our recriminations about "British born" and "native-born." Are not they all British born who dwell under the British flag, who speak the English tongue and enjoy the inestimable benefits of its law and justice; and we must use our influence, wherever we are, to spread the conception of the "English mind" with that "high tolerance in religion, that reverence yet boldness before the mysteriousness of life and death, that love of free institu-

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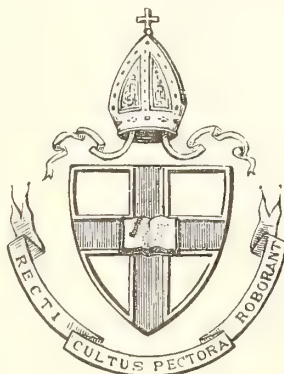
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tions, that pursuit of an ever higher justice and larger freedom, which, rightly or wrongly, we associate with the temper and character of our race wherever it is dominant and secure"—
 that whole conception of life in which "while the beacon is freedom, the compass is duty," which leads men onward and upwards by the inner compulsion of right.

* * *

We are learning much in regard to other nations,—to the noble group of our Allies, to the marvelous tenacity, the simple faith, the brotherly kindness of the Russians: to the stubborn courage and independence of the Serbians: to the dash and fervour of the Italians: to the faith and fire of the French; to the almost incredible fortitude and resolution of the Belgians:—we are learning something of the sacredness of national individuality, and of its power to contribute to the sum of the world's good.

We are, perhaps, unconsciously dividing people into two groups, according to their attitude at the present time,—the men who go or are preparing to go, the women

who are sending forth their sons, the people who are bearing in themselves something of the burden and discipline of the war,—these are they whom the test of the present opportunity is separating from the indifferent, the slack, the selfish, these are they whose courage and energy of soul, whose power of insight and sacrifice are to be the salvation of the Empire, and its peoples. And oh, do not you and I desire and purpose to fit ourselves for that noble company.

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Church Life.

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CHURCH LIFE

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The Week

THREE hundred and eighty years ago on Tuesday Jacques Cartier discovered the noble river, which throughout the greater part

of its course, is wholly Canadian. As **The River** St. Lawrence a good son of the Church, he called it

after the martyred saint to whom the day is dedicated in our, and the Roman, calendar. We don't put men on red-hot gridirons now for defending too well the treasures of the Church, whether they be golden vases, the poor fed and clothed with the proceeds of the treasures, or the faith committed to the Church as a sacred deposit. But Frenchmen and Briton alike are on the gridiron to-day, so to speak, because of a pagan desire for universal sovereignty, for greater wealth, and for the breaking down of liberties dear to the hearts of Britons and Frenchmen because so dearly won. Frenchmen and Britons from this newer world, as well as from the older, are, fortunately fighting together in a common cause, which they hold to be just. And though we shall have sears in our hearts and our souls (not to speak of scarred, maimed bodies), it is to be hoped that, like our great river which brings exhilaration to the ocean-weary travel-

ler and which flows on in its beauty notwithstanding the dark waters that flow into it, we shall become a thoroughly united nation just because of our common sufferings.

FROM the Atlantic to the Pacific there are many Church Schools for boys and girls, as well as colleges with or without university

Our Church Schools

powers for both sexes. The distinguishing features of practically all of them are common residential life and religious training. Beginning with this week, we intend to give sketches and pictures of the schools, so that our readers may the better realize the importance attached by the Church to this important work. By reading these, parents may be aided in selecting schools for their sons and daughters. They cannot be urged too strongly at the present time to remember that the best thing with which they can provide their offspring is an education of the very best kind. In the press of circumstances connected with the war they may be tempted to economize upon education, but they should resist the temptation with all their might, for in this matter they can never make up to their children what they may now withhold from them under a more or less mistaken idea of financial inability.

FOR the verdict of the electorate the conservatives of Manitoba appealed, protesting that they preferred it to that of either of the

Royal Commissions that have been investigating the charges of political

corruption connected with the erection of the Parliament Buildings and the resignation of the Roblin Cabinet. On the sixth instant they got their answer, Sir James Atkins himself going down to defeat in Brandon, where he might naturally have been expected to score a victory. He, or whoever else may act as leader of the opposition, will have an important part to play, small though his following is, in criticizing unwise measures that may be introduced by a government with a too large majority. The new premier, Mr. Norris, appears to be a man of common

sense and of high ideals. It is to be hoped that, in giving clean government, he will be sane and wise in the steps he takes and that he will not allow his followers to be carried away by their numbers. In the task which lies to his hand the great body of the people will wish him well and they will look to him to rehabilitate Manitoba in the good opinion of the world. That the people of the province have themselves gone far toward doing by their unequivocal expression of opinion, as to the revelations of a few weeks ago.

THE silly season is upon us notwithstanding all the great events that confront us and that ought to have a sobering effect upon us. A public meeting in Toronto

The Unmarried Man

is reported to have called upon the civic, provincial, and federal authorities to give unmarried men the choice between dismissal and service overseas. One considerable city has, it is said, already taken that course. A large corporation appears to have intimated to its unmarried men: "Your king and country need you, we don't." Most unmarried men look forward to matrimony and fatherhood, but they are in very many instances debarred from both by the fact that they have to support the children and the widows of those who, in war time and in peace alike, have rushed into marriage without due regard to the responsibility, that devolves upon every married man to support the woman whom he has promised to love and to cherish, as well as the children, whom he may bring, or has brought, into the world. Without depreciating their patriotism, all honour to the scores of married men out of employment who last autumn chose arms in preference to idleness, seeing in the former a way out of their difficulties and an honourable means of providing for those depending upon them. But equally deserving of honour and consideration are the hundreds of unmarried men of all ages who uncomplainingly and ungrudgingly, are supporting and have for years supported widowed mothers, sisters, and invalid brothers, not to speak of the wives and children of ne'er-do-weels, to

whom they are standing in the place of husbands and fathers. With all the thriftless war marriages taking place now, there will be abundant opportunity for the practice of this kind of celibate heroism for twenty or twenty-five years to come.

THE article by the Rev. D. D. Convers and the letter from the Rev. C. Paterson-Smyth which appear in this issue of CHURCH LIFE we commend to the

The Stranger Within Our Gates careful perusal of our readers. If from no other motive than that of making a

Canadian out of the non-English speaking immigrant, we have to do something for him. If our Christianity is worth anything, we have to go deeper down than that and we have to provide spiritual privileges for him. We flatter ourselves as Anglicans, that we stand nearer to the churchmanship of men of other nationalities such as the Russian, Bulgarian, and the Greek than any other Communion does. Therefore we must minister to them, if they cannot be provided with priests of their own Church.

WE have much pleasure in acknowledging the following further contributions to our appeal

Cigarettes,	for a supply of
Chocolates and	cigarettes, chocolates
Other Comforts	and other comforts
for the Sick	for the men who are
Soldiers	sick in the hospital,
	or convalescent:

St. Mary's Church, Richmond Hill	\$23.20
Mrs. M. Pratt, Winnipeg	1.00
O. R., Toronto	3.00
V. E. F. Morgan, Toronto	5.00
F. L., Beamsville, Ont.	2.00
R. L. Stone, Beamsville, Ont.	.05
Dan Stone, Beamsville, Ont.	.05
N. E. Andrewes, Beamsville, Ont.	.10
C. V. Andrewes, Beamsville, Ont.	.10
Ruth Andrewes, Beamsville, Ont.	.10
G. and M. S., Parry Sound	2.00
Archie, Toronto, (3rd sub.)	.30

Total for week..... \$36.90

Previously acknowledged..... 249.60

Total..... \$286.50

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Church Schools

ST. HELEN'S SCHOOL

DUNHAM LADIES' COLLEGE

DUNHAM Ladies' College was founded by the late Bishop Oxenden, the Lord Bishop of the diocese of Montreal—in the

an excellent promenade in unfavourable weather.

The school is essentially a residential one. Only a limited number of pupils can be taken. The usual attendance varies from twenty-five to thirty pupils.



St. Helen's School, Dunham, P.Q.

year 1875, to provide for girls a sound and liberal education, together with a wholesome moral and religious training in accordance with the spirit and teaching of the Church of England. The Bishop of Montreal is the president of the corporation of Dunham Ladies' College, and it has been the recognized Church school for girls in the diocese from its earliest days.

Two years ago the management of the college underwent a change and the school has been known since that time as St. Helen's School. Miss Wade who had been lady principal of Dunham College since January, 1911, continued in office, but undertook full control of the school. The corporation of the college still exists and the Bishop of the diocese is as keenly interested in the school as he was under the old regime.

The school, which is situated in Dunham, is in one of the highest and most picturesque parts of the Eastern Townships. It is about fifty-five miles south of Montreal and the station, Cowansville, is on the Canadian Pacific railway, the direct line between Montreal and Boston. The site of the school is almost a guarantee for its health. If the health record of the past history of the school were to be investigated one would find that no cases of contagious diseases have ever been contracted in the school.

The aim of those in authority is to encourage progress of thought and to inspire the pupils with the desire to form correct habits and to acquire true culture. Individual attention and personal supervision guarantee that security to girls in their relationship to others, which is one of the first thoughts of parents. At the same time a sense of freedom is encouraged, and everything consistent with good order and promptitude is done to realize the family ideal in school life.

The school is a large building, pleasantly situated on seventeen acres of land. It is comfortably furnished, has a large school hall, class and art rooms, sitting-rooms, and bed-rooms arranged for two and four. A wide verandah, 200 feet long, surrounds the building and affords

The curriculum of the school is arranged to lead up to matriculation. Special courses are arranged in music,

when the governors erected a handsome stone building within the college grounds. Thus the school became in fact the

KING'S COLLEGE SCHOOL

KING'S College School, Windsor, N.S., is the oldest residential school for boys in Canada. Founded and opened in 1788 by the first Bishop of Nova Scotia, its original home was in the house of Susanna Franklyn, widow of the lieutenant-governor of the district. After 1790 it was taken under the roof of King's College, where it remained until 1822

surrounded by a new gymnasium, an auxiliary dormitory building with library and reading room, and a cottage infirmary.

These buildings stand, cresting a hill in the College grounds at the head of the long, pastoral stretches of the Annapolis Valley. The boys enjoy the liberty of the grounds and attend the College Chapel, but have their own playing fields and gymnasium. Football, hockey and cricket are the school games, while a well equipped cadet corps is an important factor in developing the self-control and reliance of the boys.

The school has always been in close touch with the Church, thus assuring a strong religious oversight of the intellectual studies and physical development which it has striven to impart. Founded by one of the great pioneer bishops of Canada, the School had among its first year pupils John Inglis, later to be consecrated the third Bishop of Nova Scotia. At the present time His Grace, Archbishop Worrell, presides as chairman over the board of management whose members are appointed by the governors of King's and the Old Boys of the School.

During the one hundred and twenty-seven years of its life the school has been under the successful headmastership of seventeen clergymen and seven laymen of the Church. Reverend Wallace Judd, B.A. (Toron. Trin.), M.A. (Vind.), has been recently appointed headmaster and is assisted by a staff of graduate masters in English and history, classics, moderns and mathematics.

Boys are prepared for matriculation to universities, for entrance to the Royal Military and Naval Colleges and for business. His Royal Highness, the Governor-General, has been pleased to present a medal for "Manhood, Gentleness, Learning," each year. Among other prizes are the scholarships offered by the governors and by the alumni of King's College to the senior matriculants.

An Old Boys' Association has been established in recent years. This serves as a bond of friendship among the Old Boys and fosters the *esprit de corps* of the school. It also presents annual prizes



The Chapel, King's College School, Windsor, N.S.

art, languages and Swedish gymnastics. The principal is ably assisted by a staff of qualified and experienced teachers.

"Collegiate School" of the Church University of the provinces. In 1871 fire destroyed the building and the present structure was erected. This, later, was

for the scholastic work. The venerable Archdeacon Martell, M.A., D.C.L., is president, having succeeded Sir Charles (Continued on page 387)

PRAYER BOOK REVISION IN CANADA

IN "The Week" in our last issue allusion was made to Canon Vroom's Pamphlet on this subject. We return to it to-day. It is well worthy of consideration in view of the approaching meeting of the General Synod, at which it is understood that an attempt will be made to legislate on the subject of Prayer Book Revision. The first part of the book is a plea for further consideration and experiment. The rest contains a criticism of the draft Prayer Book and an appendix with suggestions for Prayer Book revision on conservative lines. With these for the present we do not propose to deal. The first subject is pressing.

Canon Vroom argues that the committee is in too great a hurry to have its draft Prayer Book, "this hastily prepared draft," as he describes it, finally adopted for use in the Canadian Church. He points out very cogently that though the committee of the American Church for a similar purpose was appointed in 1880 and made its full report in 1883, the revised book was not finally adopted by the General Convention till 1892, the delay being deliberately made to allow of further consideration, criticism and suggestion.

Still more cogently does he quote the action of the Mother Church in England, whose Convocations are engaged in discussing the same question. These discussions began in 1906 and are not yet completed. To quote Canon Vroom, the position in England at the present moment is this: "A joint committee of the two Houses of Convocation in the province of Canterbury agreed upon certain recommendations for revision which, after some modifications, the Convocation has accepted. It still remains for the two provinces of Canterbury and York to agree, but in all probability this agreement will soon be reached. What is now proposed is to issue the revised Prayer Book for optional use as an alternative to the existing Prayer Book. It is frankly an experiment, the success of which is to be decided by some years' usage." In connection with this proposal for an experimental use of the revised Prayer Book, Canon Vroom quotes very effectively some words of the Bishop of Oxford: "With regard to a great number of these 162 proposed alterations, which are now going to be before us, I desire to have that by which alone I feel I can really make up my mind as to what I should permanently desire, and that is experience. . . We desire that there should be a period during which we should have the opportunity of trying not illegitimate but legitimate experiments, under proper authority. Meanwhile—and here I combine the two motives, the motive of what I desire on my own account and also the motive of prudence—I desire that we should keep the old book unaltered and ready for us to fall back upon, if after a time, or so far as after a time, we find by general agreement that we have made a mistake."

Could not something of the same kind be done in Canada? We deprecate very strongly any attempt by the General Synod to legislate finally at its coming session. Even if its members are satisfied with the results of their committee's labours, let them recognize that a great many Church people are by no means of the same opinion, whilst a very large majority have but a vague idea of any of its proposals. Let them, as Canon Vroom suggests, send the draft Prayer Book, should they approve of it, to the separate diocesan synods for consideration and advice, and after they receive their reports consider them at their next meeting. Even then let them allow the revised Prayer Book, amended as it will in all probability be, to be used experimentally for a number of years and then, but not till then, let them proceed to final legislation. Let us not lay ourselves open to the charge of being a young Church in a hurry, but proceed in so important a matter with the utmost caution and care.

Our Need of the Slavs

By The Rev. D. Convers

YOUR article printed July 22, 1915, headed "Foreign Immigration" and signed N. C. S., appealed to me strongly. May I illustrate some of the sentences; and while that writer had in mind chiefly the children of the immigrants, Slavs of the second or third generation, may I say a little about their parents, "Slavs just out from the old country?"

I hope we may be able to do the Slavs some good; but I am sure we need them to help us out of our faults. N. C. S. says, "It is true that from a material point of view the Slav just out from the old country may not be a very desirable church member." True, he is not rich enough to give a large sum. But, on the other hand, he is very likely to direct his employer to pay to the Church a sum out of his weekly or monthly envelope, before the rest of it comes into his own hands. Would not the leaven of some doing so strengthen your parish income considerably? Hear a true anecdote, told me by a clerical friend who ministers to Slavs, which is characteristic of them, but not of our people. One of his parishioners died, leaving a widow and six small children; and of course no money. The priest went to her, arranged date and hour for the requiem, then, wishing to help her, added as he left the house "You need not give me any money for this." The requiem was duly sung; but the widow was absent. He asked her "Why?" at the first opportunity but was astounded when she broke out fiercely, "You bad man! You thief!" "Why, what do you mean? I do not understand you!" "You, bad man. I save one dollar for mass. You take him. You bad man; you steal that dollar from God. You, thief." Slavs fresh from the old country look at matters so.

A sprinkling of such amongst us would change a sentence in another part of the article. "It is an unpleasant truth—we have the money in the Church, but not the necessary missionary spirit." I wish it had been "It is an unpleasant truth—we have the money in the church, but not the necessary spirit," and in that form would have included both the spirit that prompts to home missionary work and also the spirit that prompts to generous, open handed giving for any and all objects.

In Western Christendom we have learned to influence one-half of the race—women; and our congregations are chiefly feminine. Every congregation of Slavs and of the Orthodox Church that I have ever seen is preeminently masculine. There were special reasons for the overwhelming majority of males the last time I was with them. It was the 94th anniversary of Greek independence, when I went to Holy Trinity, Cincinnati. By actual count I was the forty-third man to enter and there were three boys of about ten years of age with their fathers. Up to that time not one woman; later a few came, one bringing her baby. At the end of the service, about a hundred and twenty men, eight women and a dozen children. We may do them some good in helping them to influence women; but we need them to show us how to bring men to church. N. C. S. says with truth, "It is first of all necessary to gain the confidence of both parents and children." Added to the means suggested, let me tell of those used in the most promising work with Slavs carried on in our communion in the United States. Practically it is to have a congregation of Anglican Uniat. Our own priests sing their service as they have been accustomed to hear it all their lives in the old country. Only those directly concerned know how far the Bishops concerned have given written permission for these services and how far verbal permission prevails; and in some cases, it may be that the Bishop merely allows the custom to continue. All can see the result, the Bishops tolerate it; but the details in each case

are known to those directly concerned, but not to me.

It is perfectly true, that Roman Catholic writers have some queer stories to tell of their Uniat, enough to warn us that their Uniat are not perfect. Here is a commentary on the phrase "our beloved diocesan" that I got from the Dublin Review. A Uniat Bishop had been consecrated in India and on the afternoon of that day he got a telegram from his cathedral authorities, not exactly sympathetic, "No dishonour of the event of the day, the black flag has been hoisted over the cathedral!" But you must not think they are all like that.

The only Uniat church I ever entered was one belonging to the Goanese in Bombay. As my friend was showing me the way, he stopped abruptly and shot this riddle at me, "What becomes of all the half worn uniforms of European military and naval officers?" "I give it up. What does?" "I don't know about all of them. But should you see this congregation going for their chief mass on a high day, you know that many find their way out here. Nobody less than a major general or vice admiral goes to church." I fear I did smile at seeing the battered chapeau of a knight templar with a disreputable plume on it, above the gold lace coat, and the lanky black bare feet and legs below. But after all there was the Oriental love of splendour and the wish to honour the Master's own service mixed together. While amusing, it was rather pathetic.

But I do not intend to go off on the Uniat. For the sake of the religious Slav, homesick for the town he left so far away, in a strange land, foreign tongues sounding all around him, tempted to slip into irreligious, godless ways; where so many are apt to offer drink to him—what can we do to gain his confidence, and keep him true to Christ? If we can gain him we are almost sure to gain his fellows also and his children later on. N. C. S. cares for the children. Suffer me to say a word for the father.

"ONE YEAR OF WAR!"

Hymn for August 4, 1915

Composed by THE BISHOP OF TORONTO

Tune—"Rest," B.C.P. 445

I.

One year of War! Thy chastening blow
Comes to its close to-day.
And Thou, O Lord our God dost know
The bitterness of warfare's woe,
Whose end seems far away.

II

One year of War! O God the loss
Of these appalling hours!
Borne down beneath the heavy cross,
Earth's pleasures seem to turn to dross
For these sad hearts of ours.

III

One year of War! God soothe the strain
And struggle of these days.
Blot out the strife, and ease the pain,
Accept our sacrifice to gain
The favour of Thy praise.

IV

One year of War! Lord, may we learn
Thy chastening rod to see,
In this war-judgment to discern
Thy will, that we to Thee should turn,
More loyal be to Thee.

V

One year of War! dear Prince of Peace,
Bring to an end this strife:
Make hate and cruelty to cease,
From Death and Hell grant us release,
And bring us all to Life. Amen.

Personal Mention

A YOUNG son who must have been very welcome, and in whose welfare a very wide circle of friends and acquaintances will take a deep interest as he grows to manhood, is the boy that was born to Mrs. Trumbull last week in Montreal. May he be like his father in all things!

It is with regret that we record the accident which befell Capt. and Adjutant A. D. Armour at Niagara when his horse rolled on him and broke one of his legs.

Mr. Percy Ham, son of Dr. Albert Ham, and secretary of the National Chorus, has enrolled himself in the Third University Company.

Sympathy goes out to the Rev. W. L. Armitage, of St. Mark's Church, Toronto, on the death of his father, at Lucknow, on the 5th instant.

Congratulations are in order to the editor of *'Varsity'*, Mr. S. P. Griffin, B.A. (Trin. Coll.) and to the business manager, Mr. H. S. Hayes, B.A. (Trin. Coll.) on the admirable war number of that paper.

Professor Simpson, head of the Department of English in Trinity College, and Mrs. Simpson, have returned from a holiday spent in St. John's, Newfoundland. The professor has much to tell of the delights afforded by this old Crown colony, and of Church affairs, and of the interesting Cathedral erected like its two predecessors, from plans made by members of the Scott family.

The Rt. Rev. Dr. Hamilton, Bishop in Japan, has arrived in Toronto, near which, and in Collingwood, he has been paying visits.

The Rev. C. H. Shortt and the Rev. W. C. Gemmel, missionaries to Japan, left Toronto for their adopted country on Saturday last via the G.T.R., intending to sail from Victoria, B.C. They tell of numbers of missionaries' sons and others from Japan serving at the front, some of whom paid their own fares to reach the scene of operations, others having the way paid, in part at least, by the Board of Trade, composed of English and other merchants. In various places the foreign ladies are active in their work for the Red Cross, like their sisters in the United States and the various parts of the British Empire.

Mrs. Mockridge and the Rev. W. H. Mockridge have removed from Cobourg to East Toronto, their address being, with that of the Rev. Hamilton Mockridge, 325 Main St.

Lieut. Brian Henderson, son of Mr. E. G. Henderson and an "Old Boy" of Trinity College School, Port Hope, has, it has been learned with pleasure, been able to rejoin the colours, his wound having, fortunately, proved to be only slight.

Lieut. Harold Mackenzie Wilson, son of Mr. Harold A. Wilson, a member of St. Paul's congregation, Toronto, is reported to have been wounded in action on the 31st of July. Lieut. Wilson, who is an "Old Boy" of Ridley College, was formerly an officer in the 48th Highlanders, and since the war he has been in the 15th Battalion.

Mr. Fred I. Taylor, who is joining the 3rd Overseas Company, which is to reinforce the Princess Pats, was presented with a handsome wrist watch by the staff of the proof room of the *Mail and Empire*, where he has been employed as a reader. Mr. Taylor is a son of Rev. E. B. Taylor, of Allandale, and has completed his second year at Trinity College.

He has also been assisting the Rev. C. B. Darling as a lay reader and parish visitor during the summer at the Church of St. Mary Magdalene.

The committee of one hundred appointed by the Toronto Recruiting League to stimulate recruiting, organized last week.

The chairman is His Worship the Mayor, the secretary, Lieut. Col. Galloway, and the treasurer Mr. Davidson M. Harman. Mr. R. E. Kingsford, the deputy police magistrate, is on the executive.

At the meeting of the Grand Orange Lodge, held in Winnipeg last week, Mr. H. B. Morphy, K.C., M.P., was re-elected deputy grand master, Mr. Joseph E. Thompson, of Toronto, grand treasurer, and Capt. Thomas Wallace, M.P., Woodbridge, grand director of ceremonies.

From Hamilton comes the news that Messrs. J. L. Counsell, Gordon Southam, A. M. Boyd, T. A. Beasley, W. D. Wilson and N. E. Wallace, all ex-rugby or hockey players, have left for Kingston to qualify as officers in the new "Sportsmen's" artillery unit that it is proposed to recruit here.

The first two mentioned are "Old Boys" of Upper Canada College and graduates of University College, Messrs. Beasley and Wallace being undergraduates of Trinity College.

Mr. C. S. MacInnes, K.C., formerly of the law firm of Ryckman, Kerr & MacInnes, has proceeded to Ottawa to take up the duties of Assistant Adjutant-General at the Militia Department, in place of Col. Dunbar, who has joined the Pensions Claims Board. Mr. MacInnes, who is a son of the late Hon. Senator MacInnes, of Dundurn, Hamilton, and a grandson of the late Hon. Chief Justice Sir John Beverley Robinson, the first baronet of the name and a veteran of the war of 1812, received his school training in part at Port Hope, but mainly at Marlborough. Thence he proceeded to Trinity College, from which he graduated with high honours in classics in 1892. A year later, after foreign travel and study, he returned to discharge the duty of fellow in Classics for a year. For some years past he has been a member of the corporation. He has held various commissions in the 10th Royal Grenadiers.

His Honour Judge Barron, of Stratford, an "Old Boy" of Upper Canada College and a University College man, has been making speeches in support of recruiting. He prophesies a rude awakening for the stay-at-homes.

Private advices received in Toronto from England state that Mr. John R. Cartwright, youngest son of the late J. S. Cartwright, Master in Chambers, and a nephew of the Deputy Attorney-General, Mr. J. R. Cartwright, who went to England with the first contingent as a private in the Queen's Own machine gun section, is to receive a commission.

Mr. Cartwright was through the fight at Langemarck when the commander of the section, Lieut. Mado Macdonald, was killed and when the section suffered heavily. At present he is on leave in England. He has brilliant promise before him, having been head boy at Upper Canada College. He speaks French fluently. He was a student at Osgoode Hall in the office of Smith, Rae & Greer at the time of his enlistment.

The Rev. W. H. Sparks, who is leaving for Shorncliffe to become chaplain to one of the units of the Canadian Expeditionary Force, preached a farewell sermon to the overseas quotas of the 109th Regiment in the Church of the Ascension, Richmond street, on Sunday a week ago. Mr. Sparks, who was chaplain of the 109th Regiment, spoke of the qualities which characterized the good soldier. The soldiers filled the Church. Mr. Sparks, who is vicar of St. Olave's, was presented with an address and a gold wristlet watch from his own congregation later in the day.

The late Mr. Hubert Gay Macklem, who died at his residence in this city, 112 Bedford road, on July 29, in his 58th year, was born at the village of Chippawa, Ont., on August 20, 1857. He was the eldest son of James F. and Adelaide A. Macklem, the former a descendant of James Macklem, one of the earliest settlers of the Niagara district. The deceased was

educated at Trinity College School, Port Hope, subsequently residing at the village of Chippawa and representing that municipality as its reeve for eleven consecutive years, during one of which he was elected warden of the county of Welland. He was always a consistent Conservative. He moved to Toronto in 1901, where he has since resided. He is survived by his widow, second daughter of the late Lewis Ross, formerly of Port Hope, who represented the county of East Durham in the Dominion Parliament for eleven years, two children, a son and a daughter, Hubert, manager of the Imperial Bank, Niagara-on-the-Lake, and Laura, also a brother, Lem. C., and his aged father.

A very sad motoring and drowning accident was reported from Port Sydney, Muskoka, on Thursday, August 5th, which resulted in the death of Mr. Henry R. Alley and his younger son, Fred, aged nine years, Beverley Swabey, aged eight, the son of Mr. Charles Swabey, barrister, Miss E. M. Lawson, and her young orphaned nephew aged ten. Happily there were some survivors—Harold Swabey and Douglas Lawson, elder brothers of the other boys, and Mr. John Clarke, the owner and driver of the motor car.

Mr. Alley, who was a brother of Mr. J. A. M. Alley, had held recently the important post of librarian to the Education Department and had gathered together, and given an orderly arrangement to a goodly collection of Canadians. Previously he had served in the very responsible position of private secretary to four successive Ministers of Education in this province, the Hon. Adam Crooks, the Hon., later Sir, George W. Ross, the Hon. Richard Harcourt, and, for a brief period, the Hon. Dr. Pyne. In private life he was a very kindly gentleman and a regular attendant at Grace Church on the Hill. Mrs. Alley, who survives him, is a daughter of the late Mr. J. Herbert Mason and a sister of Mrs. Van der Smitten. The only surviving child is Capt. Alley, who was recently wounded while on active service.

Miss C. L. Redick, B.A. (Trin. Coll.), has been appointed mistress of physical culture in the Brantford Collegiate Institute.

The Rev. G. G. Wright and Mrs. Wright have gone home after paying a visit to Mr. and Mrs. Philip Dykes, Mrs. Wright's parents, in Toronto.

At the meeting of the Upper House of the Convocation of Canterbury, held last month, the Lord Bishop of London moved a resolution in favour of arranging, through the Archbishops, for a private conference between the authorities at the War Office and certain representative Bishops "upon the whole question of religious ministrations to the army at the present time, both at home and abroad, with a view to securing the best help available both from chaplains and from the parish clergy at home." The resolution was adopted.

In the debate on the resolution the Bishop of Oxford (Dr. Gore) expressed the opinion that "there was a great deal of spiritual luxury which the Church at home might very well abandon. He felt that in the face of the mission field and the necessities of the war his own diocese was greatly overmanned in a great number of small parishes."

A letter in the *Guardian* signed R. Mortlock Brown, suggests that the Bishop of London should be sent to minister to the soldiers for the duration of the war. But the Primate and the War Office have chosen the Bishop of Khartoum, Dr. Gwynne.

The Bishop of Birmingham lent Bishop's Croft recently for a garden party to the women members in the newly-formed Women's Federation and he delivered an address to them, encouraging them to draw the organisation together on the lines of the Church of England Men's Society.

Dr. Polderman, of Mons, is taking charge of the Department of French in the University of Birmingham for one year, Professor Chatelain and Mr. Demy being on service with the French army.

The death of the Master of the Temple, the Rev. Henry George Woods, D.D., occurred at his official residence on Monday, July 19th, at the age of seventy-three. He was educated at Lancing and Corpus Christi College, Oxford, and he was elected in succession a fellow and president of Trinity College. He was ordained deacon in 1866 and priest in 1867. For ten years he held the presidency of the college and then he accepted the rectory of Little Gaddesden, in Hertfordshire. Thence he went to the Temple in 1904. He is described as "a layman's parson" and as having sympathies with modernism, albeit "his gentle genius saved him from an unthinking parade of views which might give pain." Mrs. Woods is a daughter of the late Dr. Bradley, dean of Westminster.

The Rev. Canon Rees, D.D., rector of Gorton, on Sunday evening, July 18th, preached in Manchester Cathedral, a sermon, "Why Are We not Winning?" In closing he said: "I beg you, each of you, to ask himself what service he is rendering to England in her need and what he could and what he ought to render. I plead with you to go forth from this cathedral resolved to render this and no less. And because my voice does not carry far, I would make you missionaries if I could. Pour out the passion of your hearts in supplication, in humble self-abasement and penitence and faith—faith not in yourself, but in the Lord Jesus Christ, whose kingdom is menaced. Your example will kindle the like passion in others, so that from this corner of our dear England there shall rise a mighty force of entreaty to the God of Grace, the God of our fathers, Who sitteth above the cherubims and judgeth between us and our foes."

The *Guardian*, in its "Honour Roll: Sons of the Parsonage," chronicles the death, in Flanders, on the 12th of July, of Lieut. Edward Rupert Gascoyne-Cecil, son of Canon Lord William Gascoyne-Cecil, rector of Hatfield, and nephew of the Marquis of Salisbury.

Among the lecturers at the Oxford Summer Meeting for extension lectures which is to be carried on in deference to repeated requests, are Dr. Mahaffy, provost of Trinity College, Dublin, the dean of St. Paul's Cathedral, and Sir William Osler, Bart., regius professor of medicine. The special preachers will include the Bishops of Winchester, Oxford, and Lincoln, the dean of St. Paul's, and the Rev. W. Temple.

Last month the Bishop of Kingston (England) opened the St. John's College Boys' Home at 100 Walworth Road, London, in the parish of the Lady Margaret Mission. It will accommodate about ten boys and the warden, having been made possible by a legacy under the will of the late Mrs. Cobb, a generous benefactress of the College Mission. St. John's was the first Cambridge college to have a mission of its own in South London.

The Bishop of Worcester opened a summer school for Sunday and day school teachers and others interested in religious education at Holy Trinity parish hall, Malvern, on August 2nd, the school continuing to the 6th.

Canon W. E. Pryke, who has since 1910 been treasurer of Exeter Cathedral, was recently installed as Chancellor of the Cathedral.

A memorial statue of Dr. King, the late Bishop of Lincoln, has been set up in the Cathedral of the diocese, beneath the "Bishop's Eye" as the immense rose window is called. The Bishop is represented seated, in the act of confirmation.

In connection with certain works of restoration executed in Yealmpton Church,

Devon, about 36 pounds were raised as a tribute to the memory of Miss Catherine Martin, who wrote in 1805 the nursery rhyme, "Old Mother Hubbard."

The Rev. G. S. Ellis Jingston, chaplain of St. Mark's, Florence, writes that there is an urgent need of funds to carry on the work there during the period of the war. It has only been possible to keep the church open during the past season through the generosity of a few of its friends, and it must depend upon the promises of support received in answer to his appeal whether it will be possible to keep it open another season.

At the meeting of the Upper House of the Convocation of York, the Bishop of Ripon, on the consideration of the report of the Joint Committee on the King's Letter of Business, moved the following resolution, which was seconded by the Bishop of Chester and carried:—

"Hymns or anthems may be sung at the beginning or end of any service, or before and after the preaching of a sermon, or at such times in any service as do not interfere with the structure of the service, or let and hinder the orderly progress thereof, provided they are in accordance with Holy Scripture and the Book of Common Prayer, the same to be added as a note at the end of the Holy Communion."

The Rev. C. F. Tonks, diocesan secretary of the Church of England Temperance Society, Canterbury, appeals for funds for the work of the society, in particular for £370 for the equipment of two recreation rooms for soldiers at a camp in Kent some two miles away from the nearest town or shop. This is the county in which many Canadian soldiers are encamped.

At a meeting of the Actors' Church Union the Bishop of Birmingham said, "A wholesome, good comic song is—I won't say as necessary as a hymn—but it does very often help very much to the cure of a wounded man quite as much as a hymn."

The *Church Family Newspaper* for July 23rd contains a most interesting picture of the Archbishop of York and a large congregation of "Jack Tars" he had at Rosyth.

In the same paper Mr. Arthur C. Benson gives, under the heading "Along the Road" a two column review of Miss Anne Topham's book *Memories of the Kaiser's Court* with the sub-heading, "The Kaiser at Home."

The Rev. Dr. Whitney, sometime principal of Bishop's College, Lennoxville, and now Professor of Ecclesiastical History in King's College, London, writes in the *Church Times* of July 16th by way of criticism of the Rev. H. F. B. Mackay's sermon on "Re-union."

The Superior General of the Confraternity of the Blessed Sacrament, the Rev. R. A. J. Suckling, vicar of St. Alban's Holborn, having expressed his desire not to be reelected to the office, the Council have elected as Superior General the Rev. Lord Victor Seymour, vicar of St. Stephen's, South Kensington. Rev. Lord Victor Seymour is son of the fifth Marquis of Hertford, and has been vicar of St. Stephen's since 1901.

The Rev. A. L. Murray, formerly of the dioceses of Rupert's Land and Huron, and family, of St. Paul's rectory, Evansville, Ind., will be in Winnipeg during August, visiting his home at Middle Church, Manitoba.

At All Saints' rectory, Buffalo, N.Y., July 16th, died suddenly and unexpectedly, Louisa Ellen, wife of the Rev. George Herbert Gaviller, a native of Toronto. The funeral July 19th, from All Saints' Church, Bishop Walker officiating. A daughter, Miss E. Barbara Gaviller, B.A., is a graduate of Trinity College.

Holy Cross, N.Y.—A retreat for clergy at Holy Cross, West Park, N.Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the very Rev. Dean Vernon. Apply to Guestmaster, Holy Cross, West Park, N.Y.

The reply of the Archbishop of Canterbury to a resolution adopted May 27 by the convention of the Missouri diocese of the Episcopal Church, felicitating him on the 700th anniversary of the signing of Magna Charta, was received by Attorney Cornelius H. Fauntleroy of St. Louis. The reply had been sent to Bishop Tuttle, now in Wequetonsing, Michigan, and he forwarded it to Mr. Fauntleroy, who was the author of the resolution.

The Rev. D. Convers, who is well known as a preacher in Canada, and who is a welcome contributor to *CHURCH LIFE*, writes as follows in a late issue of *The Living Church* on "The Recent Appeal from Newfoundland":

"Let me supply the background for the letter headed 'Needs of an Arctic Missionary,' signed 'N. G. Vivian, Mission Priest,' at St. Anthony, Newfoundland, in your issue of July 17th. I never met him on the two short visits I paid to St. Anthony, after longer visits to Battle Harbour on the Labrador (for the 'live-here's' never omit that 'the')."

"When going north on the S. S. *Home* I enjoyed a long talk with his nearest clerical neighbour whose work ran along the west shore of the island. I learned how the latter could go the whole length of his mission on the steamer; go ashore, hold a service, visit, teach, baptize, and marry as need might be; and then walk back, sometimes get a 'lift' in the fishing boat of someone or other. Churches, schools, chapels, and private houses served for services.

"How far will you have walked when you get back to Bonne Bay?" I asked.

"Cannot say exactly; anyway 120 miles, probably about 160."

"But in winter? I suppose you have the dogs pull you on a sled?"

"If I can get them. Yes, indeed!" And his indescribable smile of amusement told me that my question was much as if I had asked the poorest missionary here: "Which of your automobiles do you use in parish visiting?" The age when missionaries are literally 'Christian soldiers marching as to war' has not yet ended. And volunteers are yet ready to live a life comparable in its dull strain of physical hard work with a semi-occasional gleam of romance to those serving in an army.

"The self-denial and restraint of that letter are evident since the only reference to a well advertised charity is one sentence, 'Some of you will know that this is the headquarters of the Grenfell medical mission.' He knows as well as I do that Dr. Grenfell is wonderfully successful as one who gathers much money for his charities, whatever may be his deficiencies. And some of that money is given by enthusiastic Church people under the impression that the orphanage and hospitals are as strong religious agencies to help the Church of England as if they were managed by one of our Sisterhoods. In point of fact they are philanthropic, humanitarian institutions, whose religious influence, as far as they have any, is towards undenominationalism.

"The mistakes due to the word 'Missions,' which my own ears have heard in England, on the Labrador, and in this country, as far west as Chicago, may not be Dr. Grenfell's fault; but are certainly the misfortune of any poor mission priest who wishes to get a motorboat to do parish work from St. Anthony, Newfoundland."

At the close of the proceedings of the Poor Clergy Relief Corporation, held recently at Sion College, Bishop Bury gave an interesting account of some of his experiences and impressions at the seat of war on the Western front, whither he returns shortly. So far he had had a fairly wide experience of the struggle, the

greatness of which people at home did not yet realise. "No one, unless he goes and mixes with the men here and there can form the least idea of what it is. Here in our island-protected home we cannot picture it. Please God, we never may. When I first went this year it was just after Neuve Chappelle, and the men were being brought in from the line in hundreds and thousands, German and English alike, earth-stained just as they had been taken from the trenches. Worse than that, the next time that I went was to go among the poor gassed men, fighting for their breath, dying in anguish before one's very eyes. There was just the panting and fighting for breath of those poor men." He had sat with the other men completely bandaged up, not knowing that their eyes had been shot away. "Just before I came away a fortnight ago I was night after night with the men as

they came straight from the trenches for five days' furlough—the first they had had since August and September. I heard their stories, and they only had one word to describe it as 'hell.' The Chaplains are the most devoted men, and all thankful to God for the opportunity He is giving them."

Bishop Thomas, of Wyoming, has asked Bishop Faber of Montana to arrange for services at Fort Yellowstone at the Mammoth Hot Springs in the Yellowstone National Park, which requires a roundabout journey to be taken by any one going from Wyoming. Accordingly the Rev. J. F. Pritchard has been detailed for this duty. A beautiful stone church was erected there two years ago by the U. S. Government and was consecrated by Bishop Thomas.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE CHURCH IN THE WEST—A CORRECTION

To the Editor, *CHURCH LIFE*:

Dear Sir,—May I correct a mistake I made in your issue of July 22nd. The tablet to the memory of Captain Kennedy was erected by the Women's Canadian Club. I am sorry for my mistake.

G. H. B.

WORK AMONG FOREIGNERS

To the Editor, *CHURCH LIFE*:

Dear Sir,—We have a number of foreigners here who come to us for weddings and funerals, etc. They are very friendly to the Church and we would like to do something for them further than that. I have had some letters on the subject from brother priests doing such work, and I would like to ask further through your columns for any information that would help us in dealing with this matter.

I am, your truly,

C. PATERSON-SMYTH,
Assistant Priest.

Grace Church, Brantford.

PROTESTANTISM—A CORRECTION

July 21st, 1915

Editor, *CHURCH LIFE*:

Dear Sir,—I beg to draw your attention to a few errors in the printing of my letter

on the Orange question in your last issue.

The "worst protestantism" should read the "word protestantism."

The punctuation in 2 or 3 places where you have periods instead of commas impairs the reading—as notably after the words *measure* and *nationality*.

Yours truly,

W. F. S.

RETREAT FOR CLERGY

THE Annual Retreat for Clergy will be held at Bishop Bethune College, Oshawa, beginning Monday, August 30th, and ending Friday morning, September 3rd. Conductor, the Rt. Rev. the Lord Bishop of Kingston. For particulars apply to the Rev. W. I. Brain, 84 Ellsworth Ave., Toronto, who is kindly acting as secretary.

Our Church Schools

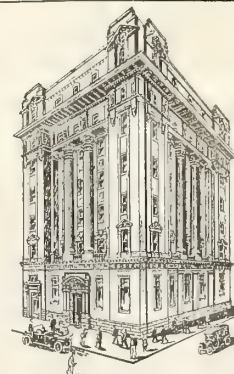
(Continued from page 384)

Townshend in that office. The *Windsorian*, published by the boys, is the organ of the Old Boys and the present pupils.

Within the history of the school over three thousand boys have been passed from its walls into the larger life of the world. These have succeeded in reflecting the School's influence on the religious, scholastic and commercial activities, not only of the sea provinces, but of Newfoundland, the West Indies, many of the New England states, and the rest of Canada. Over thirty Old Boys are at present serving the Empire in her armies on the continent.

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ALGOMA

BYNG INLET

On July 26th the Women's Auxiliary gave their annual garden party on Mr. W. E. Bigwood's lawn. It was a great success, both financially and socially.

August 4th was observed as a day of prayer and intercession on behalf of the British Empire. In spite of pouring rain, a large number of the communicants came out early in the morning to plead the one sacrifice on behalf of our Empire and of our soldiers and sailors. Continuous intercession was kept up in the church from 9 to 12, and again from 2 to 5.30. A special service of prayer, thanksgiving and intercession at 8 p.m. was well attended.

HURON

The Bishop of Huron has given to every soldier of the Church of England leaving the mobilization camp in London for overseas a beautiful bound prayer-book and hymnal combined, which is suitably inscribed and bears the Bishop's signature. Needless to say the gift is greatly appreciated by the officers and men and will be treasured by members of the family.

BRANTFORD

Rev. C. O. Lester, rector of St. Luke's Church, Brantford, states that every male member of the church capable of bearing arms is serving his country. Every such man is now either on the firing line or in training at some camp here or in England in preparation for being sent to the front. There are few churches with such a record.

MONTREAL

MONTREAL

Mr. L. H. Davidson, K.C., D.C.L., Chancellor of this Diocese, and Mrs. Eleanor Crowther Pawson Davidson, celebrated their golden wedding on July 24th, at the residence, 140 Metcalfe street.

Mr. Davidson was born in Toronto,

but came to this province early in life. He studied law at McGill, taking the degree of Bachelor of Civil Law in 1864. After being admitted to practice he opened an office on Little St. James street.

Mr. Davidson made a specialty of the study of canon law of the Church of England. He is not only interested in the legal and government side of the Church, but has always taken a warm interest in the struggling missions and churches of the diocese, having had charge of the Cote St. Paul mission for about twenty-four years.

Some years ago he was appointed Chancellor of the local Anglican Diocese, and his advice has been widely sought.

He was created a King's Counsellor by the Dominion Government in 1887, during the administration of the Earl of Derby and before the provinces claimed to exercise the right to appoint counsellors.

Mrs. Davidson is the youngest daughter of the late William Pawson, in his lifetime a prominent merchant of Montreal.

BROME

At St. John the Evangelist's Church, Brome, the anniversary of the war's commencement was observed by intercession. Holy Communion at 8 p.m. and evening service with address by Rev. W. G. Walsh, priest in charge.

At St. Aidan's Church, Sutton Junction, there was a celebration at 11.

Offerings for British prisoners of war amounted to \$5.26.

NIAGARA

HAMILTON

The corner stone of the new St. Peter's Church, corner of Main Street and St. Clair boulevard, was laid on August 7th by Bishop Clark. The corner-stone was one used in the first church built by the congregation. The rector, Rev. J. W. Teneyck, Rev. F. Henstridge, Rev. R. Cordner, Rev. G. W. Tebbs, Rev. F. Walling and Rev. Canon Davis delivered short addresses.

NOVA SCOTIA

His lordship, Dr. Bidwell, Bishop of Kingston and coadjutor Bishop of Ontario, arrived in Halifax on the evening of Sunday, August 1, and by invitation of the Archbishop of Nova Scotia, was the preacher at the special service of intercession held on the morning of Wednesday, August 4, in All Saints' Cathedral—in many respects perhaps, with the single exception of the service on the day the Cathedral was opened, when the Bishop of London was the preacher, the most memorable service ever held within it.

The service, which was in the nature of an official religious observance of the day, was attended by a throng which crowded the building, numbers standing throughout the service. It was heart-stirring to mark the entrance of the sailors with their swinging step, and of the men in khaki. His honor the lieutenant-governor, the admiral commanding on this station, and his staff; the general officer commanding and his staff, detachments splendidly strong from army and navy.

It was a solemn thought, on this radiant morning of midsummer, that simultaneously with the services of intercession in All Saints' Cathedral, thousands throughout the empire were on bended knees imploring the Ruler of the Universe for blessing upon British arms in the second year of the awful conflict whose blackness tempers even midsummer sunlight and rests ever upon the spirit.

As for the day, it was the kind of day with nothing in its glow and brightness and serene beauty which did not suggest the God of love. Above bent a blue dome as gracious as the Eternal hand—Nature was at her fairest and the faces of the people on the streets reflected the summer brightness. But even as one breathed it all, came the sorrowful, the

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chilling, the terrible thought, that overseas, in just such glowing weather and in the midst of as speaking tokens of the Eternal Love, our brothers are being sacrificed by hundreds and thousands in combat with all that is devilish and un-Christian—all that is opposed to the ethics of Jesus. Who has not been stirred to his inmost heart by even the pictured terror of the long strong "twilight-colored" German line pouring a year ago into the peaceful and beautiful harvest fields of Belgium and the lovely vineyards of France, where

"The vintager—My God!

Is become the vintage."

The nation needs God in such an hour, if ever—her wounds are already terrible, and which of her thoughtful people can face the future lightly? He can do so with "quietness and confidence"—but not lightness of heart. Lightness of heart is just now the proud and exclusive possession of the fool—and him only. The service was worthy of the day of imprisoned prayer.

Benson's lines were echoed in many a spirit bowed before that altar:

"No eagle's wing have I,
I have no power to greet my King above
No heart to fly.

Creative Lord Incarnate, let me lean
My heavy self on Thee,
Nor let my utter weakness come between
Thy strength and me."

That was a perfect thought to choose as the lesson, read by Dr. V. E. Harris, the chapter from the Revelation of St. John the Divine:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were past away, and there was no more sea." A poet must have felt in it a divine prophecy of a new imperialism perhaps even now being born of the anguish of the nations.

Equally perfect was the thought which chose as one of the hymns this written by a former governor-general of Canada, the Marquis of Lorne:

"Unto the hills around do I lift up
My longing eyes."

Could any man or woman in the great congregation listen unmoved to our sailors and soldiers, led by the silver voices of the choir, singing such words as these:

"Jehovah is Himself thy keeper true
Thy changeless shade,
Jehovah thy defence on thy right hand
Himself hath made."

In the chancel were His Grace the Archbishop of Nova Scotia, His Lordship Dr. Bidwell, Bishop of Kingston and coadjutor Bishop of Ontario, who preached the sermon; Rev. Canon Vernon, Dr. V. E. Harris, Rev. A. E. Fraser, and Rev. W. W. Judd.

As for the sermon, it was a most noble and appropriate message for such an hour upon "The Drinking of the Cup."

The service is now but a memory—it will be a lasting one.

Simultaneously with the service in the Cathedral, a special intercessory service was held in St. Paul's Church, Archdeacon Armitage reading the call to Prayer issued by the Archbishop of Canterbury. At 3 in the afternoon and 8 in the evening services were held in St. Paul's, the Bishop of Kingston being the preacher at the latter.

Canon Vernon arrived home on August 3 after a three weeks' visit to Baddeck, C.B.

ONTARIO

The Bishop of Kingston, in a letter to the clergy, intimates that anyone desiring to become an overseas chaplain to the forces should apply first to the Bishop of his diocese, who will, if the application can be recommended, send it on to the Bishop of Ottawa, who represents the Church of England in this province as a member of an advisory committee to aid the Minister of Militia in his task of selecting chaplains.

OTTAWA

St. Matthew's is about to organize a



Guild of Lay Readers. A few weeks ago his Lordship Bishop Roper spent an evening with the men, who have volunteered to qualify themselves to perform the duties of lay reader. An induction service will be held shortly by the Bishop

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when about fifteen men will be admitted to the office and will be given licenses.

On Wednesday, August 4th, six different services of intercession were held in St. Matthew's, all of which were well attended. In the morning there were nearly seventy communicants.

After the service at 8 p.m. a public meeting was held in the parish hall, when the congregation resolved to undertake to give a machine gun a month for the next three months. Mr. G. W. Dawson, people's warden, who has three

sons in the ranks, and two others willing and waiting to go to the front, made a speech that aroused great enthusiasm, and the pledges given then, and since, are a proof that St. Matthew's will not fail in its laudable undertaking. The Sunday School children gave up their annual picnic and sent \$50 to the Red Cross Society for a cot in a hospital for wounded Canadians.

A solemn service of prayer and intercession for a speedy victory and a lasting peace was held in Christ Church Cathedral on the evening of August 4th, the first anniversary of Great Britain's declaration of war. Their Royal Highnesses the Duke and Duchess of Connaught and Princess Patricia were present, and there was a very large congregation. His lordship the Bishop of Ottawa prefaced the service by a short address. The service was very impressive.

Rev. Lenox I. Smith, rector, conducted the service of intercession, and Rev. J. H. Dixon read the lesson. There was a collection in aid of the Red Cross Prisoners of War Fund.

QU'APPELLE

On August 4th, in accordance with the Bishop's pastoral, special services were held throughout the diocese to pray for our soldiers, sailors at the war and for the Allied cause.

In Regina a special amalgamated service was held in St. Paul's Church in the evening, which a large number attended. Special prayers and hymns for the war were introduced.

A meeting of the Board of Rural Deans will be held at St. Cuthbert's Clergy House, Regina, on August 24th and 25th. A quiet day will be conducted by Archdeacon Dobie on August 24th and the meeting of the Board will be held on Wednesday the 25th.

TORONTO

At the daily services at St. Alban's Cathedral the "Prayer for fair weather" is being offered. The Bishop requests the clergy throughout the diocese to make use of the same prayer at the daily offices, and especially at the Sunday services.

Special celebrations of Holy Communion and services of intercession were held in most of the city churches on August 4th in observance of the anniversary of the declaration of war between Great Britain and Germany. Throughout the day a chain of prayer was kept up by members of some congregations.

The children of St. Saviour's Sunday School have decided to forego their annual picnic and donate the money to the work of the Red Cross.

WASHAGO

The receipts of the lawn social held by the Ladies' Guild at the residence of Mr. and Miss Stephen amounted to \$100.49, of which, owing to the voluntary work done, about \$90 will be profit, and will be used to help purchase baptismal font, communion set and linen, surplice, etc.

BARRIE

Another quota of 32 soldiers left here on July 29th for Niagara. They were in charge of Captain E. R. J. Biggs, vicar of Trinity Church, who has resigned to go to the front as a combatant.

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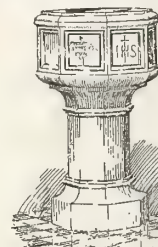
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Women's Work and Social Service

IF it is a commonplace to speak of the work of women in connection with the war, it is one of those commonplaces on which it is good to dwell. Women instinctively and immediately realised something of the significance of the war, and began organizing at the very outset and even before the outset. I have before referred to the fact that the same newspapers which announced the declaration of war, announced the suggested gift of a hospital ship from the women of Canada: all over the land women were immediately at work,—in city, town and village centres; on farms; busy women isolated, lonely women, invalid and "shut in" women;—even before they knew exactly what was wanted they began knitting socks and making night shirts, and this beneficent stream has been flowing and will unceasingly flow, bearing Red Cross supplies and Field Comforts, bringing with its gifts messages of home and thoughts of love, carrying prayers and blessings.

And all over the world, in the warring nations even, in the neutral countries, women are at work in countless ways. Perhaps there is no place where work of all kinds is being carried on with more systematic and passionate fervour than by the women of the enemy nation, of whom one of its neutral correspondents has contributed to the *Times* a description so striking and impressive that no excuse is needed for quoting it in full:

* * *

"One of the chief sources of German strength and the most significant moral force in Germany to-day are the women. The outbreak of the present war found them unorganised, unaccustomed to public duties, and devoid of any political education or aspirations, such as have been manifested by women in other countries. In a land where organisation and the need of the state theoretically transcend any individual interest, the vast majority of German women had remained adherents of the favoured individualist maxim,—*Kuche, Kinder, Kirche*.

"The German woman's first thought was for her own immediate family, her kitchen, her children. When the war broke out she proceeded at once to follow this tradition, to stock her larder in so far as she was able, and to see to it that her own household at least should not feel the pinch of war. This purchase of food supplies on a large scale led immediately to an enormous increase in prices and a scarcity of many commodities.

"I was informed that this condition of affairs, as much as any one factor, forced the government to take immediate steps, not only to proclaim 'seizures' of certain classes of food-stuffs but to instruct German women in their new duties, not as individuals, but as members of the organised state at war. Instruction began in the kitchen. The preserving of fruits, the tinning of vegetables, the scientific preparation of food so as to secure the greatest nutritive value, and similar matters were taught simultaneously in 150 cities of the empire. Communal kitchens were opened in many towns for this work, and the women soon adapted themselves to the new requirements. They responded everywhere with enthusiasm to the appeal, and it would be no exaggeration to say that the present relative abundance of food in Germany is in a great measure due to their efforts.

* * *

"To-day German women would appear to be bearing their full share in the war, not merely as mothers, sisters and wives of the men fighting for their safety and honour, but rather as an organised body politic which has specific duties and responsibilities. The way in which they have taken charge of the wounded, provided all kinds of necessities and gifts for the troops in the field, and have in many instances assumed the management of affairs hitherto exclusively in male hands, is one of the most creditable chapters in German history. This is the more remarkable when we consider that German women had to learn, not merely to act but to think, in terms of 'community of interest.' If it be remembered that the German woman's '*Mann*' (husband) has in the past filled the orbit of her life to a far greater extent than in other countries, and that he was suddenly torn from her side at the very outbreak of the war, and an idea of 'the common good', the 'needs of the state' substituted for him, the upheaval in the life of the German woman will be realised.

"In Germany compulsory service has taken nearly all the men of an arms-bearing age for military duty. The authorities have requisitioned horses, cows, motor vehicles, and every imaginable article for the needs of the army. The burden that has fallen on the women of the country has been stupendous, yet it is borne with quiet fortitude. Everywhere women have been thrust into positions of great responsibility. I heard of a large brass works which had been transformed

for the making of munitions. The deciding voice in the policy of the company now rests with a woman who actively manages the concern. Such examples could be multiplied. In all parts of the country I saw women working in the fields doing a man's work with the added handicap of insufficient help. In a small town near Berlin I saw 20 young women digging in a drainage ditch. Not peasant women, but girls neatly dressed in white, clean blouses, who had volunteered to do the work, since no men were available. The conductors in the tram-cars of many German cities are now women; dressed in the regulation uniform with the cap pulled down close over their heads, they present a very good appearance, and do their work well and politely—a decided improvement on the average male.

* * *

"There is scarcely an occupation which German women have not taken up with success; but most interesting of all is their direct share in the equipment of the forces in the field. Forty per cent. of the workers engaged in the manufacture of high explosives, of shells, and in the packing of cartridges, are women. They form 15 per cent. of the 'hands' occupied in the making of harness, saddles, bridles, and other leather goods used for military purposes; 50 per cent. of the makers of tents, shelters, haversacks, and other equipment; 33 per cent. of the workers in pharmaceutical industries; 15 per cent. of the surgical instrument makers and 20 per cent. of the field glass producers. 75 per cent. of all the employees in the tinned meat and conserve factories working exclusively on army contracts are women; a similar number are engaged in textile mills providing clothing for the soldiers; as are 70 per cent. of the tobacco workers.

"It was pointed out to me with peculiar pride that the German soldier goes into battle equipped by the hand of the German woman, who has exerted all her skill and energy in the careful preparation

of his modern armor. His food is prepared by her hands. She has helped to make the shells that bring victory to German arms, and should he be wounded the bandages and disinfectants have in all probability passed through her hands. Not long ago I was walking with a German through the streets of Spandau. It was at mid-day and in front of one of the entrances to the arsenal a group of young working girls were standing, laughing and chatting with some soldiers. Several pieces of heavy artillery came out of the courtyard of the arsenal and lumbered down the street; then a van passed with a load of small shells in their wicker protecting cases.

"One of the girls stopped munching her piece of black bread and exclaimed, pointing to the shells, 'There goes ours.' Another protested that she was mistaken. Then two or three shouted with delight, 'Yes, yes; they're ours, they're ours.'

"My companion turned to me, 'You see that is the spirit of our people. You will understand that the gunner who fires those shells realises that they have been made by his womanfolk at home, perhaps by his sweetheart, that they are doing their share, so he will not fail to do his. We are truly a nation at war,' he added after a moment.

* * *

"The truth of the last statement must be emphasized. No nation has up to the present united its people more closely, with more determined zeal and enthusiasm. The share of the German women in the conflict cannot be over-estimated, and lends added importance to a scene I witnessed in Berlin on the day when the Imperial Chancellor was to make a speech in the Reichstag on the Italian policy of Germany. Near the building a crowd of some 300 persons, mostly women, had assembled, and as each deputy or cabinet minister arrived, he was greeted with cries, 'We want peace,' 'We want our men again,' 'We are tired of cold food,' etc. When the motor said to

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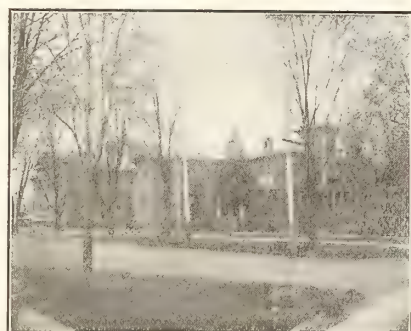
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belong to Prince Bulow arrived, there were loud hisses as the crowd surged forward. By this time the police had arrived in force and made several arrests; then most of the manifestants quietly departed. It must be acknowledged that the women were the out-of-work type, and had, perhaps private reasons for venting their displeasure. Yet when the time comes, and the women of Germany may demand peace, they will compel attention."

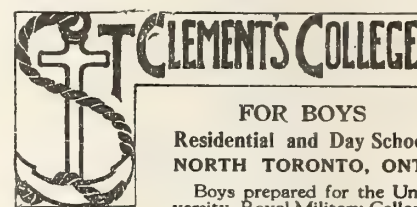
* * *

One outstanding impression remains from a recent visit to France, says Rev. H. B. Chapman, "the spirit which obtains among the women and the use to which it is being put in all directions. The burning patriotism and the willingness to work in every home, from the highest to the lowest, is an inspiration. The employment of women in the manufacture of munitions and in a thousand ways liberating men to serve at the front affords a practical sermon, the neglect of which on our part at this crisis amounts to madness. There is in France a wave of female enthusiasm and consecrated passion which the state recognises as well nigh its chief asset for the termination of the war. Their sacrifice and courage constitute a driving force which scuds men to the trenches with a song on their lips and a smile on their faces *pour la patrie*. . . . Before the statue of Jeanne d'Arc at Rheims I said to the French soldier who had driven me through the lines, 'Rest assured, history will repeat itself, and not for the first time, the cause of freedom and religion will owe its salvation to the sex intended by heaven to constitute the soul of humanity.'"

"The soul of humanity." It has been suggested, and with some force, that the war would in all

probability never have taken place, if German women had possessed and been able to exert an influence at all commensurate with that exercised by the women of France or the women of the Empire;—if German women had not abdicated—or rather if they had ever exercised their function of criticism by which, with gentle arts, men are led from the harsh necessities of abstract notions to the vivifying facts of life. Kipling has wonderfully suggested the womanhood of Germany, resting comfortably wrapped up in the abstractions of the study;—"the war was forced upon us," "all war is terrible," "all soldiers are alike," and so "the German conscience is proudly clean." He introduces us to a *Hausfrau*, comfortably nursing a cold, and indulging in faint pleasant little worries in the seclusion of a pretty room: at last she becomes aware, first with annoyance, then with gradually awakening feelings, of a little procession of children,—hungry, orphaned, bleeding,—her soul begins to be aroused, and at last in forgetfulness of all her theories, she is down on her knees beside them, weeping tears of pity, and using her most cherished draperies to mop up the blood stains. It is a picture of the soul of German womanhood, awakening to realities, beginning to experience within herself that process of purification by which alone the soul of her people can at last be cleansed.

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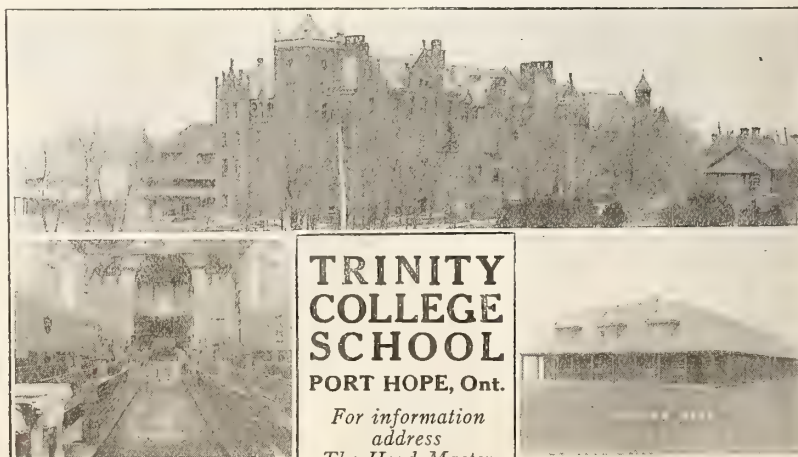
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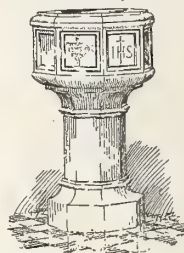
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Church Life.

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The Week

THE convening circular of the General Synod promises to provide a very useful and interesting programme. It is to be hoped that no undue effort will be made to bring the session to an early conclusion, for without full and free discussion we cannot expect the best results. In this matter much rests with the presiding officer, and his selection is one of the most important acts of the Lower House. We should like to see more joint sessions of the two Houses. The present arrangement is undemocratic, but that is not a very important objection. The Bishops are not the rulers but the chief ministers of the Church. Confidence in their wisdom and ability is not strengthened by private sessions. The judgment of the Church upon the decisions arrived at by the "Upper House" might be very different if it were known how the House divided upon them. "Trust the people" is a good principle for Bishops as well as for statesmen.

WE are rather tired of hearing the excuse given for non-enlistment that "our boy is waiting for his commission, you know he wants to join the engineers" (or it may be the artillery or the aviation corps) "and we hope he'll get a commission." Dear sir or madam, thou-

sands of boys brought up in homes quite as good, by quite as loving parents, with quite as good education, and quite as refined surroundings, as your son, enlisted as privates a year ago, went with the first contingent to Valcartier, endured all the hardship of the winter at Salisbury Camp, and have fought and bled for their God and their country as private soldiers. *The want of a commission need not keep anyone back who really wants to go.*

IN certain quarters "feelers" are being sent out as to the holding of a general Dominion election in the fall. We are still of the opinion that the dissolution of Parliament before the conclusion of the war is unnecessary and highly undesirable and that it can serve no end except to divert the thoughts and energies of our people from more important matters than the temporary advantage of either political party.

THE Catholic Register, which often pays its respects to us in the way of criticism and railery, has a new editor, Mr. John Wall, K.C., who comes from Antigonish, N.S. It is a new departure in religious journalism that a layman should be editor of the paper of a great Communion like that of the Roman Catholic Church. We wish the new editor success in his important work, even as we wish it for the old one, Monsignor Burke, as apostolic prothonotary and major-chaplain to the troops at the front.

STATISTICS issued within the week by the Department of Militia and Defence, justify the remarks made in our issue of last week on the Unmarried Man.

He constitutes eighty per cent of those actually on the pay roll of the officers and men who have already enlisted. The monetary cost of the war to the Dominion is placed at \$125,000 a day, and it will naturally be greater still. From the province of Alberta have gone the largest numbers of soldiers. Next in order come Manitoba and Saskatchewan, British Columbia, Ontario, the Maritime Provinces, and Quebec, with comparatively few towns and with a very large proportion of farmers in its population.

THE authorities of the Roman Catholic Church in Ontario have been following the good example recently set in Annapolis, N.S., by saying mass at Lafontaine, near Penetanguishene, on Thursday, the 12th inst., and at Orillia, on the 17th, in commemoration of the first visit of Champlain. He, like the other early explorers, took possession of his newly found lands in the name of God and the Church as well as in that of the King. To all readers of Parkman's "Jesuits in North America" the story of the labours and the martyrdom of those devoted missionaries on the scene of these commemorations is familiar. Well may we echo the words used by Father Deguire on the former of these occasions: "Before God allowed the present war to scourge Europe, he had taken from the best of the Latin and the Saxon nations by means of immigration and had placed them together in Canada to perpetuate them. Whatever may be the outcome of the present clash of nations in Europe, the remnants of the old stock in Canada will perpetuate and rejuvenate the two European nations and, by uniting their common interests, will build up a new people."

FROM Vienna, from Paris and from Montreal come reports of arrangements that have been made for the assistance and instruction of soldiers blinded in the war. The French report states that a larger proportion of the combatants have been, and will be, made blind in this war than in any previous war, on account of the difference in weapons and in the character of the fighting. Ontario has provided amply for the instruction of blind children, but has not been a leader in provision for ameliorating the condition of the adult blind. With the added claims of the soldiers who will come home from Europe sightless, action in this matter cannot be long delayed. Our blind soldiers and fellow citizens must not be left to wear out their lives in idleness and sorrow, when timely aid and proper instruction can enable them to resume their places as useful members of the community. The Ontario School for the Blind at Brantford is maintained for the education of children whose sight is so defective that they

cannot be taught in the regular public schools. This School is not intended for adults, and it cannot do what is required for the class above referred to, without reducing if not destroying, its efficiency as an instructor of the young. Bona fide residents of Ontario, between the ages of seven and twenty-one, who cannot see to read ordinary type without injury, are admitted to the School without charge for board, tuition or books. Applications should be made to the Principal, H. F. Gardiner, Brantford, in time to have all arrangements completed before the opening of the session in September.

A CIRCULAR letter has been sent out by the Commission of the Episcopal Church in the United States on the world conference, notifying the clergy that it is hoped that a North American Preparatory Conference, to discuss plans for the World Conference on Faith and Order and to arouse a more general interest, will be held in Garden City, Long Island, New York, January 4-7, 1916. The scheme of the proposed conference seems to us a rather ambitious one, but while we have some doubt as to the efficacy of such measures in restoring the union of Christendom, we still feel that there is a distinct gain in meetings and conferences conducted in the proper spirit, and with a view not so much of emphasizing superiority or differences of opinion, but of knowing and understanding one another better, and of ascertaining those points upon which an agreement may be reached.

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

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Boys' Class No. 4, St. Alban's, Toronto	1.00
Total for week	\$11.27
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We shall be pleased to acknowledge and forward other amounts as they come in.

Our Church Schools

THE BISHOP STRACHAN SCHOOL, TORONTO

THE first session of the first Parliament of Ontario, 1868, passed an act which had important bearing on the Church of England in Canada, when it incorporated the Bishop Strachan School. The late Archdeacon Langtry had had his attention drawn to the danger resulting from

deacon of Vancouver, Rev. C. A. Seager, now principal of St. Mark's Hall, Vancouver, and Rev. J. S. Broughall, rector of Grace Church. The school has always had a large attendance of daughters of clergymen and of professional men. It has educated girls from far and wide and there are few cities on this continent where the name of the Bishop Strachan

of our Church boys' schools (described in issue of August 12) to that of St. Clement's College, Toronto, the youngest. There is, however, a close relation between them, for they both stand for a superior education based upon careful religious instruction and development of character. While the present head-master of King's is a graduate of St. Clement's and was first president of its Old Boys' Association.

The development of St. Clement's College is linked up with that of St. Clement's

For the year that Canon Powell remained in the parish after this division he was at the head of both college and school, but on his leaving to become president of King's College, Windsor, N.S., the Rev. A. K. Griffin, who had been associated with school and college for six years, became principal of the latter, while Mrs. C. Waugh, who had been with the school almost from the beginning, became head of the former. The present principal of the Girls' School is Miss S. G. Morley, M.A. (Trin. Coll.), formerly on the staff of St. Margaret's School for girls, Toronto.

Although organized with separate boards of directors, the College and School are closely identified, maintaining the same standards of efficiency and governed by the same ideals, which are to surround the pupils with environments which will develop each individual pupil harmoniously in body, soul and spirit.

As the most approved educational methods are employed and as the pupils obtain a large measure of individual instruction gratifying results have been obtained. Three times in this short history has the Wellington Scholarship in Classics at Trinity University been won by pupils of St. Clement's, while scholarships in English and History and in Moderns have fallen to their lot, as well as several in general proficiency at Toronto University. In 1914 alone four scholarships were carried off, and in the present year a Rhodes' Scholarship at Oxford was awarded to a graduate of St. Clement's, a teacher on its staff.

However satisfactory these successes may be, nevertheless St. Clement's College does not make them the main ground of its appeal to the confidence of the public, but its great work lies in the every-day influence upon the boys' minds and characters. Where, as in a home, both teachers and pupils live as a big family, those restraining and refining and developing influences that mould a boy's life are made to tell, and many are the grateful acknowledgments from parents that testify to these happy results that are most appreciated by them.

The surroundings of St. Clement's College are beautiful and orderly, standing, as it does, among a wealth of trees. The residence is large and airy and well lighted, and has a good record for health.



The New Building of the Bishop Strachan School, Toronto

the prevalent practice of sending children to be educated in Roman Catholic convents. Trinity College School had already been founded to provide careful religious training for boys, and Dr. Langtry never rested till a Church of England School for girls was also opened. In 1866 he urged the need for this on the Synod of Toronto and himself undertook the task of arousing interest and of soliciting contributions. He had the financial backing of some of the leading laymen of his day and the moral support of the more prominent of his brother clergy. The names of those members of the first council of the school are on record:—Messrs. Clarkson Jones, William Ince, J. C. Campbell, McLean Howard, E. M. Carruthers, A. Marling, F. W. Cumberland, Beverley Jones and James Henderson. On the clerical side were:—Dr. Whittaker, then Provost of Trinity College, Archdeacon Palmer, Dr. Davies, Rev. W. S. Darling, A. J. Broughall, A. Williams and J. H. McCollum. These all rendered earnest and efficient help. Mr. Beverley Jones as honorary bursar, piloted the young school through critical and difficult times and Mr. Ince was its financial genius, bringing it from the penniless condition of its inception to its later flourishing position.

In 1867 the school was opened in Pinehurst, on Grange Road. In 1869 Bishop Strachan's Palace on Front Street was rented with Captain Strachan's house at the corner of Front and York Street. In 1870 Wykeham Hall was bought from the McCaulay estate and there the school took root and has grown and flourished for forty-eight years. These years at Wykeham Hall were marked by the labours of Mr. Marling as bursar and of the two principals, who have been longest connected with the school—Miss Grier from 1876-1899 and Miss Acres from 1899-1911. These years have seen the growth of the school in numbers and in efficiency and have brought with them the inauguration of school chaplains—an important development in what was by this time known as "The Church School." The list of religious instructors embodies the names of Archdeacon Langtry, Dr. Pearson and Dr. Mockridge. In 1896 the first chaplain was appointed—Rev. T. C. S. Macklem, now provost of Trinity College. He was followed successively by Rev. F. C. C. Heathcote, now Arch-

School does not evoke tender memories and grateful thoughts.

In 1911, as the move northward of the residential element began to leave the school on College Street behind it, Mr. James Henderson purchased and presented the site of seven acres on College Heights where the school is about, for the first time, to be housed in buildings designed for the purpose. The new buildings are probably the finest of their kind in Canada; and if they are informed by a spirit of service as devoted as that which in the past has inspired those who

Day School for Girls now carried on in connection with St. Clement's Church, Eglinton. In 1902 the Rev. Canon Powell, D.D., rector of Holy Trinity Church, Toronto, then rector of St. Clement's, started a day school for boys and girls. Its high standard of discipline and teaching quickly commended it to the neighborhood and attracted others outside either to move to the parish or to send their children to reside in it, so that in a few years the school of seven pupils and one teacher grew to a size that taxed the accommodation afforded by the



St. Clement's College, North Toronto

have been connected with the school, then the Bishop Strachan School of the future will indeed continue to fulfil the aim of its pious founders and of its steady friends of half a century.

ST. CLEMENT'S COLLEGE FOR BOYS NORTH TORONTO

IT is a long way, both in time and distance from the foundation of King's College School, Windsor, N.S., the oldest

parish buildings. In the same time the staff had increased to six.

It was clear that so progressive an institution could not be confined to narrow limits, and that new conditions must be sought to meet the demands. This resulted in the establishment in 1909 of St. Clement's College for boys in a separate home as a resident as well as day school, while St. Clement's School for Girls was retained in the parish buildings.

Everything reasonable is done to make and keep the boys happy and well.

For some time an Old Boys' Association has contributed to maintaining a spirit of interest and co-operation among the ex-pupils of the College. A large number of them are now on service or in training in the various Canadian regiments, and one at least has laid down his life for his country.

(Continued on page 397)

DISCUSSION BUT NOT LEGISLATION

A PETITION to the General Synod is being circulated asking that further consideration of the proposals of the Committee on Prayer Book Revision, contained in the Draft Prayer Book, be postponed at least until after the conclusion of the present war. This, it seems to us, is asking more than is necessary. We are strongly of opinion that any proposal for legislation now, would, to say the least, be most unwise, but consideration is another matter. The petitioners appear to be opposed in the main to Prayer Book Revision altogether, and especially to any revision which would make our Canadian use differ from that in England. Herein we think they are mistaken. Prayer Book Revision is a necessity to meet the changed conditions of our time. Very few churches, if any, in Canada or England, use the Prayer Book as it stands and there is a tendency for each clergyman to make his own changes in the services to meet real or imagined needs. This, though objectionable in itself, shows the widespread recognition of the need of change. We sympathize with the little band who say, "Use the Prayer Book exactly as it stands and you will find it meets with all your needs." We fancy, if the experiment were made, the result would not be such as they desire. To take two instances only. Would our congregations be satisfied with one sermon only on Sunday and that at Holy Communion, or the omission of all hymns, except after the third Collect at Morning or Evening Prayer. No! Prayer Book Revision is a necessity and has also gone on steadily by the force of popular opinion, more or less sanctioned by authority. The situation is, however, becoming anarchical and needs to be reduced to order.

Again, our needs in Canada are in some respects different from those in England and as a self governing Church we have a right to meet them, as in the United States, Ireland and Scotland, though we think it would be only respectful to the great Mother Church in England, engaged as she is on this very task, to wait, if possible, till she has concluded her labours before committing ourselves to a final revision. The Committee of our General Synod on this question is no doubt composed of men who are conversant with the needs of the Canadian Church, but we very much doubt whether it contains many liturgical experts and for that reason especially we think that we should wait till we have the results of the matured deliberation of the Church at home with its weight of scholarship and authority.

We are, therefore, as we said last week, strongly in favour of delay, but at the same time we think that the proposals of the Committee should be thoroughly ventilated and discussed. The Church Public is not fully aware of what is being proposed. Discussion in the General Synod will make this known. The reasons for the suggested changes will be stated and debated, and material for the formation of public opinion will be provided. No doubt, as the petitioners claim, the absorbing interest of the great war, in which we are involved, makes this not the best time for such a discussion, but in England they are continuing their deliberations and we may well follow their example, and there may be some measure of relief in having other subjects than the war to consider.

Let us then have discussion in the General Synod, but not legislation. Then let the Diocesan Synods have their say. The Church in a matter so important has a right to the fullest information and the opinion of the whole Church should be obtained. There must be no attempt to rush the question. That would be bitterly resented.

The Church in the West

THE last Occasional Paper of the Arch-bishops' Western Canada Fund appears to me to be of exceptional interest. There is the story of the contribution made by members of the staff to the cause of the Empire in the war and a striking religious census of two battalions quartered in Edmonton. There is also an account of good work nobly done in the various missions under circumstances of unusual difficulty.

The staff at present consists of forty-one priests, eleven laymen and thirteen women. As the Fund not only finds the men and women who volunteer for the work but also provides for their maintenance, the service rendered to the Church in Canada is apparent. Of the present staff, four priests and six laymen are on leave for service with H. M. Forces. In addition nine past members of the mission, clerical and lay, and four members of the council are serving with the colours, while Mr. C. W. Selwyn, 2nd lieutenant, Leicester Regiment, has died of wounds in France.

Of 1,995 men accounted for in a census of two battalions training in Edmonton, 941 or 47 per cent. were found to be members of the Church of England. 28 per cent. were Presbyterians, 10 per cent. were Methodists, while others made up the balance. In explanation of the disparity thus shewn as compared with percentage of population the writer in the Occasional Paper suggests that probably a very large percentage of those who offer their services are comparatively recent comers to Canada from England and Scotland and it is only natural that these men should have a fuller realization of the issues at stake than the Canadian born.

This excuse may have had some weight at the beginning of the war but the time has gone by when it deserves consideration. It should be obvious now that those who were not willing to fight, as they supposed, for others, are now called on by the stern logic of facts to fight in their own interest. The only alternative is to take the chance that there may be enough others volunteer to do their fighting for them.

Yet it should not be forgotten that many families, Canadian for two or three generations, have done their duty nobly. One, I know of in the West, has three sons and all three are on active service; another family of four sons fit for service, three if not four are with the colours. Such examples might easily be multiplied. I find it is a fact—and so staunch a Canadian as Sir Hugh John MacDonald accepts it as such—that the native born have not enlisted in due numbers. It is obvious that many families will find it embarrassing in coming years to explain the part they played in the Great War.

Turning to the ordinary work of the mission one may begin with some account of a visit to Orton's district by Canon Boyd. This district was formerly reached by a walk of twenty-five miles north from the railway. The first missionary, Rev. G. Boustead, lost his way more than once. Leaving a crowded, overheated train, Canon Boyd was conducted to a stopping house where he had a clean bed to himself, "a luxury one cannot depend on getting in a stopping house." His bed, in a tiny attic, was the only piece of furniture in the room.

The first two days of his ride were bright and warm—marked by the appearance of mosquitoes. The other days were colder with snow and the River McLeod was still well frozen.

At one of the mission stations the service was priceless. The whole community turned up, three quarters men. The only accompaniment for the singing was a mandolin, whose gentle notes were inaudible when the congregation got going. One man sang a fine tenor, others what they could—the missionary very heartily, but half a tone flat. Next day a ride of twenty-five miles with visits

to such homesteads as there were brought Canon Boyd and Mr. Orton to the latter's quarters.

Canon Boyd ends his letter with a fine tribute to the value of Mr. Orton in the life of the community. As a commissioner for taking oaths he has authority to sign applications for "timber permits" and similar documents. In this way he is often able to save homesteaders a fee and journey. The community, aroused by frequent wife beatings on the part of a Russian settler, decided that something must be done and that Mr. Orton must do it. Accordingly Mr. Orton visited the offender and with picturesque detail explained the tarring and feathering that might be in store for him. The Russian pleaded in justification, "Sometimes she does not please me." He was then informed the "Mounties" (R.N.W.M.P.) would be after him. The interview was so successful that no more beatings have taken place. Mr. Orton was also instrumental in bringing to justice a man who had killed a horse with horrible cruelty for the sake of the insurance money.

On their way back to the train Mr. Orton was asked to come some day and ride an unbroken colt. He said he would come next day, but the owner put the visit off on the ground that he would like "to get some oats into the colt and give him a better show."

Rev. R. M. Swan throws an interesting light on the varied population among whom he works. Some parts are almost wholly taken up by Galicians, there are Swedish settlements, many Germans, and also a large negro settlement. The Galicians are for the most part well looked after in religious matters by their priests, and also the Swedes to a certain extent.

The first service held by Mr. Swan was on a Tuesday afternoon. The school house was filled with a congregation of about sixty,—men, women and children—all negroes. When the next service was held a thaw had set in, the trails were so bad that three hours were spent in riding nine miles and it was bitterly cold with driving sleet and snow. Yet, on his arrival the missionary found forty negroes gathered to join with him in worship.

Among the homesteaders are many interesting people. In one district there were several English boys of good birth. They joined in building a church on land purchased by the father of two of the boys. These two are now with the army at the front.

Mr. Swan tells of a remarkable man with one arm who accomplished more with one arm than most men with two. With his one arm he was clearing the bush on the heavily wooded homestead where he lived with his wife and three small children, and getting rid of the stumps with a stump puller and an ingenious system of levers devised by himself. His brave wife was left alone with the little ones during the summer months while he earned money elsewhere, and supplemented their stock of provisions with a small raffle.

A group of three families with several unbaptized children had seen a priest only once in twelve years. The Celebration of the Holy Communion for them is said to have been the first taken in the district.

G. H. B.

Our Church Schools

(Continued from page 396)

However ideal in some respects the present site is, it is proving too narrow for the growing needs of the College and, preparations are being made to remove, some time in the near future, to a new home surrounded by one hundred acres and possessing similar features of attractiveness.

The Great Adventure

Baccalaureate Sermon Preached at King's College, Windsor, N.S., 1915,
by the Rev. W. S. H. Morris.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." St. John 17: 15.

THERE is a time in life when it is very difficult not to feel that the phrase "this wicked world" is unnecessarily harsh. When life seems to be a splendid adventure, and experience of organized society is limited, it is natural to think of this as an unbalanced definition. It is true there is a sense in which we speak of this world when the qualifying adjective is wholly inappropriate. This world is a place of beauty and order. It has a message for my spirit which appeals to all that is best in me. Every living thing, from the springing blade of grass, to the innocent child, is to me a Sacrament of the Lifegiver. It is all mine to enjoy, and as I move thro' its wonders, and feel their ever-expanding appeal, I realize more and more fully that I am in my Father's house. When I help to unlock the marvellous forces which penetrate its secret places, and turn them to account in making this a yet more magnificent home, I know that I am co-operating with the mind of my Father, who giveth to His children all things richly to enjoy. It is a good world, a glorious world of splendid adventure, and life is the most splendid adventure of all. It is a grand ideal, and I pray that it stand out bright and clear-cut in the soul of each one of you.

But there is another connotation of the term "this world" which the fresh enthusiasm of youth is very apt to pass by. It covers a phase of this world of men, and expresses the actual, though not the essential position. For actually, this world of men is out of harmony with the revealed purpose of God, and the discord is so pronounced that human society organizes itself apart from God. It is this actual state of affairs, that interprets the content of the phrase "this world," and it is this world of men, so far as it dissociates itself from God, of which St. John says "the whole world lieth in the evil one." Surely, that is a sufficiently appalling sentence to make us pause before venturing forth into "this world" which is given over to the domain of the enemy of God! Can it be true? Is there not some interpretation of it less frightful than the harsh letter? Ah, my friends, even the inexperienced are using words every day which go to prove the truth of the Apostle's judgment. What is commoner on men's lips to-day than the word "graft," and what more odious than the way in which the thing is usually treated! Will anyone suggest that the practice which this cant term expresses is a product of the Kingdom of God? Again, do the principles of that divine Kingdom unfold themselves in a philosophy of business which has crystallized itself in such one-sided and badly selfish proverbs as "Let the buyer beware," and "Honesty is the best policy"? Once more, "by their fruits ye shall know them," and it is no planting of God which fructifies in the disposition to rejoice at another's misfortune, or that loves to watch the writhings of a hurt soul. Indeed, if nothing hitherto had taught us to believe the inspired Apostle, the ghastliness of this present war would force us to agree with him; a war which need not have been, and which only could be, because the whole "world lieth in the evil one." And it is within this world that our work lies! There is honesty in this world, there is uprightness and righteous dealing, but honesty and uprightness and righteous dealing are not of this world. There is brotherly kindness and charity, but these, like those others, belong to another sphere, and are in this world only as men call them to themselves. But here, in and of this world, hate and deceit and uncleanness, and every kind of moral ugliness abide and are at home; and this fact we must

face when we speak of going out into the world, of taking up our work in the world. Surely we, who are being, as it were, thrust out of the sheltered life into the perplexing stress of life in the world, need to be braced with a courage which can never degenerate into recklessness, and endowed with a "sanctified common-sense," which means just "religion." Let me offer some considerations which I think you will find of service.

First, be assured that the scheme of this world is transitory. The essential difference between the opposing principles of Good and Evil discloses itself as we meditate upon the parable of the good Seed. Principles, whether good or bad, do not remain in any fixed condition; each is to have a growth. But, however powerful the evil may be in its stalk, the good is possessed of a continual power of self-development which outlives the individual; whereas the vigorous but fruitless growth of evil dies away. There is a continuous growth of the good seed, as against a constant growth of the evil seed; but evil grows as it were from death to death, while good expands from life to life. The tares hinder the growth of the wheat, yet the wheat as it grows comes out good. It is as much worth housing as if there had been no tares. The tares leave no grain behind. Gathered in bundles, they are overwhelmed in a common judgment. Only one consideration remains,—how to get rid of them. The blaze of their burning illuminates the triumphant fact, "the Son of God was manifested that He might destroy the works of the devil." Although this is apparent to Christian faith, spiritual apprehension is difficult when confronted by the hugeness of materialism which bulks so largely in our sensual experience. The god of this world has so blinded the eyes of the men of this world, that they readily fall down and worship the golden image he has set up. The material is treated as the end rather than a means, and a self-centred world, with its wrong idea of magnitudes, devotes itself to the biggest thing—which in the last result means the biggest aggregate of dollars. Now this glorification of the material makes a powerful appeal to that ambitious energy which is anxious "to do things." It is not, however, the doing which is to be condemned—but that point of view which makes living to consist in the mere piling up of things, thus making of life a huge dust heap, cemented with the sweat and blood of men. But remember, the organized materialism of this world possesses no element of permanence—it will disappear like the "baseless fabric of a dream" and he who rests upon it his hope of an undying remembrance, has the same kind of certainty that possessed the ancient Egyptian who sought to carve out of the everlasting hills a guarantee of immortality. But out of all the vast result of human action upon the material is there nothing that will last? Yes, one thing, character. That persists, unchangeable, indelible, stamped out of the fabric of life's activity by the mighty forces of will and motive. And it is this fact of the permanence of character that gives such solemn finality to the Apostle's dictum, "whatsoever a man soweth, that shall he also reap."

Consider next, that here and now, in the midst of that very "world which lieth in the evil one" the Kingdom of God has been set up. The world sneers at our confident statement, and says it cannot see—for it knows neither where to look, nor what to look for; nevertheless it is always pointing out with blatant joy the failure of Christianity. But here, in this world, there has been introduced the living, self-propagating, indestructible

principle of an eternal and all-embracing Kingdom. The changing must vanish before the unchanging—the corruptible must make room for the incorruptible—and this confidence of ours sustains us in the presence of the transitory exuberance of organized evil. Within this Kingdom of God we learn the true place of the material as the passive instrument of spirit in the upbuilding of an Eternal Sanctuary, every one of whose stones is marked with the symbol for the Kingdom's power, the Cross. Within this Kingdom we learn the secret of an all-pervading, all-conquering force, much talked of by the world, but never understood. A Force which nothing can withstand, and which we dimly see as the motive power behind all things visible and invisible; the supreme manifestation of which is disclosed in the awful profundity of the words "So God loved." Why should we shrink from the conflict with evil, or have any doubt as to the final result when we know that all the forces of this mighty and eternal Kingdom are at the disposal of the humblest of its subjects.

We stand firm upon the facts of our Creed, "I believe in the Holy Ghost, the Holy Catholic Church."

For our third consideration we have the implied promise of our text. When our Divine Master made that intercession with the Father, He thought of you and me, and every soul that should own His Lord, and follow the banner of the Cross to the conquest of the world. Can the prayer of the beloved Son go unanswered? That prevailing intercession is our strong bulwark against the antagonism of evil. In this world we must be, because God wills it. The forces of evil we must fight or be false to our birthright. But what a stimulus to waning courage, what refreshment to the weary spirit is the recollection of that prayer "that Thou shouldest keep them from the evil." We may be surprised by a sudden assault,—here is our reinforcement. We may even be beaten to the ground,—here is the spring of new strength to encourage us to fight on, and never accept defeat. Nothing can come between us and the fulfilment of that prayer, nothing but our own wills.

It is worth while to recall the definite ways in which that prayer has been and is being answered. Protecting love starts us forth upon our life work under an immense advantage. There is the blessing of your Regeneration by which you have been translated into the Kingdom of God's dear Son, made to share in the issues of the new creation, given a ten-

dency in the right direction, endowed with that sonship which carries with it all the privileges and responsibilities of the family of God. What a splendid beginning for the great adventure, for God's faithfulness and trust shall be your shield and buckler. So too Christ's prayer for you is being answered by the gift of the Holy Ghost, which you received through the Laying on of hands, and the Church entered into the spirit of the Master's intercession when she prayed over you, "Defend, O Lord, this thy Servant." Think often and deeply of what that Gift means to you. Nothing less than the intimate abiding presence of that Divine Person made known to us as the Spirit of holiness, and strength and trust and love. All that divine wisdom can devise for your spiritual equipment He brings to you. He watches every thought and aspiration, seeking with loving compulsion to direct it aright. At any moment you may speak with Him and experience His loving sympathy. He will support you in all dangers, and carry you through all temptations, so that you need not fear anything that the craft and subtlety of the devil or man may bring against you. Grasp the reality of your heavenly gifts, expect God to be as good as His Word, and then you can face this "world which lieth in the evil one," with humility, of course, but not with fear, and certainly without misgiving.

Upon you, my sons, who are preparing here to go out to work in the world of men, there rests a great responsibility. In this place you have had set before you a splendid ideal which may be expressed in one word, service. To each one of you, as you press forward to greet the dawn of opportunity, I would apply the words of the poet-prophet—

"The sun rose over the mountain's rim,
And straight was the path of gold for him."

A golden path, because there falls upon it the radiance of that glory peculiar to Christ, and by Him especially granted to His disciples, the glory of service.

The need of men, physical, intellectual, spiritual—there is your field of action. Will you exploit that need in the interest of a self-centred greed, or will you, by service, carry it one step further toward the fullness of life. O remember, when your testing time comes, that Christ prays "that Thou shouldest keep them from the evil." You may either help to fill up the measure of the righteousness of God, or, you may help to swell the overflow of iniquity. Which is it to be? You, yourself, and none other, can determine the answer.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

A MISSIONARY STUDY

To the Editor:

Dear Sir,—In our missionary study class this coming winter, we desire to study missionary work among the Indian aborigines in this country; its past history and the problem it presents to the Church to-day. Would you kindly recommend a text book purely and simply dealing with this matter? I have made numerous inquiries, but have not heard of a suitable book. There are plenty of books dealing with the history of the Church in the West, in which Indian work is incidentally taken up.

N.S.

We do not know of any text book on this subject. If you will write the Secretary of Publications, S.P.G. House, 15 Tufton Street, London, S.W., England; also The Secretary S.P.C.K. Northum-

berland Avenue, London, W.C., England, and The Secretary C.M.S., Salisbury Square, London, England, they may be able to help you in the matter.—Editor, CHURCH LIFE.

MARIOLATRY

The Editor of CHURCH LIFE:

Dear Sir,—I send you the following excerpt from the letter of the Pope to the belligerent nations, as given in *L'Osservatorio Romano*. I give it in translation, of course.

"May Jesus, in His mercy, intercede with His sorrowing mother that the radiant dawn of peace, image of her Divine countenance, may gleam at last, and hymns of praise (lit: gratitude) to God Most High resound once more."

The crucial words in Italian are these:—*Faccia Gesu misericordioso intercessione presso l'addolorata Madre perche etc.*

Here we have the amazing spectacle of the Roman pontiff entreating the Son of God to pay homage to a being of His own creation. What next?

SUTHERLAND MACKLEM.

Toronto, Aug. 7, 1915.

New Departure in the Diocese of Calgary

To the Editor, CHURCH LIFE:

Dear Sir,—I forward you herewith particulars in regard to a movement amongst laymen of the Church of England we are endeavouring to inaugurate in Calgary, which may be of interest to your readers.

The committee in charge have, so far, met with gratifying success at the meetings held in the various parishes and have hopes that it will spread throughout the Diocese. In some parishes the objects are being carried out by the Church of England Men's Society, in others by the vestry and in some cases they have formed a new organisation calling it the Men's Association or some such similar appellation. They arrange for meetings of laymen and make practical efforts to promote more general interest in the work and objects of the Church.

One practical move, already in operation as a result, has been the assisting of the Y.M.C.A. in their work among the large body of soldiers now in camp near Calgary. We pay part of the salaries of the Y.M.C.A. secretaries, collect newspapers and literature and hope to provide concerts and entertainments. All papers, books, etc., sent to the camp are stamped "with the compliments of the Church of England," so that the large percentage of members of our Church included amongst the troops here will at least feel we are taking some interest in their welfare.

This momentous period of the world's history in which we now live is causing all sorts and conditions to gravely reflect, and in addition we have in Canada a deplorably low standard of political and business morality. At no time during the existence of the Empire or of this Dominion has there been more need of the Church's beneficial influence or a more urgent call for all its members to be united and prepared for the great social upheaval which is bound to follow the termination of this world-wide war.

THOMAS SHARPE,
Secretary.

1710 5th St. West,
Calgary, July 29th, 1915.

OBJECTS AND CONSTITUTION OF THE ANGLICAN LAYMEN'S MOVEMENT

AT a Rural Deanery meeting attended by laymen held on 15th April, 1915, at Christ Church, Calgary, his lordship the Bishop of Calgary in the chair, an address was given by Prof. W. N. Sage, B.A. Oxon., professor of English literature, Calgary University, pointing out the shortcomings of the Church in social matters, its coldness and aloofness, its lack of influence in public matters and public morals, political and otherwise, its general apathy and lack of practical Christianity; for these conditions he blamed the laymen and not the clergy: the fault being that the laymen generally left everything to the clergy. He also clearly showed that the present was a critical time both in the life of the Empire as well as the Church, and the absolute necessity of a general awakening and recognition of our responsibilities. As a result the Bishop appointed a committee of three laymen, with power to add to their numbers, with the object of endeavoring to arouse the laymen of the Church in Calgary to a more active and sympathetic interest in the work of the Church and the influence it should exert on our every day lives. This committee met, and after a thorough discussion with two of the clergy appointed at the Rural Deanery meeting to meet them, it was decided to add to the committee a representative appointed by the incumbent of each of the twelve parishes of Calgary. This was done and a meeting of the enlarged committee, designated the Laymen's Central Committee, held on 5th May, 1915, and the following resolution was passed:

"That an organizer be appointed to visit each parish with two representatives of the central committee to address a men's meeting and discuss the promotion of an organization, or means by which some organization already formed could adapt itself to advance the practical side of the Church."

Arrangements were accordingly made and the meetings held, the Central Committee also meeting from time to time, and it was determined to constitute the movement on the following lines:

(1) To be called "The Anglican Laymen's Movement."

(2) It shall be the primary object of the movement to secure the interest of all laymen of the Church of England in the practical side of the work of the Church.

(3) The following to be among the other principal objects of the movement:

(a) Not to start any new organization within the Church unless some parish felt it advisable, but to encourage those already in existence and the members of the Church as a body.

(b) To promote a friendlier and more brotherly intercourse amongst members of the Church, i. e., to put into practice what we agree is "our duty towards our neighbor."

(c) To promote a greater interest in Church support, both financial and otherwise.

(d) To advocate more general participation by laymen of the Church in matters which pertain to good citizenship. This to be attained by periodical meetings of laymen in each parish at which subjects of general importance may be discussed as well as parochial affairs. These meetings to be supplemented occasionally by a general meeting of all the laymen in the city when such questions as may appear ripe for consideration present themselves.

(e) These discussions to be free of politics or partisanship and intended to promote interest and intelligent understanding and an approach to the ideal where "none are for the party but all are for the state."

(f) To emphasize the importance of the duty of all to keep the youth and young men within the fold of the Church, this to be accomplished by education, example, provision of places where they can meet and the promotion of healthy and manly recreation, sport and entertainment.

(g) To develop the principles on which all members of the Church may share and unite in its defence and the furthering of objects for which the Church should stand.

(4) The Central Committee will be kept in touch with what is being done in the various parishes, in furtherance of the objects to be attained, by the representative of each parish. It will as far as it is able and without in any way dictating to the parishes, act as a centre from which the parochial organizations can receive assistance or advice in whatever work they are carrying on. It will, when matters arise which require the united effort or discussion of the laymen of the Church in Calgary as a whole, arrange for a general meeting.

Personal Mention

THE Rt. Rev. Dr. White, Bishop in Honan, has arrived in Canada for the General Synod.

The Bishop of Quebec has completed his first visitation of the Gaspé District and is spending a short holiday with his family at his beautiful summer home at Tadoussac.

The Bishop of Montreal is spending a brief holiday at Muskoka prior to going to Toronto for the General Synod.

Dean Evans, of Montreal, is, as usual, in charge of the little church at Tadoussac for the summer months.

The Rev. Canon Allnatt and family are at their summer home at Cap-à-l'Aigle, where every year he is chaplain of the quaint little church of St. Peter on the

Rock, which he built many years ago for the benefit of the summer visitors.

The Rev. Professor Vial and Mrs. Vial are at Little Métis, where Mr. Vial is chaplain of St. George's Church, for July and August.

The Rev. Principal Parrock and family have been spending a few weeks at Beaconsfield, Que., where the Principal is in charge of the services at St. Mary's Church, which have been very well attended this season. The new physical and chemical laboratory at the University of Bishop's College is nearing completion and will be a great improvement. A large lecture room and new stack room to relieve the pressure on the library space are also included in the building.

The Rev. A. H. Moore, M.A., editor of the *Montreal Churchman*, and rector of St. John's, Que., is chaplain of St. James' Church, Cacouna, and warden of the Clergy House of Rest there for the month of August.

The Rev. Canon Fitzgerald, of Kingston, has been appointed a chaplain of militia with the rank of captain.

Major Alan McCausland holds his commission in the 74th Battalion and he is now at Niagara. He is an Old Boy of the Toronto Church School and a former member of St. John's parish.

Lt.-Col. Henry Brock is the chief recruiting officer for Toronto.

It is now announced that the Rev. H. Ben Orlie is to go to the front as a chaplain, not as a combatant.

Mr. Hugh Farthing, son of the Lord Bishop of Montreal, is with the A.S.C. at Barriefield.

News has been received of the death of Lieut. Gerald Philip Esten, of Toronto, at the Dardanelles on the 6th inst.

Mr. Maurice I. Machell, B.A. (Trin. Coll.), who was studying theology at the General Theological Seminary, New York, when the war broke out, has received a commission in the Imperial Army. His brother, Sergeant Eric Machell, who received the degree of B.A., with sundry other Trinity men, because of enlistment, is with the 19th Battalion at Sandling. Their names appear in the O.T.C. list of the University of Toronto.

Mr. R. Hodder Williams, lecturer in history in the University of Toronto and Mr. Guy Dunstan, B.A. (Univ. Coll.) and an "Old Boy" of U.C.C., have been given commissions in the Imperial Army.

Among the other University men who have passed the examination of the Officers' Training Corps are Professor F. B. Kenrick, of the Chemical Department, Mr. W. D. Thomas, lecturer in English in Trinity College, Mr. J. H. Mozley, lecturer in classics in the same college, Mr. A. S. Bourinot, B.A. (Univ. Coll.), Mr. C. C. Robinson, Mr. H. H. Wrong, B.A. (Univ. Coll.), son of Professor Wrong, and A. C. Snively, B.A. (Univ. Coll.)

The Second University Company is definitely connected with the Princess Patricia's, though still in camp at Shorncliffe. In it is Mr. B. L. Cumpston, B.A. (Trin. Coll.)

Mr. T. E. Seale, A.M.C., who was wounded in the arm in France, has recovered and is on duty at the Duchess of Connaught Hospital at Cliveden. But for quarantine for measles he would have been drafted off to France again on recovery.

Major W. S. Dinnick succeeds to the command of the 109th through the transfer of Lieut.-Col. Stewart to the 84th.

The chairman of the recruiting committee of southern Saskatchewan is Rev. Canon G. C. Hill, of Regina.

Professor Irving H. Cameron, of Toronto, has been attached for work in the Duchess of Connaught Hospital at Cliveden, where there are many wounded Canadians. The hospital was originally Mr. Waldorf Astor's country seat, which he gave up for the purpose.

There was a khaki wedding at St. Simon's Church, Toronto, on Thursday of last week, the groom being Lieut. Walter Nicholls, on leave from the front, son of Lieut. Col. Frederic Nicholls, and the bride Miss Ethel Challoner Suckling, daughter of Mr. and Mrs. W. J. Suckling. The Provost of Trinity College officiated, receiving a German helmet as his fee.

On the 5th of August the Rev. Channell G. Hepburn, M.A., recently returned from British Columbia and soon to go over seas as chaplain, was married to Miss Helen Elizabeth Lawrence, daughter of Mr. H. D. Lawrence, K.C. The ceremony was performed by the father of the groom, the Rev. James Hepburn, of Stanstead, within St. Peter's Church, Sherbrooke.

Sergeant Mansfield, gymnastic instructor of the 2nd Canadian contingent, saved Lord Kitchener's niece from drowning some years ago in Bermuda and for his bravery he received a gold medal and a purse of gold at the hands of the lady's father, General Kitchener.

Of Utmost Importance

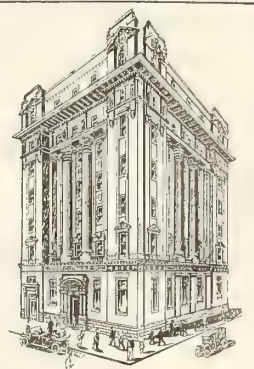
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MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ATHABASCA

The Bishop arrived at Athabasca Landing on August 6th, after an absence of rather more than two months spent in visiting some of the missions of the diocese. During the course of his journeyings he went as far north in one direction as Fort Vermilion on the lower Peace River, and in the other to St. John and Hudson's Hope on the Upper Peace River. He twice visited Grande Prairie, taking in on the way west of the Peace River country and Spirit River. Partly owing to the absence of some of the staff at the war and partly to the continued extension of church work in those distant missions, the Bishop effected changes for the strengthening and development of the missions. He feels that the extensiveness of the missions in that part of the diocese will necessitate the transference of his headquarters from Athabasca Landing to Peace River Crossing and purposes making the change about the end of September.

ORDINATIONS

St. James' Day, July 25, at the church

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of St. James, Peace River Crossing, by the Lord Bishop of Athabasca, Deacon, Francis Campbell Sutherland, M.A., Montreal Theological College and McGill University. Priest, the Rev. Harold Hesketh, Wycliffe College, Toronto.

The Gospel was read by the Rev. F. C. Sutherland, and the Bishop was the preacher.

EDMONTON

A memorial service was held in the Pro-Cathedral on Wednesday, August 4th, at 10.30 a.m., when most of the clergy in the city assisted. The Litany—with special suffrages—was read by Rev. C. W. McKim, the sermon preached by Rev. E. Webb and Holy Communion celebrated by his lordship, the Bishop, assisted by Ven. Archdeacon Webb and Rev. G. D. Whittaker. An intercession service has been held in the Pro-Cathedral every day since the war began.

On June 27th, the nearest Sunday to Dominion Day, a patriotic service was held in St. Mark's Church and was well attended by parents, children and boy scouts. The incumbent, Rev. G. F. Finn, M.A., spoke of the greatness and responsibility of our heritage as Canadians and as citizens of the British Empire.

On July 17th, Rev. C. Carruthers, rector of Holy Trinity Church, conducted the services at St. Stephen's, Calgary, for Rev. Canon James. The services at Holy Trinity were taken by Rev. Everard Edmonds, M.A., in the morning, and by the Bishop of Edmonton in the evening.

While the rector, Rev. Ingram Johnson has been away on his vacation, the services at St. Luke's have been taken by Rev. Everard Edmonds and Mr. Arthur Wilbraham, licensed lay-reader, who has just enlisted in the 66th Battalion.

The rector of St. Paul's, Rev. Canon Howcroft, is spending the month of August with the St. Paul's Alpine Club, near Mount Robson, on the left bank of the Fraser River. During his absence the services have been taken by the Bishop, Archdeacon Webb, Rev. Everard Edmonds, Rev. G. H. Snell and Rev. E. E. Winter. The Sunday School and parish work are being taken care of by Mr. Harold Ince, the lay-reader.

The Edmonton Mission has received four new recruits in the persons of Rev. A. Jones, Rev. T. I. V. Evans, Rev. J. Chapman, and Rev. A. Marsden. Mr. Jones has gone to Jasper. Mr. Evans to Whitlock, Mr. Chapman to Lac La Nonne, while Mr. Marsden is spending a fortnight at Onoway before taking up

permanent work in the south-eastern part of the district. Two lay-brothers, Messrs. E. G. Ault and O. A. Barry, have responded to the Empire's call and have enlisted in the 63rd Battalion.

The Patronal Festival was observed at St. James', Beverley, by a celebration of Holy Communion, and the sermon was preached by Rev. Canon Boyd.

L. O. L. Alberta 2566 attended evensong in a body at St. Peter's Church on July 18th, the rector, Rev. W. H. Davis, chaplain of the lodge, being the preacher.

St. Andrew's Church, since the coming of Rev. J. A. Partridge, has been greatly beautified within and one cannot help being impressed with the quiet dignity of the interior now adorned with beautiful hangings.

HURON

Edward Manigault, for many years secretary of the Synod of Huron, died August 8th at his home in London.

NIAGARA

Canon Pier, Thorold, and Rev. G. B. Gordon, of Christ Church, Niagara Falls, have notified Bishop Clark of Hamilton that they are prepared to go with Canadian troops as chaplains.

ONTARIO

BROCKVILLE

Rev. Rural Dean Woodcock has returned from an extended vacation in England.

QU'APPELLE

PARISH OF ALSASK, SASK.

OYEN, ALBERTA

The Lord Bishop of the diocese held confirmation in the town school room of Oyen on Sunday morning at 10.30 a.m.

There were three candidates presented. The school room had been completely transformed. An altar had been raised which gave it the desired appearance. Plants and flowers were seen in abundance. A large congregation was present to welcome the Bishop on his first visit to the town.

The Bishop's address was helpful and made a deep impression.

A church site has been secured and it is hoped that building operations will be started this fall. A branch of the Women's Auxiliary has been formed and are doing excellent work. After the service the Bishop motored to Sibbald and so ended a red letter day for the church people of Oyen.

SIBBALD, ALBERTA

The Lord Bishop of the diocese held a confirmation on Sunday afternoon at 3 p.m. in the town hall of Sibbald.

Five candidates were presented, the vicar, the Rev. F. Pike, acting as Bishop's chaplain and missionary, G. A. Tyson as lay reader.

The hall was decorated with plants and flowers, and an altar had been raised by the W.A.

A church site has been secured and the basement of the church has been started. The work has been done by voluntary labour.

The Bishop's address was very helpful and encouraging and will long be remembered by the large congregation present.

After the service the Bishop motored to Alsask.

ALSASK

The Lord Bishop of the diocese administered the Apostolic Rite of Confirmation on Sunday evening at 7 p.m. in St. Augustine's Church, Alsask.

Four candidates were presented, the vicar acting as Bishop's chaplain and missionary, G. A. Tyson as lay reader. The service was fully choral, and closed with the National Anthem. During the incumbency of the present vicar steady

progress has been made during the past eight months.

A new system of ventilation has been installed. Two new windows have been added.

The Sunday School has presented the church with a beautiful font.

The W. A. have just recently placed a memorial to those who have fallen in the war in the form of a pulpit.

The church has been carpeted and kneelers made by the W. A., and the church is free of debt.

The Bishop spoke in glowing terms of the faithful workers and gave much encouragement. His Lordship then preached on the 15th Psalm. It was a wonderful sermon and one which will never be forgotten by the large congregation who heard it.

After the service there was a reception in the vicarage, when his lordship had pleasure in meeting many of the parishioners and workers of the parish.

The Bishop left on the early morning train for Brock and so closed a red letter day for the parish of Alsask which will never be forgotten.

Delegates to General Synod will be:—Ven. Archdeacon Dobie, D.D., Rev. Canon Knowles, LL.B., Ven. Archdeacon Johnson, B.D., Rev. Canon Cornish, R.D., Rev. Canon Pratt, B.D., Rev. A. C. Calder, LL.B., Rev. A. E. Burgett, M.A., Rev. Canon Williams, R.D. Lay delegates: H. D. Pickett, Esq., B.C.L., H. H. Campkin, Esq., R. B. Gordon, Esq., B.A., his honour Judge Elwood, S. S. Page, Esq., H. V. Bigelow, K.C., E. W. Miller, Esq.

Delegates to M.S.C.C.:—Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, H. H. Honeyman.

Delegates to S. S. Commission:—Ven. Archdeacon Johnson, D.D., Rev. Canon Pratt, R.D., Rev. A. E. Burgett, M.A., H. D. Pickett, Esq., B.C.L., S. S. Page, Esq.

Rev. H. F. Blackledge has arrived from England and proceeded to Pelly.

Rev. A. H. E. Jones has joined the Railway Mission staff from England and proceeded to Vanguard.

Rev. W. Askey has arrived from England and proceeded to Shebo, to work on the staff of the Railway Mission.

Rev. T. R. Scott has left on extended

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furlough for one year by special permission of the Bishop.

Rev. M. Beardshaw having completed three years of service on the staff of the Railway Mission, has gone on leave of absence to England.

Rev. R. E. Young having completed his time of service on the staff of the Railway Mission, has resigned and left for England.

Rev. A. B. Payne, who has been serving as chaplain to his regiment in England, is returning to Canada to resume his duties.

Rev. D. S. Carey has been appointed to the parish of Rouleau.

Rev. T. Cresswell has proceeded to Rocanville.

RUPERT'S LAND

Ten members of the Brotherhood of St. Andrew in Winnipeg, have become responsible for services on Sunday in rural parishes with a view to releasing the incumbents for a short holiday.

Several appointments have recently been made in the diocese to take effect during August. Rev. J. Longmore goes to Cartwright; Rev. T. Dewhurst to Emerson; Rev. A. Birch to Sioux Mission; Rev. C. G. Littler to Macgregor; Rev. T. McReynolds to Brokenhead; Rev. H. Garner to Foxwarren; Rev. W. H. Walker to Wakefield.

TORONTO COBOURG

Rev. R. S. Tippet has begun his duties as curate at St. Peter's. Mr. Tippet was for a year and a half in Honan.

Mr. C. H. Pace, the superintendent of the East End Sunday School and a member of the choir has volunteered for service with the Heavy Battery. A purse of gold has been presented to him by the members of the congregation in recognition of his many valuable services. This presentation was made after the church parade on Sunday, August 8th.

PORT HOPE

The Right Rev. J. Heber Hamilton, Bishop of Mid-Japan, preached in St. John's Church on Sunday evening.

HUMBER BAY

A most enjoyable garden party was given to the members of the St. James' Humber Bay Branch of the W.A. by the president, Miss H. M. Steel, at her home on Kipling Ave., Saturday, August 7th.

A presentation of tableware was made to Mrs. Gibson, who since her marriage has been living at Mimico.

An interesting feature of the affair was the solution of the transportation problem. One of the Lake Shore jitneys was engaged to take the members to and from the scene of the party.

NEWFOUNDLAND

Rural Dean Cunningham, of St. George's, Halifax, spent his annual holiday at Burgeo, where he was priest-in-charge some years ago.

Rev. A. Legge, rector of Portugal Cove, and Miss Margaret Moulton, were married at Burgeo on July 14th.

A weekly intercession service is being held at St. Thomas' Church, St. John's. The offerings at the services are given to the Women's Patriotic Fund.

The sum of \$420 has been collected in Trinity for Aeroplane Fund.

Summer School in Portage la Prairie

IDEAL weather conditions greeted the third annual Summer School held recently in St. Mary's Church and Parish Hall, Portage la Prairie.

Eighty-four persons registered from forty different points in addition to seventy-five who attended from the local parish.

The Primate and the Dean were unable to attend, and the provincial elections were responsible for certain disappointments in connection with the programme. In spite of this, interest never flagged, and

the School was considered in several respects to be the best held yet in the west.

At the opening reception in the Parish Hall, Rural Dean Parker gave the address of welcome, which was replied to by Revs. H. W. Baldock, B.D., of Middlechurch, and G. W. Findlay, M.A., of Carberry.

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A musical programme was rendered under the direction of Mr. C. H. Simpson, organist of St. Mary's Church.

The Summer School proper extended over three days.

Holy Communion was celebrated at 7.30 a.m. each day.

At morning prayer addresses were given by Revs. H. W. Baldock, Rural Dean Thomas, general missionary, and Prof. Ferguson, of St. John's College, respectively, on "Prayer," "Unfeigned Belief in the Canonical Scriptures," and "The Psalms."

The Mission Study classes under the auspices of the W.A. were both interesting and profitable.

Miss Hilliard, All Saints', Winnipeg, conducted a Model Mission Study Class on "India," using diagrams and maps, and having several ladies in her class, who all took part.

Mrs. R. MacFarlane, ex-president of the diocesan W.A., contributed a paper on "Missionary Heroes of the North," and Dr. Dymond of Winnipeg a paper on "China." Discussion followed each paper.

Sunday School teaching received its due share of attention, the topics being "Lesson Building" by the field secretary, "How to Get the Pupil to Study," by Rev. G. W. Findlay, and "Music in the Sunday School" by Mr. C. H. Simpson.

All were well discussed. Good use was made of the Question Box. An excellent display of S.S. and missionary literature, as also of models, pictures, and curios, was carefully examined.

The evening sessions proved to be of exceptional interest.

Evensong was said at 7 o'clock in the church.

There were open air talks on "Ideals of Citizenship," by Rev. C. H. Broughall, M.A., on "Our Empire," by Mrs. J. J. Garland, on "Magna Charta," by Eber A. Findlay, B.A., president of McGill Historical Society, and on "Indian Reserve Mission Work," by Rev. C. B. Price, B.A., of Swan River, who illustrated his address by a good map prepared by himself.

Rev. C. S. Quainton, M.A., rector of St. Matthew's, Brandon, conducted a short service of intercession each evening, and gave helpful addresses on "The Church and the Bible," "The Church—Catholic and Protestant," and "Why I am a Churchman."

Lantern lectures were given in the hall by Miss Millidge, travelling missionary of the W.A., on "Japan" and on "Jerusalem and Environment," and by the field secretary on "Scenes in Palestine."

A motion of condolence with Mrs. Phair and relatives over the death of the much beloved Canon Phair was carried by a standing vote. Mr. G. W. Dawson, of St. John's College paying a touching tribute to the departed.

Usual votes of thanks were passed.

Much credit is due to the local W. A. who served excellent meals at a reasonable rate in the Parish Hall.

Messrs. D. Bennett, T. Cadham, W. Osborne, a local committee, arranged a good programme for the afternoons, which were devoted to recreation. This included motor drives to points of boating on Crescent Lake, tennis on St. Mary's Courts, and a cricket match between the local eleven and a picked team of delegates.

The field secretary and Mrs. Fyles gave an afternoon tea on their lawn, and Rural Dean and Mrs. Parker assisted by the S. S. teachers, gave a supper in the Island Park.

A pleasing feature of the Summer School was the large attendance of young men from country points.

One S.S. superintendent cycled 66 miles, and a St. John's College student 40 miles to attend the Summer School.

The delegates came from points as far south as Roland and as far north as Swan River.

After meeting all expenses, the efficient registrar, Rev. J. H. Hill, was able to pay a substantial refund to the delegates, proportionate to distance, from Portage la Prairie.

The singing of the doxology and the pronouncing of the benediction concluded one of the most enjoyable and helpful Summer Schools in the west.

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* * *

Would you like to hear the story of one recruit? He had been rather a black sheep always, or if not exactly black, a dark uninteresting uniform gray, without the touch of unusualness offered by a really good startling black. Apparently he had been born that way. No one had ever been interested in him; "he had broken his poor mother's heart," the neighbours said, a statement which he himself thought somewhat extreme, since he could not remember ever having had a mother. As for his father, he had "gone off" and never been heard of again; that was long ago. He grew up somehow, of course; people were kind enough to him, but no one cared; he belonged to no one; no one took any interest in him and his own life was devoid of any interest or ambition, except that of picking up a living which he somehow contrived to do. Naturally he was not on very good terms with the authorities, nor popular with the police. Yet he never actually was "run in;" he kept on the safe side and always managed to escape anything serious in the way of a mishap.

He was not really bad or vicious; he was just "no good," and he entirely lacked the stimulus which influences boys who are conscious that someone cares for them. He had his dreams, too; he would dream sometimes of a home, a little fireside, a woman, a child; but oh no! these were not for him. No one would ever look at him: he was "no good." And so he wandered on towards manhood, more or less of a loafer, who if he had not done much actual harm to any one, had certainly never done any good, least of all to himself.

* * *

Then came the war: men began to enlist: they would go off to camp or barracks, and after a time would come to see their old friends, looking very grand and important in their uniforms. One day as he was lounging about in his usual aimless way, and was passing a

recruiting office,—not by any means for the first time, he noticed a poster in the window, a soldier bearing a standard with the words "*Your King and Country Need You—now.*"

He had seen numbers of other posters, many more striking ones than this, but none of them had ever arrested his attention. This was different, however. "*Need you.*" It was a new idea. Could those words be addressed to him. No one had ever needed him; no one had ever even wanted him. Was it possible? Could it be to him that this wonderful message,—this message of new life, was addressed: "*Your King and Country Need You—now.*" . . . He walked into the recruiting office. . . .

Life was now a different thing; I will not say a more pleasant thing, but a bigger, more interesting, more important and far more stimulating thing, and the change that drill and discipline and uniform soon began to make in his appearance had its counterpart within. "A clean collar is often the outward and visible sign of a pure heart," says Father Paul Bull, in relating some of the impressions gained as an army chaplain in South Africa, and our recruit was becoming a new man under the influence of a purpose in life, the consciousness of being wanted, the knowledge of having work to do and the determination to learn how to do it. The old tradition seemed to have been left behind with the old clothes. No more about being "no good," "not wanted;" he was a soldier of the king; the king needed him, and he worked with a will so as not to disappoint the king when the time came for the test.

Under the new inspiration and the new habit our recruit was becoming a good soldier, and was beginning to be recognized as such. He was known to be "a lonely chap," but he was keen on his work, silent, fearless. Other men got letters and parcels from home; of course there were never any for him; he had never had any home, and though the other men shared their things with him, he sometimes wondered what it would be like to have someone over there thinking of you and sending you an occasional remembrance.

* * *

Then one day—a wonderful day,—a parcel came addressed to "a lonely man," and it was handed over to him. There were socks inside, and cigarettes, and sweet things: he would have something now to share with the other fellows who had shared with him: and there was a letter.

"I am a lonely old woman," it ran,—for this is not a romance in disguise. "I have no one belonging to me fighting in this war. No one knows how I have longed to be able to give a son or grandson to the cause, for it is the Lord's cause, I don't doubt, as well as the cause of the king, God bless him! and of the country and Empire I love. And so, because I haven't anyone of my own to care for, I seem to want to do everything I can for the soldiers, so I keep working and praying, and I think there must be lots of men lonely like me. It seems extra good of them to go and fight. Other men are fighting in the first place for the dear people at home, for their own homes, and their mothers or wives and children, but the lonely ones are doing it all just for people they don't know and for right. I pray particularly for them, because they have no mothers or sweethearts or anyone to remember them, and I ask God to remember them, particularly, for it says, 'He is the Father of the fatherless,' so He must be the friend of the lonely. I am doing up this parcel for a lonely soldier with an old woman's prayers and blessings, and if the man who gets it will write and tell me his name then I can remember him by name after this."

Our recruit, with a queer sensation, which made him swallow hard several times, sat down and composed a reply, conveying the thanks of a lonely man. I am sure it was not able to express the depth and warmth of feeling that was surging through his being, but I fancy the lonely old woman may have understood and been able to interpret the somewhat bald phrases.

* * *

He proved to be a brave fighter, and in some of the heavy fighting he had his chances of doing good and valuable work; then to his inexpressible amazement he found he had been named for the Distinguished Conduct Medal. It was for gallantry in bringing in to a place of safety the adored captain of his company, who had fallen

wounded and whom he had rescued under heavy fire. "Can't understand it; didn't do anything: all the other chaps had done more." As to saving Captain M—, "Why, there wasn't a chap that didn't envy me the chance. Every chap would have given his life for Captain M— and been glad to." But, however, there it was,—D.C.M.—and he made up his mind he would write to the lonely woman who had sent him that parcel and who surely would be glad.

And then,—"There were only two of us left in the trench, him and me," said a severely wounded man brought in to the hospital. "The shelling was going on and on awfully heavy: 'well, old chap,' he said at last, 'let's say our prayers. God can hear, I think, even in this awful racket.' And then he started, —"*Our Father, Which art in heaven, Hallowed be Thy Name, Thy kingdom come, Thy will be done in earth as it is in heaven,*"—

"That's all I remember. Another shell burst, I don't know anything more. I don't know how I escaped. . . . He was a good chap . . . and don't you think God heard?"

"No good," "not wanted."

"Your King and Country need you."

"Here am I! send me."

"That he may please Him Who hath chosen him to be a soldier."

And by these steps, our wastrel had been transformed into the good soldier of whom it needeth not to be ashamed.

* * *

Do you know that of the boys trained in the reformatories and industrial schools of the United Kingdom, no fewer than 19,648 have served with the naval or military forces during the war: 3 have now the Victoria Cross: 25 the Distinguished Conduct Medal: 20 have been mentioned in despatches: 3 have been decorated by the French government: 8 have received commissions: 530 have been killed in action: 62 have died of wounds or sickness: 1,540 have been wounded, and the Home Secretary, in a letter of congratulation to the managers of the schools expresses his belief

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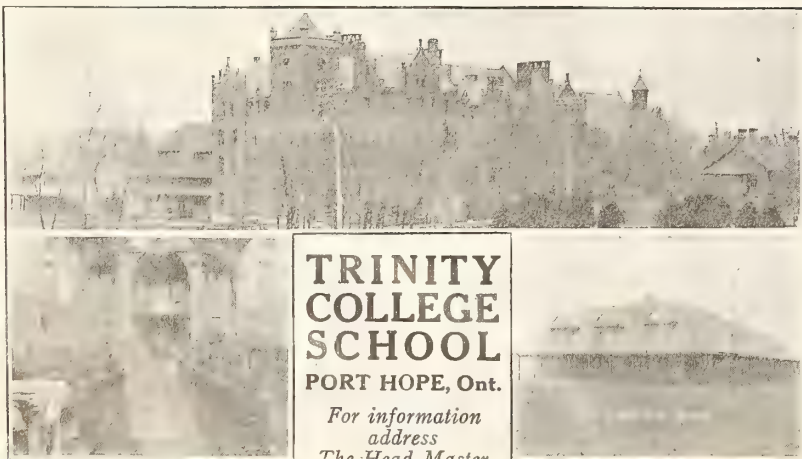
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THURSDAY, AUGUST 26, 1915

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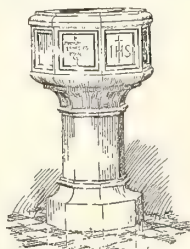


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Church Life.

VOL. VII., No. 34

TORONTO, THURSDAY, AUGUST 26, 1915

5c. PER COPY

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The Week

The General Synod

READERS of CHURCH LIFE are reminded that members of the Church are asked to use the following prayer in connection with the coming meeting of the Synod:

ALMIGHTY and Everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod now (about to be) assembled in Thy name. Save them from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern and sanctify them in their deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

The degree of benefit to the Church and the advance of the Kingdom of God, resulting from the session will depend, not only upon the conduct of its members, but also upon the moral and spiritual support which they receive from the interest and enthusiasm, but more particularly from the prayers of the faithful.

The Bishop of London

FOR some unaccountable reason certain of the less reputable London newspapers have recently published slighting, contemptuous and even offensive remarks and criticisms upon the activity of the Bishop of London during the present war. Churchmen throughout the world should resent these. Testimony is at hand from thousands of the Canadian troops, to the benefit they have derived from his ministrations. One lad in expressing his indignation at these attacks voiced the feeling of his comrades when he said, "Why after we heard him we felt all cheered up."

And it is not only the work which he has done for the troops, which is earning for the Bishop the love and reverence of his fellow countrymen. He has brought comfort and inspiration to all classes and all creeds. He has been one of the real leaders of this modern crusade against the recrudescence of barbarism and devil worship, masquerading as a religion and a philosophy, and he has done and is doing as much as any leader of the people to keep the soul of England alive, to keep her heart tender, her hands clean and her courage high. The historian of the Church of England may not rank him among the great ecclesiastical statesmen, or accord him a place with the more brilliant polemical writers and preachers of the Church, but he will certainly speak of him as one called of God in the hour of Britain's trial to do a work which no one not possessing his peculiar qualifications could do as well. He will live in the loving veneration of millions, when his detractors have ceased to be a memory. There is not a parent who has a lad at the front who has been helped and heartened by the simple, faithful utterances of this real "Father in God," who when he hears Bishop Ingram's name will not say, "God bless him!"—there is not a mother who has read his messages of comfort and hope to those whose dear ones have given their lives for God and the Empire, who does not pray "God bless him!"—there is not a soldier who has listened to him, to know for the first time it may be, the dignity of his own manhood, who will not say, "May I fulfil my destiny as he would have me do, and may God bless the man

who brought His greatest blessing to me."

The Election of Bishops

WE call attention to a very interesting article in another column upon the method of electing Bishops in the Scottish Church. This subject is one as to which there will probably be considerable diversity of opinion, and it is not likely or indeed desirable that any action will be taken upon it in the near future. It may be concluded that upon the whole the present method of choosing Bishops in the Church in Canada is the best for us, but in the meantime it is just as well that the Church should have the subject in mind and be informed as to the practice in other branches of the Anglican communion. CHURCH LIFE hopes to furnish its readers with further articles of a like character.

Dark Days

THERE has been much in the war news lately of a particularly saddening and disheartening nature. The dark days which come with news of the sinking of vessels and loss of life from the murderous operations of submarines, with the loss of fortresses and general retreat of our eastern ally, with the senseless and savage airship raids upon undefended and peaceful homes, are the testing times of our faith in God and in our cause. It is not the days of victory and prosperity that bring out the best and noblest characteristics of a nation. It is rather the spirit in which its people bear adversity and defeat. God may be "standing within the shadows." He is still "keeping watch above His own."

Religious Education

ONE of the most interesting reports to the General Synod is that of the Sunday School Commission. We would advise all who can do so to read it over carefully, and then reflect what a difference there would be in the state of the Church in Canada if the whole Church united in an effort to bring about the fulfilment of the ideals set before us. It is no exaggeration to say that the strength, and, with the strength, the usefulness of the Church would be increased tenfold if the clergy and laity could only be brought to see the responsibility

which rests upon them for the efficiency, not only of the Sunday School, but of every other agency of religious education.

Patronage

A STRIKING paragraph in the report of one of the committees of the General Synod is that which deals with Civil Service Reform. As the report states, party service should not be a qualification for public office. The patronage committee with its odious and cruel operation is a nuisance to decent public men, a hindrance to efficiency and discipline in the public service, and the cause of wasteful and unnecessary expenditure of public money in providing for men whose only claim is that they have "worked" sometimes in a very questionable manner for "the party" and must be provided for. Why should the public pay Mr. Smith for helping Mr. Jones to be elected a member of the Legislature or Parliament? If Mr. Jones was the right man in Mr. Smith's opinion, he was bound to help him as a matter of good citizenship. If he wasn't the right man, Mr. Smith was grossly recreant in his duty in procuring his election.

The revelations before the recent Dominion and Provincial Commissions should convince every decent citizen that the time has come to insist upon the elimination of nepotism and partizanship in appointments to the civil services.

Cigarettes, Chocolates and Other Comforts for the Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

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In the year 1902, a handsome property with extensive grounds had been unoccupied for some time. Mrs. F. R. Lingham, a lady gifted beyond the ordinary with skilful management and executive ability, formed the plan of securing the property and opening a

Principal, Miss F. E. Carroll. Two years later Mr. Lingham returned home, found the school a success and built a large addition containing class rooms, practice rooms, gymnasium, swimming tank, many bed-rooms, and made the equipment and furnishings as complete as possible. Soon the school became favourably known and was well filled.

On February 6th, 1911, a meeting of the directors was held, and the affairs of the

President, and carries on the good work so well begun.

The curriculum is the same as that of other Church schools, the course being from the primary to matriculation with honours, Divinity forming part of the regular course. Being smaller than many of the other schools, more individual care and instruction may be given.

TRINITY COLLEGE SCHOOL PORT HOPE, ONT.

A School is, or should be, an integral part of the organization which helps to build up the Body of Christ, and those

iciency and before he left a new school was built at Port Hope.

His successor, the Rev. C. J. S. Bethune, remained for 30 years and the influence of this great headmaster is felt to-day, not only in the School, but also in the lives of the many prominent Canadians who received their training from him. Evidence of this was most strikingly shown when more than one hundred Old Boys visited the School to welcome him on May 24th of this the fiftieth year of the School's existence. During his reign the school buildings which he raised were burnt down. This was in 1895. Undaunted, Dr. Bethune started to rebuild and the main part of the present edifice is the result of his energy. The Chapel naturally was his first care and undoubtedly it is one of the best ecclesiastical buildings in Canada, the design of an Old Boy and architect of world fame, Mr. Frank Darling. Later was added a covered skating rink provided by the Old Boys. Dr. Bethune's work in the school is best estimated by the fact that from 1869 to 1883 at least two scholarships were won each year at Trinity College, occasionally elsewhere and very often as many as five or six.

He was succeeded by the Rev. R. Edmonds Jones, 1899-1901, the Rev. Dr. Symonds 1901-1903, the Rev. Dr. Rigby 1903-1913, the Rev. F. Graham Orchard 1913.

Daily services are held in the chapel morning and evening, and on Sundays three services, beginning with the Holy Communion at 8.

Bishop Brent in a recent letter to the present headmaster says, "In our chapel life at T. C. S. daily prayers left an abiding power in my soul. I can recall now my earnest endeavour to learn concentration in chapel, not wholly without success."

It is the natural result of such training as T. C. S. provides that a large number of the clergy of Canada were educated there, including Archbishop Worrell, Nova Scotia, Bishop Brent, Philippines; Bishop Anderson, Chicago; Bishop Dumoulin, Ohio. The school provides twenty bursaries for the sons of clergy.

During its fifty years T. C. S. has admitted some 2,200 boys and it is gratifying to know that of these 300 are now serving the Empire in the King's forces.

In games the School has always taken a prominent position. As an instance of this in the years 1912-1913 T. C. S. provided the captains of football at Varsity (two), McGill (one), R.M.C. (one).

Fluruit, Floret, Floreat.

This pious wish, held by the many loyal sons of the School, promises a very bright future for the Trinity College School.



St. Agnes' School, Belleville, Ont.

Church school, primarily for the diocese of Ontario. Her plan was to distribute a certain number of shares at \$10 each, in the diocese, she being ready to devote her time and a large part of the money to found the school.

The Lord Bishop thought that plan would not work out, and advised her to go on by herself, which she did.

With the approval and substantial assistance of her husband, then in South Africa, she began her work. Personally, she planned, directed and supervised the necessary building and improvements, using much self denial to enable her to complete her work.

In September, 1903, the school was opened, the patron, the Lord Bishop of Ontario, chaplain, Rev. Canon Beamish,

school were found very satisfactory. The next morning, the beloved foundress died suddenly, her work done. Her loss was great. All her thoughts and interests, and much hard work had been for the school. Indeed she gave her life for it.

Mr. Lingham then took up the work and made it his pleasure. He added another wing, an isolation hospital, and provided for additional kinds of recreation. He did everything possible to perfect the work done by his wife.

But in thirteen months, he, too, was taken.

"They rest from their labours: and their works do follow them."

Mrs. S. D. Lazier, their daughter, and an old Bishop Strachan girl, is now the

who founded Trinity College School were certainly imbued with this idea. In the year 1865 the Rector of Weston, the Rev. W. A. Johnson, induced the Corporation of Trinity College, Toronto, to assume the control of a school he had started in his Rectory and to connect it definitely with the College as a part of the scheme of education on definite Church principles outlined and elaborated by the great Bishop of Toronto, John Strachan.

The first headmaster, the Rev. C. H. Badgeley, was a graduate of Queen's College, Oxford, and received his training as a schoolmaster at St. John's School, Hurstpierpoint, one of the great Church Schools of England on the Woodward foundation. In five years Mr. Badgeley raised the school to a high state of effi-



Trinity College School, Port Hope, Ont.

Cricket Match between the Old Boys and the Present Boys, taken on 24th May, 1915, on the occasion of the celebration of the Fiftieth Anniversary of the founding of the School. In the back-ground may be seen the School Building proper, and also the Gymnasium and the covered Skating Rink.

THE GENERAL SYNOD: A RETROSPECT

THE General Synod is to meet at Trinity College, Toronto, on the 15th of September and succeeding days, the meeting in Vancouver having been cancelled last year because of the war. Twenty-seven or twenty-eight Bishops and Archbishops will be in attendance, including those of Honan and Mid-Japan. Twenty-five dioceses will be represented, a marked contrast to the condition of affairs one hundred and thirty years ago.

Then Toronto, which saw the beginning of the Synod at Trinity College in 1893, did not exist. Then there was but one clergyman, a missionary of the Society for the Propagation of the Gospel in Foreign Parts, in the whole of this province of Ontario, which was still a part of the province of Quebec. He was the Reverend John Stuart, M.A.; and he had arrived in Kingston only in the month of July, 1785.

In the province of Quebec as we now know it, there was but a handful of French-speaking clergymen, placed chiefly at Montreal, Three Rivers and Quebec. They were employed after the signing of the Treaty of Paris in the hope that the French Canadians would conform to the Church of England if they had clergy sent to them able to speak their own language. It was only after Mr. Stuart's departure for the "upper country" in 1785 that the first English-speaking rector of Montreal, Mr. Tunstal, was appointed.

Shortly before that date the influx of U. E. Loyalists had made it clear to the Government at home that the S. P. G. must be allowed to send missionaries to the Canadas, as it had for fifty to seventy years been doing to Nova Scotia and Newfoundland. It had plenty of them out of work, for they had lost it in consequence of the rebellion of the "old colonies," where they had formerly laboured.

Among the most prominent of the refugees from New York was the rector of Trinity Church, the Reverend Charles Inglis. He was in 1787 made Bishop of Nova Scotia, the great majority of the Loyalists and of the English-speaking subjects of the Crown in British North America being settled in that colony. But his jurisdiction extended from Bermuda and Newfoundland to the vast "Indian country" stretching away to the Pacific.

In 1793 the first division of his great diocese took place, Quebec being then erected. In 1839 Toronto and Newfoundland were set off, in 1845 New Brunswick, and in 1850 Montreal, which, on the formation of the Provincial Synod of Canada, early in the sixties, became the fixed metropolitan see.

Rupert's Land, to which fell the honour of the first primacy, and which now holds it for the second time, was made a Diocese in 1849. With its subdivisions, taking in the prairie country and a large portion of the territory known as New Ontario, it has since 1875 been an ecclesiastical province. Fortunately it has not a peripatetic metropolitancy, Winnipeg being the See City of the province.

Beyond the mountains the C. M. S. and the S. P. G. were seeking out the Indians, the miners, and the hunters in the fifties. In 1859 the Diocese of Columbia was created through the munificence of the Baroness Burdett-Coutts. In 1879 it was first subdivided; and in process of time it too has become an ecclesiastical province with five dioceses—and an errant metropolitancy.

The old province of Canada, which at first consisted solely of Quebec, Toronto, Montreal, Huron, and Ontario, was presently joined by the Maritime dioceses. From it emanated, on the initiative of the first Bishop of Ontario (Dr. Lewis), the suggestion which resulted in the holding of the first Lambeth conference in 1867. Now it consists of Nova Scotia, Quebec, New Brunswick, and Montreal alone, the six dioceses into which the original Diocese of Toronto has, since

1857, been divided, forming an ecclesiastical province coterminous with the older portion of the civil province of Ontario. This province, too, has no fixed metropolitan see.

Since the formation of the General Synod, which is inseparably connected with the names of Machray, Lewis, Bond, Sweatman, and Body, to mention only a few, two missionary dioceses have been formed, Honan and Mid-Japan. What that means to the prosecution of the work in China and Japan cannot be fully told; but we shall probably hear from Dr. White and Dr. Hamilton most encouraging accounts of matters in their dioceses.

The Sunday School Commission, too, is another body whose work has flourished and increased since the formation of the General Synod. Concerning this we shall have more to say after its report has been duly presented to the Synod.

To the General Synod we owe the consolidation and expansion of the work of the Board of Divinity Degrees, which has already done much for the improvement of theological education throughout the Dominion. The Book of Common Praise has been compiled by a Synod's committee and another has in charge the vital question of Prayer Book Revision, which should, as we have already said, not be hurried.

Shortly after 1893 there was a tendency to feel that there was no further need for Provincial Synods and no work for them to do. That is a mistake, for, though the national concerns must be cared for by the larger body, the several provinces of the Dominion have needs and problems that do not confront the others and that yet transcend those of the individual diocese. These can best be met by conference in the provinces themselves.

To the General Synod, meeting in the place in which it had its birth twenty-two years ago, we give hearty welcome; and we bid it God speed in the discussion of the important subjects which are to come before it. We are not sure but that there would be a still greater influence exercised if it could meet more frequently than once in three years.

Book Reviews

The Constructive Quarterly, June 1915. The current issue of this valuable review is perhaps somewhat heavy for summer reading, but it contains several articles well worth attention. Of these we select the striking article by Professor Jean Riviere on "The Religious and Catholic Awakening in France." We reserve it for final notice. "The Problems of the Eastern Orthodox Church in America" by Archbishop Leonid Turkevich, though dealing mainly with the United States, is well worthy of attention in Canada in view of the large immigration into our country from the Eastern nationalities. The Archbishop of Upsala's article on the character of the Swedish church will repay careful perusal, especially as tentative proposals for a closer union between the Swedish and English Churches have been made in high ecclesiastical quarters. We cannot mention all the articles, but that by the new Dean of Newcastle, N.S.W., on "The Anglican Communion and Christian Unity" and a suggestive article by Professor Glover, whom many of our readers will remember as having been for a time professor at Queen's University, should not be overlooked.

Facing Kikuyu. This pamphlet, written by Rev. F. H. Boyd, vicar of St. Paul's, Knightsbridge, is a clear and temperate exposition of the conservative position in connection with the recent decision by the Archbishop of Canterbury on the questions raised in the mission field in Africa. The pamphlet is interesting as being the work of a Canadian who has risen to an eminent position in the Church of the Motherland and also as showing the true spirit in which a controversy which has caused much bitterness and intemperance in expression should be carried on.

THE MOTHER'S POINT OF VIEW

WE have reared our sons for the Empire,
We have taught them their country's worth,
They were her's when we knew our calling,
They were her's when we gave them birth.
We fed them, and watched and loved them
From the cradle to manhood's state—
Ours?—They belong to the Empire,
And we've but fulfilled our fate.

We told them of England's greatness
As they cuddled upon our knee,
And they listened with childish wonder
To the stories of victory.
We told them of all our glory,
Our country's undying fame.
We taught them to love and reverence
The sound of Old England's name.

We prayed through the long night watches,
In silent and yearning mood,
To the God of our children's fathers,
From the depth of our motherhood.
We watched them through all their child days,
With a trustful and hungry pride,
And lived again in their manhood,
And our hearts were satisfied.

Ours?—They belong to the Empire,
And they joy to obey its call:
We kiss them and give them our blessing:
And they leave us to fight and fall.
Oh! God above, who hast made us,
Our agony, pitying, stay,
And comfort the broken spirits
Of England's women, today.

Take them from us, Oh! England.
They were born and bred for thee,
And the glorious stuff they are made of
Will guard you from sea to sea.
Take them—we yield them proudly—
But say not in idle jest
That women do naught for the Empire,
For have we not given our best?
—Margaret Kermonde.

One Year of the War

Sermon preached at the Service of Humble Prayer in St. Paul's Cathedral, London, England, August 4th, 1915. By His Grace The Archbishop of Canterbury

"Watch ye. Stand fast in the faith. Quit you like men. Be strong."—1 Cor. xvi. 13.

THE words have the ring which makes phrases live. They have, as Martin Luther puts it, hands and feet. Hundreds of us must feel; some of us have urged, even persistently, on our friends, that the straight, strong words furnish the very thought which should be gripping and steadying us just now. "Watch ye. Stand fast in the faith. Quit you like men. Be strong."

To the men and women of our Empire to-day has come, in the unrolling of the world's life, an unparalleled trust—not laid in like degree upon any of our sires—the trust of bearing part in a conflict of absolutely gigantic scale and fierceness, involving the largest principles of conduct—the simplest issues of right and wrong. These issues may be hidden in a cloud of words, or twisted out of shape in diplomatic papers, or half-forgotten in the clash of arms. But there they are. I suppose we have all tried, according to our powers, to reckon quietly and honestly before God and man, what the issue is. Clear thinkers and sound guides have helped us to set the facts in array. We have done it. We have made up our minds. Every month adds proof that we said and judged aright when on this exact day a year ago, after exhausting every effort which could be honourably made to avert the conflict, we deliberately faced the tremendous issue, and unsheathed the sword in a cause which we can, with clear conscience, commend to God—the cause of fealty to plighted word and of resistance to the ruthless dominance of force, and force alone. If, then, to the best of the powers God gives us, our vision is thus clear and undeviating, it remains that we put into the furtherance of the right every ounce of strength, and what is harder, of perseverance, which we can muster and sustain. The duty is absolute. We are alive to it in every fibre of our corporate and several lives? Watch ye. Be alert. The well-being of the world in centuries unborn may turn upon our right use everywhere and in all ways of this momentous, this decisive hour. If there be hesitancy or reserve, can we at all count upon it that right shall win? And then—

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood for the good or evil side.
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by for ever 'twixt that darkness and that light.

It is not easy for any of us to bring home to ourselves the scale, far less the consequences, of this upheaval and uprooting of what we deemed the very bases of Christian fellowship among men. We see it in degree. Look at our diaries or letters written only last summer—at the things which loomed so large, while the events which would dwarf them into utter significance were almost upon us? We marvel, and then we turn back with a sense of awe to this month's, this week's vast happenings, and we bow the head and watch and pray, and then and thus clinch anew the unshakable resolve that we in our place and calling will indeed, please God, be worthy of so great an hour.

THE NOTE OF LOYALTY

"Watch ye. Stand fast in the faith." There lies the clue. There sounds the note. It is the note of loyalty to Him Who calls. It is the principle of fealty to a living Lord. Brothers and sisters, when you were brought one by one, before you could dream of what it meant, to claim in Holy Baptism your heritage in the Society of Jesus Christ on earth, the Cross of sacrifice and self-surrender was marked upon your brow, "in token

that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner." And now, "Stand fast in the faith"—the faith in a Father's care Who knows and loves and guides, to Whom we can in humble confidence commit the issues, if so be that with loins girt and with lights burning we are doing what in us lies to maintain unflinchingly that for which our faith stands; whatsoever things are honourable and just and pure and of good report. Jesus Christ has taught us on the Galilean mountain-side; and on the unlifted cross, what self-surrender for others' sake can mean. He has raised what we perhaps regard as the simpler elemental virtues: of purity and love to a level which makes detestable to us whatsoever things are coarse, or cruel, or untrue. It is in hours of test and strain that we find the priceless value of that truth which He committed to our hands to hold for Him. He gives us power afresh and afresh to hold and wield it as time after time we kneel in His Presence to gain in His Sacramental gift the strengthening and refreshing of our souls. "Watch ye. Stand fast in the Faith."

MANHOOD AT ITS BEST

And then: "Quit you like men." In the Greek it is one strong word. Hold and use what manhood stands for. The firm, well set, thoughtful prowess into which the visions of boyhood have matured, the forcefulness which has outgrown the lad's light-hearted ardour while retaining its high spirit, the power, if I may quote the words of our great Order of Knighthood fashioned at a memorable wartime in English history, that "thou mayest so overpass both prosperous and adverse encounters, that having stoutly vanquished thy enemies, both of body and soul, thou mayest not only receive the praise of this transient combat, but be crowned with the palm of eternal victory." Manhood at its best—unhesitating, persevering, undismayed. To our common life, at this grave hour, the women of the Empire are contributing a service which manhood cannot rival. The tender and resourceful sympathy which is brightening hospital and home does not stop there. It gives itself, among many other things, to "recreating" in a very true sense the lives of countless men who would do badly without such aid. Above all, from English womanhood in our homes we have learned this year new lessons of the uplifting power of Christian faith and courage and endurance in face of such sorrow and strain as can hardly be expressed in words. But it is to manhood that the actual word refers, and manhood's characteristics, however splendidly shared, have a separate meaning of their own. The compact and stalwart muscle has its counterpart in what is tougher and deeper than physical prowess, and protective chivalry on behalf of those weaker than himself is the privilege of every man who professes and calls himself Christian. We daily acclaim with grateful confidence and high hope the buoyant gallantry of those whom we should have called quite ordinary men, who pass straight from the prosaic paths of common life to man with dauntless courage an Ægean precipice or a shell-swept trench, offering their lives with simplicity and even gladness for their country and its cause. "Greater love hath no man than this, that a man lay down his life for his friends."

Yes, but plaudit and reverent admiration go only a little way unless we are showing in ourselves at home what it means in the nation's hour of need to "quit you like men." Brothers, it is for that daily opportunity, and for the power to every one of us to use it fruitfully, that we humbly, eagerly, bend our knees under

this great dome to-day, and in resolute self-surrender—not through others, but ourselves—make answer to the Empire's resonant call.

FORWARD WITHOUT FEAR

A year has gone by since we set our hands to this fearful task. We have learned much, we have given our very best and bravest, and, before God, we believe it is worth while. And now, as the second year of our high emprise begins, we realize, far better than we did last August, our country's claim upon us all. Please God, no man or woman here is going to leave it unanswered, unfulfilled. That offering can be a very sacred thing if it be given in the Name of Him in Whom we citizens of a Christian land believe. He surely calls us as a people, His people, to penitence and prayer—penitence for forgetfulness and waywardness, for lust and sloth, for selfishness and lack of discipline. And to-day, as we gird ourselves anew, we think upon what we His children might have been, and are not. But He is here, and we can speak to Him to-day. We do. Lord, we believe; help Thou our unbelief. Long centuries ago, upon a

rocky islet almost within hearing of the great guns which thunder across peninsula and sea to-day, there came to the sacred seer a vision of His Presence and His abiding might. The world was in throes of conflict and unrest when He spake in the Apostle's ear the steadying word: "Fear not, I am the first and the last. I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." Over these changes and chances, that is, Christ rules, Christ abides, and among all the horror and desolation which death brings to human homes, and in all the carnage and the noise of battle sounding like the very gates of hell, He holds the keys. "Behold, I am alive for evermore and have the keys of hell and of death." Therefore, brothers and sisters, therefore to-day, as then, we can stay ourselves on Him who was, and is, and is to come, and even while we strive with might and main we can look upward and onward, and gain new strength and courage from the abiding vision. Look for it. Count on it, and then, forward without fear. "Watch ye. Stand fast in the faith. Quit you like men. Be strong."

Mode of Election of Bishops in the Scottish Episcopal Church

By the Rev. Professor Rollo

WHEN a Bishop dies, the Dean of the Diocese sends intimation of the fact, according to a canonically prescribed form, to the Primus, the Primus, so called because he is not yet an Archbishop but only first among his equals, as Chairman of the Synod of Bishops, issues a formal mandate for the election of a new Bishop. This mandate is sent to the Dean of the vacant Diocese. The Dean, within a prescribed period after receiving this mandate, is bound to send forth a requisition to all the clerical members of the Diocesan Synod entitled to vote and to all the lay-electors, asking them to meet at the Cathedral, or other church named, on a certain day for the celebration of the Holy Eucharist and for the election of a Bishop.

Usually the meeting for election is held in a Church Hall with two large rooms, in which the clerical and the lay electors may conveniently meet and vote as separate chambers. To begin with, the members all meet together in the larger hall or room and settle whether they will then and there conduct business or postpone the election to a later date or hold it in a different place. On the day of election, the clerical chamber and the lay chamber meet together and nominations are usually made orally in the joint meeting, any member being possible. Names are put forward by the clerical voters only and seconded similarly. Speeches are made in favour of the candidates by clerical and lay electors alike. When the nominations and speeches have ceased, the clerical and lay chambers meet separately.

When the doors are closed, and each chamber has chosen its own chairman, the Dean being usually the chairman of the clerical chamber, the names to be voted on are written according to each elector's choice, one at a time, on slips of paper. These slips, after the first vote, are counted carefully by tellers, so that it is seen which, say, of three candidates has most votes. The figures are exchanged between the two chambers and intimated to them. If one name has a clear majority of votes over the other nominees in both chambers, the fact is announced and both chambers come together and confirm the fact that so and so, having a clear majority both of clerical and of lay votes, is Bishop-elect. But if no name has a majority in both chambers, then the election may be deferred to another day by the joint meeting, or the voting may proceed, till one or more names drop out, or receive fewer votes, and one name is found to have received a majority of clerical votes and a majority of lay votes.

The balloting may go on for hours, according to the strength of conviction and voting power in either chamber in favour of a nominee for the episcopal office. An election has been known to

last for days. Members absent through sickness may vote by proxy: but the proxies are considered and found to be sometimes a source of trouble and delay.

As soon as an election has been duly made—according to the canonical provisions in every respect, the Dean fills up a form provided for the purpose and informs the Primus of the result. If the election does not take place within six months of the vacation of the See, the election of a Bishop for the Diocese falls for that term, to the Episcopal Synod, and the diocese which thus lets its election of a Bishop go by default, is canonically bound to accept the nominee of the Synod of Bishops. During the vacancy of a see the Primus is authorized and entitled to perform all necessary episcopal acts for the diocese. The diocese, in fact, is never without a Bishop: the Primus fills the seat of episcopal authority, till the Bishop-elect has been consecrated and enthroned.

Within a specified time after a Bishop has been elected, either in due course by the diocese through its clerical and lay electors, usually one clerical and one lay elector for each congregation, or by the exercise of the Episcopal Synod's authority in the event of the diocese failing to elect, the Episcopal Synod makes arrangements for the consecration and enthronement of the Bishop-elect. It should be remembered; however, that after a diocese has canonically elected a Bishop, he cannot be consecrated until the House of Bishops has signified its approval of him as a fit and proper person to be consecrated to the office of a Bishop in the Church of God. Thus the Bishops of the Church have the right of veto in the election of a Bishop.

Altogether, this mode of election is primitive, being, in essentials, the same as that followed in the choice of Matthias to the Apostolate. The faithful were then apostolically directed to look out one of their number to fill the vacant apostleship; and the qualifications were apostolically defined, which was equivalent to the power of veto exercised by the Holy Apostles. Further, all that the general body of the Church could then do was to elect; it belonged to the apostles, the first Bishops of the Church, to finally appoint, commission and empower. This same Apostolic authority has been handed down to the Historic Episcopate. If St. Paul's apostleship, which he so often found it necessary to defend, seems to stand outside the commission given to the twelve, we must not forget he derived it, as they received it, from the Divine Head of the Church, to Whom has been given "all power in Heaven and in earth."

If earthen vessels hold the grace

That God most high to man doth give,
It is His grace: therefore confess

He stoops that we may drink and live

Our Old Country Letter

August 4th, 1915.

THE anniversary of the beginning of the war! Other thoughts can take only a secondary place to-day. "To-day throughout the Empire, men and women of all Churches and creeds are joining in humble prayer to the only Giver of all victory that He may vouchsafe to bless our arms." King George is, at the very hour when I write, attending the solemn service for this end in the Cathedral of St. Paul, London, "where so many thanksgivings for victory have been offered, and where so many of England's seamen and warriors sleep their last sleep. The war, with its dangers and its uncertainties, has awakened a new or a dormant religious consciousness amongst wide classes of the nation. As the dangers of the struggle and the greatness of the issues which hang upon it have been borne in upon the people, they have been feeling more and more widely that not with man alone does the decision rest. Not from hate or from lust of aggression have they unsheathed the sword. It is because they are striving for great moral ends that they carry on this war in a spirit of union and of resolution scarce approached at any former time. Party and class have disappeared from amongst them. And behind them the young nations of the Dominions stand marshalled with convictions equally deep and purpose equally firm. We are together as we never yet have been. We feel that we are one people with a new and a more penetrating sense. 'Through victory, liberty and lasting peace for all mankind,' is the goal for which the British peoples are striving." And so everywhere to-day the Churches are open and congregations gathered for humiliation and entreaty, for thanksgiving and renewal of faith, for that "quietness and confidence" which are so difficult in the face of the horrors that each day's news reveals.

Next week, no doubt, I shall be able to tell you of inspiring details and addresses, but they are now in process, and I end this section of my letter, instead, with a note of warning not inappropriate, which I have just read. A correspondent says: "The greatest spiritual danger which can overtake a community is to imagine that it can employ God for its own purpose. Hence, those who are calling the nation to prayer and penitence ought to be specially careful about the grounds on which they base their appeal. We are not intended to utilise our religion on behalf of the war, but to see in the war a call to the revival of true religion. Certainly we can pray for victory. But we pray for the triumph of the cause of the Allies rather than for the mere defeat of Germany. And for the triumph of that cause even among the Germans. This war is a trumpet call to all the nations; and to all alike, in the Cross of Christ, the same appeal is issued." Prayer and faith and repentance "are the necessary prelude for the triumph amongst ourselves of the cause for which we are fighting."

* * *

The Bishop of Khartoum is, as no doubt you know, the new "War Bishop." His appointment has given general satisfaction. "His qualifications for the post are undoubted, and it is an open secret that Lord Kitchener wished him to accept it. He has served for fifteen years as acting-chaplain to the troops at Khartoum. Soon after the outbreak of the war he was gazetted as chaplain to the forces, and was warmly welcomed by the men in France. Probably no chaplain has had a wider and more intimate knowledge of the British Army."

Dr. Gwynne was accepted by the C. M. S. for missionary work in 1898. As soon as he could get permission, he left Cairo for Omdurman, and on Christmas Day, 1899, held a service for British officers and noncommissioned officers in the house of the late Mahdi. After his consecration in 1908 one of his earliest efforts was to raise a fund for the com-

pletion of the Cathedral, begun some years before. Our royal family and the nation at large contributed to this fitting memorial to the death of General Gordon, and the Cathedral was consecrated on its 27th anniversary, January 26th, 1912, by the Bishop of London. So Bishop Gwynne has lived long in close connection with that heroic life and death. He should be the right sort for our soldiers now, and any to whom I have had an opportunity of mentioning the appointment seem very pleased.

* * *

Preaching in our beautiful Norwich Cathedral lately on the occasion of "Founder's Day," the dean of St. Paul's said he did not know which was the most astonishing—that the uncultured artists of the eleventh century should have designed and executed such buildings, or that the cultured savages of Germany in the twentieth century should delight in destroying them. If any glorious product of architectural genius, like Rheims Cathedral, was destroyed by the wantonness of barbarians, if any great picture was burnt, if any great book was lost, the loss was in a sense irreparable, since no two great minds were exactly alike, and history never really repeated itself. Each age had its own vehicle of expression, and failed when it tried to imitate the past. Revivals were never more than feeble stopgaps. Their function was the humble but useful one of rescuing from the rubbish heap things of value which the generation before had too hastily flung away

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"Never," says a writer this week, "has a finer tribute been paid to the men of his majesty's navy than that paid by the Archbishop of York in his account of a fortnight spent by him with the Grand Fleet, among 'the grey ships silent and ready in the grey light of the northern seas.' In language now picturesque, now enthusiastic, now gravely earnest, his Grace makes present to his readers with singular vividness the life of those silent, vigilant guardians of England's safety. To share that life, he writes, even for a short time, 'enables one to realise the sacrifices which its officers and men have made and are making for their country.' For twelve months the fleet has been waiting and watching for the 'day' which has not yet come. No man is a better lover of home than the sailor, but these men, even if they were within actual sight of home, could not be spared on leave." Yet there prevails a spirit of discipline, of comradeship, of loyal devotion to the man who controls the mighty organization of the Grand Fleet. The Archbishop speaks in terms of gratitude of the perfect arrangements made by the admirals enabling him to fulfil his purpose of carrying the consolations of religion to these gallant men who do not ask us for gratitude, but expect our support. And he adds, "It was simply intolerable to be met on returning from the fleet by the news that one of our unworthy domestic disputes threatened the coal supply which is the first necessity of its life." He tried, he says, to take a message from the country to the Fleet. "I would I could now bring a message from the Fleet to the country,—'We are doing our part, day and night. We look to you to do yours.'"

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The Welsh Church Disestablishment Bill is—it has at last been decided—to remain inoperative till after the war. This is the merest elementary justice, but it has been tardily won from the animosity of its radical enemies in parliament.

* * *

Thirty-two German Lutheran Missionaries have been interned in the diocese of Chhota Nagpore, India. It is an absolutely necessary step, but one, of course, involving much individual hardship and leaving this large mission dependent upon a staff of English missionaries who are as

yet wholly inadequate to cope with the work. Bishop Montgomery has issued an earnest appeal to all former Indian missionaries who can be spared or have health, to return from their furlough or their posts at home to go out at once, and we know of several who have generously responded. It is a great problem but an almost boundless opportunity. The Mission under S. P. G. which has so long worked side by side, with the Germans in that Diocese, is undermanned, even for its own needs. Yet now, if we could only rise to it, and of course, honourably compensate the Germans for everything in the shape of property—land, buildings, etc.—is such an opening as no man could have foreseen for future union, instead of the divided Christianity which has so long perplexed our Indian brethren. The writer has personally known and liked many of these German missionaries, and intends no reflection on them in any way by saying this. They deserve the fullest sympathy. But the fact remains that henceforth at any rate it would be infinitely safer politically and simpler spiritually to have all this great community, in our own great country, under our own shepherds. May one ask the prayers of the Canadian Church that it may be made possible to take so splendid an opportunity in the Master's Name, and with brotherly love?—which truly existed to a great extent between the Missions.

* * *

August 11th, 1915.

This day last week, as I was writing to you, the great National service in connection with the anniversary of the declaration of war, was proceeding in St. Paul's Cathedral, London. Its outstanding characteristic was extreme plainness and simplicity as to ritual. Yet all accounts say that this rather increased than diminished the effect. "The great Cathedral of the metropolis has been the scene of many historic services, but there have been few so impressive, so dignified, or so inspiring as the Service of Humble Prayer on behalf of the Nation and Empire which was held in the presence of a congregation, the representative character and immense size of which served as another addition to the many recent signs of a reawakening of the religious consciousness of the nation. At an early hour people began to assemble on the steps at the west end of the Cathedral, and long before ten o'clock, when the doors were opened, there were many hundreds of people awaiting admission to that part of the building for which tickets were unnecessary. Inside the cathedral the bulk of the congregation were in their places nearly an hour before the service began. Every available foot of accommodation was speedily filled with a gathering among which were representatives of all classes of the community. It was essentially a war congregation, for the army was everywhere, in the khaki of Flanders and the lighter sand-coloured cloth of the fighting men from the Gallipoli Peninsula; while the curious bright blue costumes of the wounded, who, battered and bandaged, limped to their places, told their tale of courage and suffering. Some two score of these were naval 'ratings' from the Dardanelles, and were present by the king's wish. The Lord Mayor and Sheriffs, the Common Councillors in their mazarine, the children of the Chapel Royal (choir) in their quaint scarlet dress, together with nurses and boy scouts, all contributed to a memorable scene. Nor did its picturesqueness appear inappropriate or strike a jarring note, for it was not a memorial service; yet the prevailing tone was one of deep religious consciousness. The King and Queen entered the Cathedral by the north door, his Majesty, who wore the uniform of a field marshal, walking to his seat beneath the dome between the Bishop of London and the Dean. They were followed by the other members of the royal party. The Archbishop of Canterbury was the special preacher on the words, 'Watch ye. Stand fast in the faith. Quit you like men. Be strong.'" It was a fine and inspiring sermon, but I have no doubt you will have read much of it already.

All over the country, and I suppose the Empire, prayer went up, and penitence was realized, on that day—a week ago. The best hope of this dreadful time is that everywhere spiritual fruit may grow by it, and abide. At "The Front" this is indisputable and wonderful—as you know.

* * *

I told you last week about the dropping of the Welsh Church Act Postponement Bill. It "has roused very strong feelings" among most Churchmen interested in Wales. They believe that their leaders have adopted the right course for at this time patriotism imposes unusual duties upon all; but they deeply regret the loss of the promised six months' breathing-space after the war. The new arrangement defers disestablishment until war is over, and releases Churchmen from their promise not to take any Parliamentary steps in support of the repeal or amendment of the Act until it had been put into operation. This is something, but on the other hand it will be lamentably difficult if not impossible, in the first acute stage of impoverishment coming for all classes, to start this unfortunate Church successfully on its new voluntary basis. The denial of even a short period of grace to consort measures after its patrons get back from France, or further off, is repulsively ungenerous and unChristian in its foes. The plain truth is that they are afraid of the force of a public opinion purged, we trust, by the present fire, of party venom and deception.

* * *

I suppose that your readers, like everyone, are interested in "The Angels of Mons" and have read correspondence on the subject? Here is something new—a description of "what was said in Germany" after these unexplained events. "A lady in Germany at that time, who is well known for her work among English girls there, says that there was much discussion in Berlin because a certain regiment who had been told off to do a certain duty at a certain battle, failed to carry out their orders, and when censured, they declared that they did go forward, but found themselves absolutely powerless to proceed with their orders, and their horses turned sharply round and fled like the wind, and nothing could stop them. The explanation given by the German soldiers was in these words, 'We simply could not go on. Those devils of Englishmen were up to some devilry or other, and we could do nothing—we were powerless.' This same lady had the opportunity of a conversation with one of the lieutenants of the regiment in question. And as the affair had made some stir in Berlin owing to the severe reprimand given to the men, she asked him what really happened. He said, 'I cannot tell you.' I only know that we were charging full on the British at a certain place, and in a moment we were stopped. It was most like going full speed, and being pulled up suddenly on a precipice, but there was no precipice there, nothing at all, only our horses swerved round and fled, and we could do nothing."

This was the story told in Berlin after the battle of Mons. It seems to show that something out of the common happened. The Germans ascribed it to the work of the devil, the English are said to have seen "angels," but the Germans only saw the English, whom they stigmatized as "devils," while the English saw themselves delivered as by a miracle, from the Germans. That is how the facts stand, but a hiatus is left. And one dare not say that in that moment of stress and danger to the English, "there was not a momentary lifting of the veil, and a glimpse given, to some, of a supernatural aid."

Commenting on this, there is a short letter, which I think contains a good suggestion. The writer says, "What really matters, is the fact that the holy angels do exist, and that God has appointed them 'to succour and defend us on earth.' May I suggest that we daily use in all our churches the Collect for St. Michael and All Angels Day" on behalf of our soldiers and sailors and those of our allies.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

"MUTILATED SERVICES"

To the Editor of CHURCH LIFE:

Sir,—May I express my hearty concurrence in your article on the above subject. By what authority or right does any clergyman deprive the laity of the privilege of joining in the whole of our beautiful Liturgy. Yet, until recently, it was the custom where I attend service, to entirely omit the ante communion service at the mid-day celebration, if there had been a celebration at 8 a.m. the same day; the priest beginning the communion service at the Prayer of Humble Access immediately after the sermon and offertory, omitting the Prayer for the Church Militant even. On enquiry as to why this was, I was informed that it was the "custom in many places!" The same clergyman, too, always omitted the Athanasian Creed on the ground that it was not used in the Church of Ireland, and that when Prayer Book revision *did* come, it would not be used here either.

It is so strange to my mind that those clergy who find the service too long, (I know some of the laity do, too—but not the majority), do not omit the sermon, it being in my opinion the least important part of the service.

I. A. D.

PRAYER BOOK ROYALTIES

Editor, CHURCH LIFE:

Dear Sir,—I have received from the Oxford University Press a cheque for £398-14-9, royalty in sales of the Book of Common Praise from Aug. 2, 1914, to Aug. 1, 1915. By terms of a constitution passed at the sixth session of the General Synod in 1911, this sum is paid to me for the Missionary Society of the Church of England in Canada. Sums previously paid as royalties have been as follows:

1910.....	£2398- 3- 8
1911.....	£ 337- 9- 6
1912.....	£ 459- 0- 1
1913.....	£ 475-18-10
1914.....	£ 504- 5- 2

HERBERT S. McDONALD

Honorary Treasurer, General Synod.
Brockville, Ont., 20th August, 1915.

PRAYER BOOK REVISION

The Editor, CHURCH LIFE:

Dear Sir,—I understand that "Revision of the Prayer Book" is to be a subject for discussion at the General Synod. I have also received a letter from Montreal asking for signatures to a petition to be presented to the Synod against any changes in the Prayer Book at present.

I am not a liturgical scholar, but I do think that many changes for the better could easily be made in our Prayer Book and if they would be for the better, they cannot be made too quickly.

Putting myself beside the average man who looks at things from the practical standpoint only, and who is not controlled by either sentiment or prejudice, I would suggest amongst others some such practical changes as the following:—

(1) All obsolete expressions or words to be modernized.

(2) The Prayer Book services to be arranged in the following order:

(a) Morning Prayer; (b) Evening Prayer; (c) The Psalms; (d) Litany; (e) Holy Communion Office; (f) Collects, Epistle and Gospel as per calendar; (g) Occasional Prayers, Services, etc., to form a separate division of the Prayer Book following the Epistles and Gospels;

(h) Gloria to be sung once, at the end of Psalms for that particular service; (i) the Exhortations, and Proper Prefaces to be placed at the end of the Holy Communion Office instead of breaking into the middle of the service as at present printed. (j) As cheap editions of the Prayer Book in good print to be published containing only the 1st half, i. e. to the end of collects, epistles and gospels. (k) Lessons to be shortened and permission given to other clergymen to use the epistle or gospel instead of any particular lesson for the day, or to use any lesson for the day at any service on that day.

E. J. McKITTRICK.

269 Blackthorn Ave,
Toronto, Aug. 18th, 1915.

SPECIAL PRAYERS

The Editor, CHURCH LIFE, Toronto.

Dear Sir,—I have heard in the Tadousac church two prayers that have not been used, I think, in Ontario.

They are so appropriate to our special

The General Synod

SERVICES, MEETINGS, ETC.

THE Special Opening Service of the Synod will be held on Wednesday, 15th September, at 11 a.m., at St. James' Cathedral. Litany and Holy Communion with sermon by the Right Rev. A. S. Lloyd, D.D., president of the Board of Missions of the Protestant Episcopal Church of the United States, and a special offering on behalf of Synod expenses. Also at this service the Women's Auxiliary will present their "Triennial Thank Offering."

* * *

The daily services will be held in Trinity College Chapel. Holy Communion at 7.30 a.m.; matins at 9.30; evensong at 5.45.

Holy Communion daily at 7.30 a.m. in St. Alban's Cathedral

* * *

On Friday evening, September 11th, there will be a public missionary meeting.

On Saturday, September 12th, consideration of the Report of the Sunday School Commission, and of problems connected with the Religious Instruction and Church Training of the Youth of the Church in Canada.

1. REPORTS OF COMMITTEES

1. Joint Committee on Christian Unity and Co-operation.
2. The Sunday School Commission.
3. The Report of the Committee on Prayer Book Revision, Enrichment, etc.
4. Colonial Clergy Act.
5. Anglican Young People's Association.
6. Lay Help.
7. Church Congress.
8. Moral and Social Reform.
9. Lord's Day Observance.

II. MEMORIALS AND COMMUNICATIONS

1. The Synod of the Diocese of Ottawa *re* the admission of those unconfirmed and "not ready and desirous of being confirmed," to Holy Communion, and the permission for those unepiscopally ordained to preach in our pulpits.
2. From the Synod of the Diocese of New Westminster on the same subject as that from the Diocese of Ottawa.
3. From the Synod of the Diocese of Toronto *re* "Increased Representation in the General Synod."
4. Three Memorials from the Diocese of Rupert's Land.
5. From the Sunday School Commission *re* Special Prayers for Educational Work in the Revised Prayer Book.

interests at present that I enclose them for publication.

FRANK E. HODGINS.

Tadousac, P.Q., Aug. 4.

FOR THOSE WHO SERVE IN THE AIR AND UNDER THE SEA

Look, in Thy mercy, we beseech Thee, O Lord, on those who are called to tasks of special peril, in the air or beneath the sea.

Even there shall Thy hand lead them and Thy right hand shall hold them. Help them to do their duty with prudence and fearlessness, confident that in life or death the Eternal God is their refuge and that underneath them are the Everlasting Arms. Grant this for Jesus Christ's sake, Thy Son our Lord. Amen.

FOR THOSE WHO ARE PRISONERS OF WAR

Almighty and most merciful Father, we humbly beseech Thee to look with loving compassion upon those who are prisoners in the hands of the enemy. Cheer and sustain them in their loneliness, comfort and uphold them in all they have to endure: supply their needs of body and of soul: incline the hearts of those who, for the time being, have dominion over them, to kindness and sympathy—and in Thine own good time, graciously restore them to their homes: with a thankful remembrance of their mercy, through Jesus Christ our Lord. Amen.

The Church and the Sailor

THE AIM AND METHOD OF THE MISSIONS TO SEAMEN

THE object of this Society is the spiritual welfare of the seafaring classes at home and abroad, and in pursuance of this object the Society uses every means consistent with the principles and received practice of the Church of England.

The method used to reach and help the sailors is two-fold:—

- (1) Ship-visiting
- (2) The Institute

Each ship is visited when she berths, and, as far as possible, every day while she is in port. The men are given a cordial invitation to the Institute, and are asked to make use of the Institute and those in charge as much as they like. Whenever possible Divine Service is held in the Institute Church.

It will interest the readers of this paper to know that in Vancouver, B.C., this great work is going on actively, and that Vancouver is the only port in Canada in which there is a Mission to Seamen Station. There is a small, but very comfortable Institute on the water front. In the frontroom there is a three-quarter sized billiard table, and there is also a reading and writing room. The large basement is used for concerts and entertainments of all kinds. Behind the folding doors in the reading room is a small altar, carved by sailors, and that room is used for services.

The chaplain or lay reader is always welcomed when he goes on board the ship and he has access to every part of her. When in port the sailors have their dinner between twelve and one, and that is the time to go down to the "glory hole" as they call their quarters, and have a chat with the men. When working in port the men have little opportunity of keeping themselves or the ship clean, but when they come up to the Institute at night they are a different looking set altogether, and a credit to the ship. The men from the Canadian Australian Liner R.M.S. *Niagara* have given many a concert and entertainment at the Institute. On Sunday evenings service is held and the men come fairly well.

It is only through the missions to seamen that pastoral care can be given to those "men who go down to the sea in ships and occupy their business in great waters," the men on whom we depend not only for our luxuries, but also for our necessities. We are often apt to forget the special risks and temptations that sailors have to face, more especially in these troublous times.

The results of this great work are, perhaps, best summed up in the words of a chaplain. "The unvarying experience of years leads us confidently to anticipate a welcome from the crew of each vessel. It is the flag that is the passport in most cases. Under it some of the men have received blessings and benefits, in ports and harbours, at home or abroad, and, with the grateful heart of the sailorman, they recall what was done for them, and are ready to give a cordial greeting to those who come to visit the ship."

IN THE PHILIPPINES

THE Mission to inhabitants of the Philippine Islands, which is under the direction of Bishop Brent and is supported by the American Episcopal Church, is making solid progress. At Sagada, a station which is 5,000 feet above sea level, in the course of ten years 1,200 persons, chiefly Igorots, have been baptized. The Rev. J. Staunton and twelve assistants, Americans and Filipinos, are in charge. Among the industrial features of the work is the operation of a great sawmill providing work for hundreds of men, women and children. There are also workshops in which a great variety of tools and tinware are manufactured. The girls do lace work and weave native fabrics. A printing press furnishes all the printing for the district. A great stone church is in process of erection as well as a hospital.—*The Mission Field*.

6. From the Diocese of Huron *re* National Anthem.

III. REPORTS OTHER THAN COMMITTEES OF SYNOD

- A. Brotherhood of St. Andrew.
- B. The Laymen's Missionary Movement.

N.B.—All communications respecting the business of the Synod, Reports of Committees, Notices of Motion, Memorials, Certificates of Election, etc., should be sent to the Hon. Clerical Secretary and posted in time to reach him on or before Saturday, August 28th.

Address: The Ven. Archdeacon Ingles, 408 Brunswick Ave., Toronto, Ont.

* * *

The chairman of the Hospitality Committee, appointed by the Bishop of the Diocese of Toronto, is the Rt. Rev. Bishop Reeve, D.D., Synod Office, Toronto, and the corresponding secretary is Dr. T. Millman, Temple Building, Toronto.

COMMITTEES OF SYNOD

Will meet as follows:—

Friday, Sept. 10th, (1) 8.00 a.m., Holy Communion; (2) 9.30 a.m., Executive Committee, S. S. Commission; (3) 11.00 a.m., S. S. Commission; (4) 8.00 p.m., (a) Church Camp Mission Committee, (b) Prayer and Study Union Committee.

Saturday, Sept. 11th, (1) 9.30 a.m., Indian Committee; (2) 11.00 a.m., Apportionment Committee.

Monday, Sept. 13th, (1) 9.30 a.m., (a) Committee on Policy; (b) Committee on Moral and Social Reform; (2) 2.30 p.m., Board of Management M.S.C.C.

Tuesday, Sept. 14th: (1) 9.30 a.m., Holy Communion; (2) 10.15 a.m., Board of Management M.S.C.C.

It is hoped that the Board of Management will complete its business on Tuesday afternoon and thus leave the evening of that day free for any committees of the General Synod which may desire to meet and are not provided for in the above schedule.

* * *

In a letter to his Worship the Mayor of Toronto the Lord Bishop of Toronto has notified the Mayor that by resolution the General Synod has decided that the only form of entertainment they desire from the city is an address of welcome by his Worship on account of the war and the present financial conditions.

The Mayor has stated that this showed a most commendable spirit and an example to other organizations.

Personal Mention

THE Bishop of Kootenay will conduct two quiet days in the Diocesan College, Montreal, on Oct. 5th and 6th, in connection with the annual meeting of the M.D.T.C. Association.

The Bishop of Toronto opened the campaign of the Toronto Recruiting League with prayer on Tuesday of last week and delivered a stirring address.

At least six of the present students of the Montreal Diocesan College are serving with the colours either in England or at the front.

The two younger sons of the Rev. Principal Rexford are serving with the Canadian forces overseas, and his eldest son, Major Irving Rexford, is on duty with the Grenadier Guards, Montreal.

Mr. Reginald B. Abbott-Smith (Science, '17, McGill), son of the Rev. Dr. Abbott-Smith, has a commission in the 9th Battalion of the East Kent Regiment, and is at present with his regiment in camp at Purfleet on the Thames.

Lieut. Cleveland Keyes, Trin. '15, has gone to France with C Battery, 83rd Brigade R. F. A., 18th Division.

Mr. and Mrs. Fred Featherstonhaugh have returned from England, where they spent a few days with their son during his leave from France. The rest of their fortnight they spent in visiting hospitals and in becoming further acquainted with Red Cross work.

Dr. Charles Gaviller, of Owen Sound, left for England last Thursday to join the R.A.M.C. He took the degree of M.D., C.M., from Trinity University ten years ago.

Mr. H. C. Griffith, M.A., head of the senior school at Ridley College, is giving instruction in French at the Niagara Camp.

Mr. and Mrs. John Catto, of Toronto, have returned to town after a delightful trip to the Pacific.

Lieut. Martin of the Princess Patricias, is in the General Hospital at Versailles suffering from wounds in his thighs.

Lieut. Harold M. Wilson, of the 15th Battalion, is rapidly recovering from the wound he received in the top of the head.

Mr. James H. G. Wallace, M.A., son of the late Hon. N. Clarke Wallace, M.P., is at the O. T. C. taking instruction at Niagara.

The death of Mr. Alfred Collier, deputy registrar of deeds for the county of Dufferin since 1881, occurred at Orangeville on Saturday, August 14th, as a result of hemorrhage caused by a severe attack of coughing. Mr. Collier, who was a sufferer from asthma, had entered his sixty-ninth year. He was the third son of the late John Bowsett Collier, Esq., of Somerset House, London, England, and had probably inherited from him that legal talent which enabled him to make to the Ontario Government from time to time those suggestions which were embodied in its legislation in regard to real property. Among the survivors in his family circle are Mrs. Collier and Miss Florence Collier, M.A. (Trin. Coll.). The funeral service was held at St. Mark's Church, Orangeville, and the interment is to take place in Greenwood Cemetery, London, England.

On Sunday, August 15th, Mrs. William Draper, for many years teacher of the infant class in All Saints' Sunday School, Toronto, died at the home of her daughter,

Mrs. James H. Radcliffe, 14 Hewitt, Ave., Toronto.

Mr. Brooke Westcott, grandson of the late Bishop of Durham, was accidentally drowned at Collingwood on Tuesday, August 16th. He was the eldest son of Mr. and Mrs. G. B. Westcott, a student at the Collingwood Business College, and only nineteen years of age.

Mr. Fane Sewell has made a suggestion that bids fair to bear fruit—that maple seeds shall be sown about the graves of the Canadians who fell at Langemarck.

The Canadian Club, of Niagara Falls, is taking up the question of sending canned fruit to the men at the front.

Madame Poincaré, wife of the President of France, has paid a visit to the Canadian hospital maintained by Montreal and other Canadian cities. She spent an hour and a half talking to the nurses and the wounded soldiers, to whom she presented small gifts.

The Rev. R. Haines, of Port Carling, is on a committee appointed at a meeting recently addressed by Sir John Gibson, and Professor Baker, among others, for the purpose of securing subscriptions with which to buy a machine gun.

Mr. James Edmund Jones, of Toronto, well known all over the Dominion because of the Church Hymnal and the 'Varsity Song Book, has just returned from a canoe trip in the north country. His party consisted of members of the Aura Lee Club, which he founded many years ago for boys and young men.

The Rev. Dr. Renison, of Hamilton, has taken a trip of over 1,600 miles with the party that went out to pay treaty money to the Indians in north-eastern Canada.

The welcome news has arrived that there are to be more army chaplains appointed. Fresh demands will be made upon Canada, it is said. Lieut.-Col. Steacy, chief chaplain, has been promoted to be colonel and Major Almond to be Lieut.-Col. The latter has received two months' leave of absence, one of which will be spent in Canada.

The Hon. Dr. Pyne, Minister of Education for Ontario, announces that he has chosen Orphington, Kent, for the convalescent hospital to be established by the province.

A special committee of the Toronto and York Patriotic Association, waited upon the acting premier and his colleagues last week to urge that such a hospital, or home be located in Ontario itself. Among the members of the deputation were Col. W. C. Macdonald, Lieut. Col. A. E. Gooderham, Col. Noel Marshall, Lieut.-Col. H. B. Anderson, Lieut.-Col. Marlow, A.D.M.S., and Mr. Hume Blake.

The Rev. R. S. Tippet has arrived in Cobourg to take up his work as assistant curate.

Mr. Hugh Smith, of the Dominion Bank, son of Mr. J. F. Smith, K.C., holds a lieutenant's commission in the 85th Battalion.

Mrs. Arthur Pepler is convener of the Belgian Relief Committee, 94 Bay St. She reports the receipt of \$489.20 for the month of July.

The Rev. A. Ketterson, L.Th., is taking duty temporarily at Lakefield.

Mr. V. R. Irvine, head boy of Ridley College and captain of the football, cricket, and gymnasium teams, has won two scholarship places on matriculation into the University of Toronto, the fourth Edward Blake for general proficiency, and

the second Mary Mulock for classics. He is also a candidate for Trinity College scholarships, which will be awarded on the opening of College, on September the 27th.

Miss Rigby, of Trinity College School, Port Hope, is paying a visit to her brother, the Rev. Canon Rigby, at 58 Winchester St.

Mrs. C. W. Body and Miss Body have taken 602 Huron St., Toronto.

The Rev. Dr. Mockridge, of St. James' Church, Philadelphia, is at his summer cottage in Windermere, Muskoka.

Major the very Rev. Dr. Starr, Dean of Ontario, has, happily, arranged with the congregation of St. George's Cathedral, Kingston, for leave of absence to resume chaplain's duty abroad. For this work, which he has proved himself admirably fitted, the dean has the best wishes of CHURCH LIFE.

The Rt. Rev. Dr. De Pencier, Bishop of New Westminster, is with the 62nd Battalion at the mobilization camp at Vernon for ten days. His son, Mr. Theodore De Pencier, of Trinity College, is taking out a commission.

Professor Kirkwood, registrar of Trinity College, is in Muskoka for his vacation.

The Ven. Archdeacon Davidson, of Guelph, has been for some time at Caledonia Springs.

Mr. H. R. Jarvis, son of the Rev. Canon Jarvis and of Mrs. Jarvis, 54 Howland Ave., who enlisted with the 6th Company of Engineers, 2nd Contingent, and went to England last April, has been offered, and has accepted, a commission in the Royal Horse Artillery, Imperial Army. Mr. Jarvis was educated at T.C.S., Port Hope, and at Queen's University, Kingston, and the University of Toronto.

On Friday, August 6th, Miss Winifred Farncomb was married to Mr. William E. Roe, of Toronto, at St. George's Church, Newcastle, the Rev. Canon Farncomb officiating.

The Rev. L. A. Cooper-Ellis, who resigned the curacy at St. Alban's Cathedral in June, on account of ill health, resulting from an attack of typhoid fever contracted in England last summer, and who has been assisting at St. Thomas' Church, until a permanent assistant could be appointed, is leaving the city this week to visit some friends in Long Island, N.Y., previous to entering the General

Theological Seminary, New York, in October, to take a post-graduate course there before receiving priests' orders.

Obituary

NEWS of the death of Mrs. Worrell, wife of His Grace the Archbishop of Nova Scotia, Metropolitan of Canada, arrives as we go to press. To his Grace and his family we tender our respectful sympathy. Mrs. Worrell, before her marriage, was Miss Charlotte Ward, daughter of the late Surgeon-Major-General T. W. Ward, F.R.C.S., Inspector-General of Hospitals, Bombay. She has been a helpmate to the Archbishop for some thirty years as parish priest, especially at Barriefield, as professor at the Royal Military College, Kingston, and as Bishop in Halifax. She was a life member of the General Board of the Woman's Auxiliary, president of the Woman's Auxiliary in the diocese of Nova Scotia, and president also of the Woman's Auxiliary to the Church of England Institute of Nova Scotia. Not only was she a good wife but also a devoted mother and grandmother.

Word comes also of the death of the Rev. S. Gower Poole, at Cornwall, Aug. 23. Born nearly sixty-nine years ago in England, Mr. Poole came as a young man to Canada, being incumbent of Moulinette and Woodlands for some years. For the past twenty-six years he had been rector of the Church of the Good Shepherd, Cornwall, a memorial to the Mountain family, which gave to the church the first and the third Bishop of Quebec. It gave also two incumbents to Cornwall, the later of the two, Canon Mountain, who left a large sum of money for the endowment of the diocese of Cornwall (Ottawa), erecting the Church. Mrs. Poole, who, with her one son, Mr. Owen Poole, of Montreal, survives her husband, was connected with this churchly family, being a daughter of the late Judge Jarvis, of Cornwall. Two brothers and five sisters also survive: the Rev. M. G. Poole, Cornwall, Mr. Percy Poole, in South Africa, Mrs. Mountain, in England, Mrs. Sparrow, Cornwall, Mrs. Walsh, and Mrs. Shaboe, Boston, Mass.

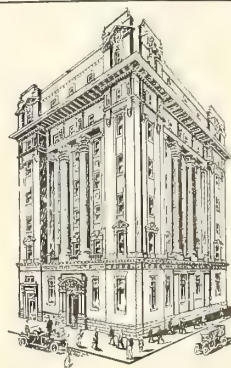
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NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—	
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HERBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

MUSKOKA SUMMER CLERICUS

The second annual meeting took place on August 11th at Port Carling, when fourteen clergy gathered in the church for morning service. A brief address was given by the Bishop of Ottawa, and then in the school-room under the church, all listened with deep interest to Principal Waller, who spoke on the "Creed in the Acts of the Apostles." After lunch the Clericus met at the parsonage, and held a business meeting. The Clericus meet each year at Port Carling by invitation of the Rev. Richard Haines, and gives an opportunity for the Muskoka clergy to meet visiting priests from the cities and the United States. Amongst those present were the Bishop of Ottawa, Canon Cayley, Dr. Waller, Rev. J. Hughes-Jones, Rev. H. G. Kingstone, and Rev. Louis Wood, of Charleston, S. Carolina.

BEAUMARIS

The summer annual sale of work held by the W. A. in aid of Red Cross and Church funds on August 12th realized \$376.00, in spite of heavy rain and damp weather.

COLUMBIA

St. Bartholomew's Day, August 24th, has been fixed by Bishop Du Vernet, Metropolitan of British Columbia, for the date of the consecration of the Ven. Archdeacon Scriven, Bishop-elect of Columbia. The service will be held in Christ Church Cathedral.

FREDERICTON

SPRINGFIELD, N.B.

The Rev. A. C. Fenwick, curate of Christ Church Cathedral, Fredericton, has been appointed rector of Springfield, Kings Co., in succession to the Rev. W. J. Wilkinson, who becomes rector of the parish of Kingsclear. Mr. Fenwick is just recovering from a severe attack of typhoid fever, but hopes to be able to take up his new work on September 1st.

CHATHAM, N.B.

His lordship Bishop Richardson arrived in Chatham on Saturday evening last and was with Archdeacon Forsyth at the services in St. Paul's and St. Mary's Churches on Sunday. The Bishop was the celebrant at the Choral Service of the Holy Communion in St. Mary's at 8 a.m., at which there was a large attendance including many who had come to renew the memory of their Confirmation and first Communion, and to make intercession for those who were about to

receive the rite of laying on of hands. At the 11 o'clock service in St. Paul's the Bishop read the lessons and preached an instructive sermon on the significance of Ezekiel's vision of the valley of dry bones. On Sunday afternoon the Bishop visited St. Mary's Sunday School and addressed the children. His Lordship expressed his pleasure at seeing a larger attendance of children than would be found in many a large city Sunday School in the holiday season. On Sunday afternoon the Bishop administered the rite of Confirmation to a sick boy who was unable to attend the public service in the evening at St. Mary's. This service took the place of the usual evening prayer office at 7 o'clock. St. Mary's was crowded to the doors, 39 candidates, 25 males and 14 females, occupying the front seats. The service throughout was a very beautiful one.

The Bishop, who was the guest of Archdeacon Forsyth at St. Paul's Rectory, left for Fredericton early Monday morning, going on to New York on Wednesday in order to deliver a series of addresses in connection with the great "Tent Mission" to be held in that city, in connection with the Cathedral of St. John the Divine.

HURON

ST. THOMAS

Rev. Joseph E. Ryerson, assistant rector of Trinity Church, has announced his resignation in order that he may accept the rectorship of Holy Cross Church, Ticonderoga, New York state, Sunday, September 5.

The unexpected resignation is regretted by the congregation who had become much attached to him since he came to Trinity Church last December to assist the rector, Ven. Archdeacon A. C. Hill.

Dr. Ryerson came here from Port Huron.

TARA

On Sunday, August 15, Christ Church was reopened for divine worship. For the past two months services have been held in the little old frame church of which the late Mr. Curran was the first rector, and which for many years served the congregation in former days before the large, modern, and handsome brick structure was erected in 1876, under the rectorship of the late Rev. Rural Dean Cooper. For 28 years Mr. Cooper, who succeeded Mr. Curran, was rector of Christ Church, and in 1895 was transferred by the Bishop to Kirkton, the late Mr. Jones coming here. Mr. Jones was succeeded by Mr. Diehl, who in turn was followed by Mr. Lester and then by Rev. A. G. Ranier, who resigned to return to England, and was replaced by the present rector, Rev. J. Stanley Johnson.

Since Mr. Johnson's appointment he has been successful in creating renewed interest in Church work and has successfully undertaken the work of remodelling and renovating the church, which now presents a fine appearance and reflects credit on the rector, the congregation and the decorators. The re-opening services were conducted by Rev. R. Perdue, M.A., rural dean, rector of Walkerton. At these services the choir was surprised for the first time. The cost of the work of renovating, etc., is in the neighbourhood of \$600. The collections on Sunday amounted to about \$80.00.

SARNIA

A bequest of \$1,000 has been received by the representatives of St. John's Church, which has been added to the fund for defraying the church debt.

There has been a daily service of prayer for those at the war in this church since the 21st of last August, and over thirty men, including the rector's son, have gone to the front from the congregation.

WALKERVILLE

St. Mary's Church has been benefitted by a bequest of \$20,000 from the estate of the late E. C. Walker.

KOOTENAY

At a meeting of the rural deanery of Okanagan at Penticton, the establishment of a "Bush Brotherhood" was advocated at some central point in the diocese. A resolution was passed recommending to the Synod the appointment of two diocesan missionaries as soon as funds are given for the purpose.

Bishop Doull has returned to his residence at Vernon for the month of August.

NIAGARA

The illustrated lectures given in the camp of Niagara, at the canteen run by St. Andrew's Brotherhood, have been a great success and much appreciated by the soldiers.

NOVA SCOTIA

The Archbishop has accepted from Rev. J. Lockward his resignation of the parish of St. Clements. The resignation is to take effect on September 30th. Mr. Lockward purposes removing to Halifax as early as possible in October.

Rev. Ernest Harris, of Spry Bay, has taken charge of the parish of New Dublin and will reside at West LaHave Ferry.

ONTARIO

KINGSTON

The next donation to the 59th Overseas Battalion will take the form of a field kitchen, as a gift from the Anglican clergymen of the city. A few days ago Archdeacon Dobbs, who is the originator of the campaign to raise the desired amount for the field kitchen, made a thorough canvas of the clergy of his denomination. The sum necessary has been subscribed.

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At a meeting of St. George's Cathedral congregation last Wednesday, Major, the Rev. Dean Starr, rector, asked for leave of absence in order to accept the post of chaplain with the Canadian Forces at the front. His request was granted, the Dean agreeing to give two third's of his church stipend for supply during his absence. The Dean does not know when he will be called upon to leave for overseas.

He has already seen months of service



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in this war and has in addition to his religious duties acted as drill instructor and inspecting officer to units of Kitchener's Army.

QU'APPELLE

Bishop Harding paid a visit to Sewell Camp on Sunday, August 22nd, as many of the soldiers encamped there are from Regina, and preached at the church parade service.

On Thursday the Bishop presided at the meeting of the Board of Rural Deans held at St. Cuthbert's Clergy House, Regina.

ELDOW

A congregational meeting of the above church was held on August 10 at Mr. F. Boulton's for the purpose of forming the first vestry.

Mr. T. A. Kelly was elected People's Warden; Mr. F. Bolton was appointed vicar's warden, and Mr. T. G. Collins, vestry clerk. It was decided to continue the services on the second and last Sundays of each month.

At the same meeting the ladies of the church formed a branch of the Women's Auxiliary with Mrs. T. A. Kelly as president and Mrs. H. Coddington as secretary.

QUEBEC

MONTMORENCY FALLS

Rev. Canon Scudmore, who has been in temporary charge of Montmorency Falls and Lake Beauport, leaves Quebec for Ontario the beginning of September.

QUEBEC

The Rev. P. R. Roy is in temporary charge of Trinity Church.

Rev. C. H. Hepburn, formerly of this diocese, has sailed to England, as chaplain to the Canadian troops.

SASKATCHEWAN

At the conference of the rural deaneries of Prince Albert and Melpot, held in July, in the basement of St. Alban's Pro-Cathedral, Prince Albert, Bishop Newnham at the opening spoke on self-denial and self-sacrifice. The Bishop said the conference had been called instead of the Synod. He will be away from his diocese for the next three months, first visiting Indian missions, and then going to Toronto to take part in the General Synod. A paper was read on the first day of the conference on "The Woman's Auxiliary: Its Sphere, and Relationship to the Vestry." In the course of it, it was strongly urged that women should be given a vote at vestry meetings, especially the president of the Auxiliary. Archdeacon Dewdney gave an address on "Sacrifice and Service expressed in Finance." He also gave an explanation of suggested amendments to the canons and constitution of the diocese. There were early celebrations each day of the conference in the Pro-Cathedral, and a quiet half hour conducted by the Bishop. It was felt at the close that the conference had been most helpful. At the public meeting on the evening of the first day the Bishop gave an address on "The War and its Lessons."

Two of the diocesan clergy are serving as chaplains at the Rouen Base Hospital, in the Canadian Expeditionary Force.

A Church Hall is to be built at the west end of the church at Vermillion. The necessary funds have been contributed for the work.

TORONTO

TORONTO

The Bishop of Toronto preached at St. Andrew's Church, Centre Island, on Sunday morning, at Fisherman's Island in the afternoon at 3.30, and at Hanlan's Point in the evening.

Plans for the improvement of the property of St. Stephen's, Toronto, include the building of a parish hall and the installing a new lighting and heating plant

in the church and Sunday School. The cost of the improvements will be about \$15,000.

CENTRE ISLAND

There will be special intercessory prayers for our soldiers and sailors on Sunday next at the Church of Saint Andrew by the Lake. The offertory above the regular amount will be for the Red Cross Society and for supplying the Anglican soldiers with a Prayer and Hymn Book. A similar service was held on the same Sunday last year and the offertory amounted to over \$120. There will be a celebration of the Holy Communion at 8 o'clock and another at 11. In the afternoon there will be a children's flower service.

RETREAT FOR CLERGY

The Annual Retreat for Clergy will be held at Bishop Bethune College, Oshawa, beginning Monday, August 30th, and ending Friday morning, September 3rd. Conductor, the Rt. Rev. the Lord Bishop of Kingston. For particulars apply to the Rev. W. J. Brain, 84 Ellsworth Ave., Toronto, who is kindly acting as secretary.

YUKON

We quote the following from the Vancouver Sun:

THE WAR'S LONG ARM

At the Church of England Synod, Yukon diocese, which met recently at Dawson, Rev. H. Girling, missionary in the Peel River country, whose "parish" extends from Herschel Island eastward rather indefinitely to Baffin's Land, reported that his most northerly parishioners, migratory trappers of white foxes, had questioned him last Christmas about the war. It had ruined their business by reducing the price of fur so that they could not make a living by trapping.

They had heard of a great war "outside," they said, and demanded news. The missionary could give them none; his last newspaper was dated August 4, 1914. He knew as little as themselves.

These Indians are armed with bows and arrows and spears with ivory heads. They inhabit the glacier-ribbed Arctic coast. A world's width away, the tribes of men were at war and the war had affected them so seriously that it had taken away their means of livelihood. What would be their thoughts on the war? They could have no estimate of its extent. The white men they have met have been clad in furs like themselves. An aeroplane or a Skoda gun would be to these Peel River Indians as great a manifestation of magic as Alladin's lamp would be to us. Because of the mysterious war, they would, perhaps, have to do without tobacco or tea, and sitting in their snow houses in the nightless day of the Arctic, how these fox trappers would curse the barbarous tribes of white men who were spending so much of their treasure in killing each other that they could not afford to buy white fox skins.

These Indians are as remote from Europe's red fields of strife as if they dwelt in another planet. Yet the result of the war is so full of significance even to them that if they understood what it is all about they would have a desire to fight on the side of the Christian allies. Even those remote tribesmen who inhabit the roof of North America would soon feel the Prussian lash on their backs if the kaiser won the war.

NEWFOUNDLAND

Rev. W. J. Higgett has removed from Bay de Verde to Barr'd Island.

Rev. H. Gilbert has removed from Lamaline to Bay de Verde.

The Bishop has returned from his visitation to the Straits Missions.

The parish of Spainard's Bay is vacant owing to the resignation of Rev. H. Adams, who has gone to England.

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LONDON: ENGLAND.

Rev. C. W. Hollands spent a two weeks' holiday in his old mission of Trinity.

At a lawn party held at Carbonear by the Women's Patriotic Association, \$83 was raised to provide comforts for the sick and wounded soldiers.

The Island will send 2 aeroplanes and at least 20 machine guns for use at the front.

Mrs. Grant, widow of David B. Grant, died at Trinity on August 5th. R. I. P.

Where Shall I Send My Boy or Girl to School?

THE following timely and interesting extract is from a bulletin issued by the Commission on Religious Education in the Diocese of Fond du Lac.

I

There is an increasing number of parents every year who believe that their boys and girls can be better educated, from the age of twelve or so upwards, in special foundations of learning than they can in the public schools. Contrary to a somewhat popular misconception of things, this is not in the least due to a feeling of snobbery. There are real advantages in having one's children in schools outside of one's home town, adapted to intensive and specialized work. Among these advantages, may be mentioned these:

1st. A more careful study of the child by the teacher than is usually possible in the large classes of the public schools.

2nd. A greater speed in development caused by the fact that the bright children are *not* held back for the more stupid ones. In every good school there is an approximation toward individual instruction.

3rd. A more intimate knowledge of the student's needs by the teacher, owing to the fact that the teacher has oversight of the pupil's play and rest hours, as well as the mere class-room work.

4th. An adequate watch over and care of the pupil's physical needs, with due place for sufficient rest and sufficient exercises, in the critical years of adolescence.

5th. A withdrawal of the boy or girl from the over-excitement and premature stimulation due to the social atmosphere that is apt to prevail among immature persons in many of our towns and cities: a prevention of the boy or girl "getting blasé at twenty;" a proper preparation, physical, mental, and ethical, before participation in adult social life.

These are but a few of the things which many parents are aiming at in sending their boys and girls away from home to special schools.

BUT PARENTS SHOULD BE CAREFUL

They should be exceedingly careful in picking out the schools to which they are willing to entrust their young people during these very critical years from twelve to twenty. A school badly run can ruin the boy or girl beyond repair. There are thousands of schools bidding for the patronage of our people. Some of them are vicious. The great majority of them are mediocre. Some few are excellent.

This Commission, having at heart the welfare of the Church children of the diocese, urges, with all the vigour it possesses, that our parents investigate by personal visit or most careful study any school to which they are thinking of entrusting their children.

II

A CHURCH SCHOOL OR NOT?

Now that we have made this general recommendation, let us discuss with parents for a moment the question of whether or not they are going to send their youngsters to a Church school, i. e., to a school where the Christian religion "as this

Church hath received the same" is a definite part of the instruction and the life of those who are sent.

So far as we can see, there is only one thing which might justify parents in sending their children to non-Church Schools, namely, a firm conviction, based on knowledge, that the other schools are very much more efficient than our own. Even then one might hesitate about it.

Why? Because, as mind-students tell us, the years from twelve to twenty are the most sensitive years in all life to the moving spirit of God. If you send your boy or girl to a school where religion is minimized, or where it is so watered down in the interests of non-sectarianism that the boys and girls have a whole-hearted contempt for the pale grey thing such religion is, then you must expect that your boy or girl will probably come out a thorough-going materialist, with neither knowledge of God nor real love for Him. It will not have mattered what you have done before the child goes away. And you will not be able to teach the child religion afterwards. The crucial years in religious education are those adolescent years. To neglect religion during them is to ruin your child's spiritual life. Is this strong speaking? Then we would ask you to read James, Coe, or any good authority in psychology, and see that we are but stating the plain truth.

And it is not true that our Church schools are less efficient than non-Church schools. They are fully equal to their competitors, and because of the religion taught and lived in them, they are in many cases very much better than their competitors.

FUND FOR PRAYER BOOKS FOR THE OVERSEAS FORCE

THE Bishop of Toronto, who has just returned from a visit to Niagara Camp, has started a fund to provide the Anglicans of the Overseas draughts with copies

of the combined Prayer and Hymn Book, his object being to ensure that the Camp Chaplain, Major the Ven. Archdeacon Forneret, shall have on hand a reserve supply of at least 500 copies.

The fund already amounts to over \$300.

The Church Bible and Prayer Book Society is co-operating with the Bishop, and will promise free grants in addition to those already made to the Concentration Camps at Westville, Valcartier, Winnipeg, and Exhibition Grounds, Toronto, to supplement the provision made by this fund.

Contributions sent in to the Bishop to 60 Front St. West, Toronto, will be gratefully acknowledged by him.

AN APPEAL FROM CHINA

WHEN the General Synod of the newly constituted Church of China met in May last it passed the following resolution, which the presiding Bishop, Bishop Graves, of Shanghai, has sent home for publication. The resolution passed by the Synod runs:

"We the Bishops, clerical and lay delegates of the Chung Hua Sheng Kung Hui in Synod assembled, while confident that definite Church extension will be vigorously pressed forward by the Chinese themselves, earnestly appeal to older branches of the Anglican Communion to come over and help us in this time of extraordinary need and fleeting opportunity to shepherd the baptized, instruct the inquirers, and evangelize the people. The work in each of the eleven missionary jurisdictions in China needs to be strengthened, and in at least three of them there is need of subdivision. In Western China there are strong reasons for this in the remoteness and the vast area of the diocese, and also arising out of the development of the work carried on by two distinct missionary societies. In the diocese

Little Workers Do Big Work with Old Dutch



Pots and Pans Cleaned in a Jiffy

of Victoria (South China) and in North China, there are large provinces hitherto untouched by us where new dioceses may well be created and equipped by other Churches of our Communion.

"The chairman of the House of Bishops is asked to send a copy of this appeal to all Archbishops, Bishops, provincial and diocesan synods and missionary boards of the Anglican Communion throughout the world."

RE GENERAL SYNOD

DELEGATES to the General Synod are allowed up to October 1st to commence their return journey from Toronto, and in the case of delegates from British Columbia they have up to October 15th to complete their journey.

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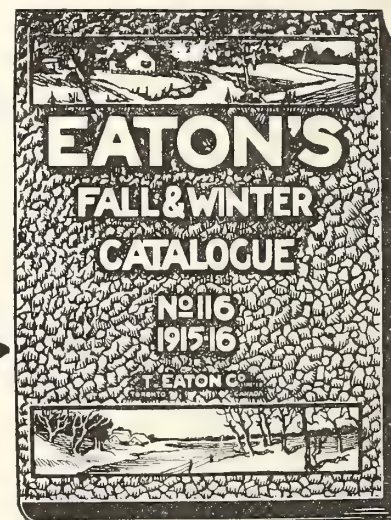
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Women's Work and Social Service

LAST week a sudden impulse seized me to go in search of a chat with Netta, so I set off and reached the cottage where she and her people spend part of the summer in the early hours of a glorious afternoon. It had been a most foolish proceeding, and I was suitably rewarded by finding a deserted cottage. But it was such a friendly looking little place, the surrounding trees and shrubs, and the wide verandah with its garden chairs, all looked so inviting and even welcoming, that it was not at all surprising to find a scroll fastened to the door-post addressed to "a possible visitor," inviting any such to "come in and make themselves at home," and promising that the party would be "back for tea."

The flag was waving from a post at the corner of the verandah, and it was all so full of rest and homely sweetness that I decided to accept the invitation, and found myself in what was evidently the general family room of all work,—a big friendly room that seemed full of the personality of its owners. Not that it was much furnished of course, for like a proper cottage it seemed to contain nothing that was not in some way designed for use:—there were big windows which let in all the air and sunshine and the view, a bare hardwood floor with an open fireplace, the walls and ceiling of the unstained natural wood:—several war maps were fastened up, and there were some water colour sketches and coloured prints, with two or three of Rackham's lovely illustrations, and several photographs of men in khaki, kinsmen absent on active service, but never absent from the thoughts and prayers of their friends.

A jar filled with bulrushes stood in one corner, and there was a wide-lipped vase with tall grasses, ox-eye daisies and blue chicory. There was no trace of sketching blocks or colours or of the fine needlework in which this family has usually delighted. A hand machine stood on one table and beside it a little pile of knitting bags with the Red Cross stitched on in the centre of each: several pairs of socks and skeins of wool were keeping each other company, but from the absence of any socks on their needles I judged that these had accompanied their makers on the expedition. Rolls of hospital gauze and absorbent cotton were protruding from paper wrappings, and some neat little dressings of various sizes shewed the use to which these materials were being put. A small table in one corner was dedicated to the use of a bandage-roller, and

there was a bundle of factory-cotton and a "nest" or two of newly-made bandages fastened together and ready for packing. The Red Cross bulletin and instructions for work and several pairs of scissors hung from cords at the chimney-piece, easily to be found when wanted. It was a speaking room.

* * *

Another interesting point about the room was the border that edged the walls below the ceiling, a sort of heavy paper scroll with a series of mottoes done with stencil paints or something of the kind—nearly all Kipling lines. Here is one, reminding us of the Scriptural admonition to "look to the rock whence we are hewn"—

"Excellent courage our fathers bore,
Excellent heart had our fathers of old.
Down from the heavens or up from the
mould,
Send us the hearts of our fathers of old."

Another ran thus,—

"What is the Flag of England? Ye have
but my breath to dare,
Ye have but my waves to conquer. Go
forth, for it is there."

And yet again this very characteristic couplet,—

"All bound to sing o' the little things we
care about,
All bound to fight for the little things we
care about."

Another to remind one of the noble story still in the telling, spoke of,

"Lives such as fought and sailed and
ruled and loved and made our world."

And the noble tale was linked to oneself and one's daily task thus,—

"Teach us to rule ourselves away,
Controlled and cleanly night and day:
That we may bring, if need arise,
No maimed or worthless sacrifice."

And one thought of "Bobs" and the noble self-discipline which never relaxed, "in case the country should ever need his services."

And one more, above the mantel-shelf, expressing the prayer of the heart at all times for the nations allied for mankind, from Newbolt's hymn,—

"Thou wilt not turn Thy grace away
From those that seek Thy will;
But send Thy strength on hearts that pray
For strength to serve Thee still."

I had time and opportunity to notice it all, because, you see, there was no one there and I had been invited to make myself at home.

* * *

There were newspapers, of course, daily papers, the *Illustrated London News*, one or two recent monthlies and sundry other things. Then I thought I would examine the little book-case, for, especially in summer cottages, one is apt to find a curious

and interesting assortment. There were a good many stand-bys, for *Everyman* and his kin have made it possible to keep a small collection at the summer cottage, and I found such old friends as *Pickwick*, *Pendennis* and *Persuasion* embracing one another on the top shelf, and there were *Light Freights* and a brother or two in close proximity to *The Egoist*, suggesting the need of antidotes and variety in mental diet. Of course there was the incomparable *Alice*, with the incomparable Tenniel drawings that are as much a part of it all as the narrative itself, and there were several of the beloved *Waverleys*, which, perhaps above all other books, meet the wants of the present time, so inevitably does their plot and character blend with and shew forth the noblest and purest forms of patriotic devotion. Then there was that admirable detective story, *Trent's Last Case*, and a volume of John Buchan's wonderful short stories next to a volume of his history of the war, reminded one how this man, a year ago, known to the public by his marvellous imaginative studies of the mystery of nature and of the soul with its hunger for that which is not bread, is now celebrated for his studies and narratives of the war; in the same way as Hilaire Belloc, beloved for his whimsical essays, is now universally sought for his extraordinary knowledge and insight into the mysteries of strategy and the development of the military situation.

* * *

With an inward shout of joy I drew forth the *Irish R.M.* and was soon happily racing through its pages, reviving the memory of those half-forgotten joys that are bound up with the Knox family and Wm. Cadogan, with Shreelane and its "top floors that would jump under you like a spring bed"; with the trial of "parties that were not to say dhrunk, but in good fighting thrim;" with the fox hunt that ended in the Shreelane attic, and with the picture of the R. M. "nailing" Miss Bennett's hair to

her head in the middle of the high-road; with Aussolas where you had wonderful and incongruous meals, "delectable soup served in a splendid old silver tureen, perfect salmon in a chipped kitchen dish," and a hostess "who quoted Virgil and talked with confounding culture in the same breath that she screeched objurgations at a being whose matted head rose suddenly into view behind an ancient Chinese screen like the head of a Zulu over the South African bush"; with the unhallowed capture of Trinket's colt and how the R. M. fell among thieves: with the well-bred horror of the Honourable Basil Leigh-Kelway in Slipper's amazing recital of the Lisheen races; with Philippa's "adorable callousness" and the uproarious adventures of her fox hunt; with the misdeal of Moonlighter and the glorious finale of the servants' ball at Aussola's with the fire and the wedding, and all in one breath, as it were, like the whole of this rollicking book, which not only makes every reader long to join the hunt, but almost succeeds in making even the most uninitiated feel that he has done so.

* * *

It was a great temptation to turn next to *Spanish Gold*, for I wanted to reinforce myself with J. J.'s exposition to the Irish Chief Secretary of the pragmatist theory of the identity of truth and usefulness. I had a conviction that this idea was full of possibilities for ordinary life and could not be known too well. But my eye had wandered on to Hilaire Belloc's *War Book* and I felt I must leave frivolities and examine its pages. I soon found the absorbing interest of this most illuminating treatise. It opens with a summary of the general causes of the war, which he of course finds in the spiritual attitudes of the contending groups,—the German will and the wills of the allied nations; the impossibility that the German will, being what it is, could ever establish itself without coming into conflict with the other national wills." Hence the two parties are

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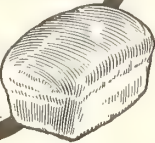
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fighting for their lives, and that which is arrayed against the German alliance would not care to live if it

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should fail to maintain itself against the threat of that alliance. It is not like a fight with a man who, if he beats you, may make you sign away some property or acknowledge a principle to which you are already half inclined: but it is like a fight with a man who says: 'So long as I have fight left in me I will make it my business to kill you.'"

He explains the French and German theories of strategics with a masterly clearness so that he who runs may read; the German belief in the inevitability of success and superiority; the French outlook upon the possibility of inferiority and the way to success through a courageous facing of this position; hence, the French use of a great reserve and the German contempt for it; the French method of the Open Strategic Square with its "operative corner," "a simple phrase covering the whole awful business of a fighting retreat" and explaining the action that we know as *the Retreat from Mons*,—a retreat and holding of the enemy.

Very wonderful is the closing analysis of the Spirits in Conflict, in which the defenders of the European story" are once again at death grips with barbarism. It is impossible to give any idea of the picture from quotations. Read it if you want to understand what is at issue in this war, and what the

white heat of energy in which its necessities will have to be met: and further if you would understand the faith and fire, the passion, and patience of our French allies.

* * *

My meditations were broken by voices,—the afternoon had worn on and now here they were all giving me a welcome: "and if you will stay all night," said Netta, "we'll kill the fatted calf,—in other words, we'll light the bonfire and sing patriotic songs around it. You'll like that, you know, and we'll teach you the new Australian verse to go with, "God Save the King."

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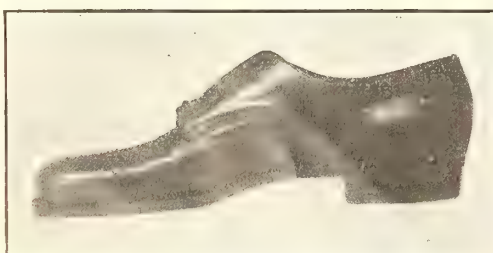
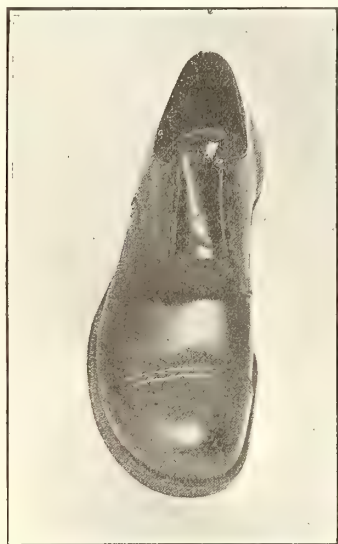
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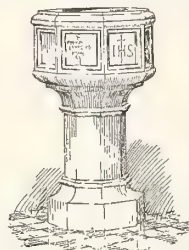
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Church Life.

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The Week

The Summer

THE summer of 1915 is nearly over, the cold nights, the shortening daytime, the changing leaves, remind us that our most beautiful season is nearing its close. In other years we have looked forward to it as a time for rest and recreation. We have made our plans for our vacation with light hearts and have enjoyed every hour of it,—but to most of us this summer has been unlike all others—for the shadow of our own sorrows and anxieties and of the mourning and misery of millions of our fellowmen and women has been over everything. So it has been a sad summer. Yet wherever we go, we find hearts softened to kindly sympathy with those who are bearing their own personal grief or care,—a thoughtfulness and an unwonted seriousness in conversation,—and even in the young a depth of feeling which is a constant wonder. Thank God there are not wanting signs that this fiery trial is doing this good work. Many a man and woman will look back upon this summer as the most blessed of their lives. It is hard,—God only knows how hard to miss the “old familiar faces” at our summer haunts,—hard to hear no cheery call, hard to see no bright face of the lads who are away and who were so much more to us than we ever thought. Yet if God has been with us the more

for these absences we shall know some day that all was well.

Archbishops

AMONG the notices of motion in the convening circular of the General Synod, is one having for its object the abolition of the title of Archbishop as applied to the Metropolitan of an ecclesiastical province. It is to be regretted that it has been thought necessary to bring this matter up at such a time. Surely there are plenty of subjects for discussion of vastly greater importance to the Church and to the country, which may well occupy the time at the disposal of the Synod. For our own part we can see no practical danger in the use of the title, and the onus of demonstrating its impropriety is clearly on those who seek its abolition. We have no desire to question the sincerity of the distinguished gentleman whose name is attached to the notice, but we cannot but regard his action as likely to prove distinctly mischievous.

The Prisoners of War

IN a letter published in last week's issue of CHURCH LIFE, Mr. Justice Hodgins calls attention to a very beautiful form of prayer for those who are prisoners of war. They need our prayers and our practical help and sympathy as much as any other class at this time. We are apt to forget the effect upon character of such an experience. It is a terrible trial to the best of men. They need all the spiritual as well as physical help we can give them. We should like to see a special form of prayer for those who are reported “missing,” as well as for their relatives and friends. No one who has not had to bear this can quite know what it means,—yet hardly a day goes by that we do not hear of some one who is absolutely in ignorance of the fate of a husband or son, and who perhaps will have no information for weeks or months. God help them,—God comfort them!

Political Partizanship

IN a recent issue of a Toronto paper it was announced that a certain Conservative organization intended to hold a “patriotic meeting” for purposes connected with the war. In the

same paper was an account of a Liberal “patriotic meeting” with an intimation that this would be followed by similar Liberal gatherings. The objects of these meetings as stated, are of course, to be commended; but why can't Conservatives and Liberals hold joint patriotic meetings? It looks almost as if each party was a little suspicious of the other's particular brand of patriotism. There is growing up in this country a very strong independent public opinion, which has for its motto “measures, not parties or men.” Political parties may be a necessity, but if they are to enjoy any measure of public respect or confidence, partizanship must not be run into the ground. It makes no difference to the vast majority of the people of a Province or of the Dominion which party is in office so long as the government is able and honest, and the legislation progressive and sound.

We Need Prayer-men and Prayer-women

THE desire to help in this time of trouble is strong in the minds of all thinking people.

Many have helped by giving son, brother, husband or other loved one. Money has been contributed freely according to the power to give. Willing hands have laboured over Red Cross supplies.

But there are many who have no loved ones to send to the Front, with brave words of cheer; no money to spare from the supply which barely provides necessities; perhaps leisure or strength may be wanting, and they cannot join any band of devoted workers.

Are these debarred from giving any help to the cause they have as truly at heart as any others? No indeed, for the words of Alfred, King of England, more than 1,000 years ago, are as true to-day as when he wrote them: “*What England needs is not only good War-men and good Work-men, but good Prayer-men.*”

No restrictions can hinder those who set themselves to be good Prayer-men or Prayer-women; from passing at all times, with reverent thought and earnest cry, into the realm of prayer. The soul that prays that moment joins the vast, innumerable throng of those that intercede. In solitude no longer, that one is in communion with the Army of the Faithful

on Earth and in Paradise. As a cloud the incense of their intercessions rises, and is presented to God by our great High-Priest.

We know how voices that, singing alone, tremble and falter, when mingled with those of some great concourse, gain support from the voices around and send out an uplifting melody of which they are incapable alone. So each one who, in solitude or during the occupations of a busy day with others always near, breathes a prayer for the wounded, the dying, the prisoners, the bereaved or for those who minister to the suffering, may be strengthened in the power to intercede; by the thought of the multitude who are united in the same work. Only the ear of the soul can hear them, only the eye of the soul can see that great host. But every prayer breathed is heard by God and none are unanswered.

And for whom and for what shall these prayers be offered? When we think of this company, so wide-spread and yet so closely united, we realize that our prayer must indeed be one befitting the Holy Catholic Church. “In the ministry of prayer God lifts us above the conflict in earnest supplication for *all*. It is in prayer that we realize that all nations are one in Christ, united against a common enemy—the power of darkness—that lies behind all the discord and passions of the war. Let us pray that this power may be broken by the Power of Christ, that all hatred, cruelty, vice and evil may be cast out—that the Spirit of Jesus may come into this strife of nations, bringing love into the hearts of all, that a lasting Peace may reign.”

Cigarettes, Chocolates and Other Comforts for the Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

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Our Church Schools

THE CHURCH SCHOOL FOR GIRLS
"Edgehill," Windsor, N.S.

THE Church School for Girls, commonly known as "Edgehill," has just completed its first quarter of a century. The need of such a school had been long felt among Church people of the Maritime Provinces, who had been obliged to send their daughters far from home for education, or to patronize schools nearer at hand which, at least from a Church point of view, were felt to be unsatisfactory.

While it may be said, as the calendar states, that the initiatory step in the establishment of the school was taken by the alumni of King's College on June 28th, 1890, and on July 1st a resolution was

Lefroy the excellent reputation of the School was more than sustained. It was in her time that the School was affiliated with the Royal Academy and Royal College of Music, London, and many of the pupils, as the calendar shows, obtained high honours in the yearly examinations of the Associated Board. The same may be said of the examinations of the Royal Drawing Society.

Miss Lefroy was succeeded by Miss Gena Smith, the present Lady Principal, who was formerly Principal of King's Hall, Compton.

The School has won an enviable reputation, not only throughout Canada, but in parts of the United States and in Newfoundland as well and "Edgehill" girls

of patron and visitor, and the very Rev. Dean Partidge acted as chaplain and instructor in religious knowledge.

In 1891 the educational work in Rothesay was undertaken by the Rev. George Exton Lloyd, M.A., now Archdeacon Lloyd, principal of Emmanuel College, Saskatoon. Mr. Lloyd, recognizing what an important work could be done in New Brunswick by a Church of England Resident School, reorganized upon that basis. He was succeeded in 1896 by the Rev. O. W. Howard, B.A., who in turn was succeeded in 1899 by Mr. Isaac E. Moore, B.A. In 1908 the School was formally taken over by the Synod of the diocese of Fredericton, and the present headmaster, the Rev. W. R. Hibbard, M.A., was appointed. Lately a great many improvements to the buildings and equipment have been effected. A new gymnasium, a manual training room and

three services and one or two Sunday schools, with a ride of twenty or thirty miles is upon one before one has had time to turn round or even black one's boots. There is no time to be lonely or homesick. The life here is full of opportunities, the prospect full of possibilities, and the work most interesting and absorbing."

Miss Dalton's report from St. Barnabas' Hospital, Onoway, shows the invaluable work being done by the women workers associated with the mission. Shortly after her arrival a Swede, who had chopped his leg very badly, was brought to the hospital. The wound required several deep stitches and seven superficial ones. The man pluckily refused an anesthetic and made no move while Miss Dalton sewed up his wound.

A few days later another man was admitted who had cut through the joint of and almost severed a toe. In this case an anesthetic was necessary and seventeen stitches were put in but thanks to the skilled treatment afforded by the hospital the man was able to return home at the end of a week and within three weeks was wearing an ordinary boot. In the absence of such a refuge as St. Barnabas', such accidents might have resulted in amputation or death.

February was a busy month. A mother and her babe occupied a spare room and there were three babies and five other patients in the hospital proper. Among them was an old lady admitted in December with a broken ankle and phlebitis; she had been brought in a distance of thirty-five miles after trying for ten days to walk with the bone broken.

On a Sunday another member of the staff, Miss Whitely, was called to visit a patient five miles away, who was found to be in a state of collapse and in urgent need of an operation. The sufferer was driven back to the hospital and next day a surgeon came from Edmonton, the operation was performed and in seventeen days she was able to return home.

At midnight, on another occasion, a nurse was summoned to a point sixteen miles away on a bitterly cold night and reached her destination by sleigh, white with frost, at 3 a.m. The patient had a fractured arm in a splint which had become very swollen and painful. The limb was a dark purple and next day, if it had not been attended to, would have become gangrenous.

A young man in the same district, while sinking a well to save repeated journeys of two miles for water was asphyxiated. His father tied himself to a horse and went down to his rescue. Before he could reach his son, he too was overcome by the gas. Only the two wives were left above, but with the aid of the horse they managed to get the father, badly cut and bruised about the head and face, to the surface. With the care of a nurse the father recovered, but the son had passed away, leaving a wife and four children under five years of age.

A former patient of the hospital points out very beautifully that St. Barnabas' does much more than merely restore physical health. The rigours of the pioneer's life, with its incessant toil and frequent hardship and suffering are apt to harden the human soul. Many men and women lose the gentleness which gives courage its true strength. They have accustomed themselves to go on their way in health, or ill or maimed, hard and self-reliant, ignorant of the lessons of humanity and dependence which suffering is sent to teach, and deaf to the voice which bids us pause and be still. Into lives such as these the hospital may bring the sound of voices that are forgotten or that are strange to their ears.

This is only one phase of the blessing which the coming of a hospital has brought in its train. Those who have learned the language of rest, thank the hospital for making it possible for them to enjoy it again.

Those who are learning or who have yet to learn that language will one day be even more grateful than those to whom the hospital has restored what in a sense had been lost. For to them the hospital will have opened up a new world which they may take back into their busy lives to enjoy as a fresh and lasting possession.

G. H. B.



Rothesay Collegiate School, Rothesay, N.B.

unanimously passed by the Synod of the Diocese of Nova Scotia to establish a Church School for Girls at Windsor on the basis of a joint stock company; this refers of course to public action. For the preparation of the scheme and also for a large share of the work of carrying it into effect, the credit should be given to the energy and ability of the late Dr. Henry Youle Hind, of Windsor, who was for years its managing director.

The Synod of the Diocese of Fredericton heartily concurred in the project, an Act of Incorporation was secured, and in accordance with this a Board of Trustees was formed, of which the Bishops of Nova Scotia and Fredericton were *ex-officio* members (the former being chairman) and each Synod elects two members as well.

Before the scheme was launched an option had been obtained on the "Edgehill" property in Windsor, consisting of a good house and outbuildings with spacious grounds sloping to the south. Two adjoining properties have since been purchased and added to the grounds.

Here the school was opened in January, 1891, with 27 resident pupils and 15 day girls, under the charge of Miss Hannah J. Machin, who had made a good name for herself as a teacher in Quebec, and who brought most of her staff and several of her pupils with her.

The erection of a new building was begun in the summer of 1891 and was completed in January, 1892, but the continuous growth of the School made further development necessary and in 1895 another building was erected, having a large assembly hall on the ground floor and music rooms and art studio above. A wing for domestic science was added in 1910.

After several years of successful work Miss Machin resigned and her place as Lady Principal was filled by Miss Blanche L. Lefroy, who had been trained at Cheltenham and who brought out a staff of English mistresses with her. Under Miss

everywhere are now the best advertisements of the School.

The situation of "Edgehill" is all that could be desired for health and for recreation. The School sports are tennis, ground hockey and basket ball, and there is an excellent open-air skating rink within the grounds.

A guild of "Old Girls" keeps the former pupils interested and true to the School motto, "*Fideliter*," and amongst other things the guild has this year contributed \$200 for Red Cross work.

ROTHESAY COLLEGIATE SCHOOL ROTHESAY, N.B.

IN 1877 a day school for the higher education of boys was established in Rothesay by Mr. William Thompson, M.C.P., London. The late Metropolitan, Archbishop Medley, accepted the position

new dormitories have been added. Accommodation for over seventy boarders is now afforded.

The aim at Rothesay Collegiate School is, by careful religious and moral training, and by the exercise of a firm and just discipline, to encourage and maintain in boys a high standard of truth and honour, to afford an education which will enable them to enter upon business or college life; and also by the encouragement of outdoor games and exercises, and by careful instruction in physical and military drill, to insure in boys the conditions necessary for future good health and proper physical development.

At the present time forty-seven of the Old Boys of the School are serving the Empire, either in the Imperial Army or in the Canadian Expeditionary Contingents.

The Church in the West

HERE is a good account of a missionary's life in the West written by Mr. Harkness during his first year in Canada:

"In writing this report I would like to mention the two facts which have impressed me most out here. First, the ungrudging hospitality of the homesteaders, who are always ready to share their last crust with the preacher and almost without exception refuse to take any payment, in spite of the fact that in these very hard times many of them seldom handle even a five cent piece. Secondly, the abundant opportunities open to one out here. One feels almost overwhelmed by the amount of work which faces one; there is always work to be done, and one can never really feel off duty. There are the services, which on Sundays or on week days are always appreciated by a few at any rate. It is impossible to hold too many 'cottage services' for there really

are a great number of distant homesteaders who can hardly be expected to get in to the regular monthly or fortnightly services unless they have a team of horses or oxen or can get a lift.

"There are children in every direction who need some Christian teaching. There are sick people to be visited and confirmation candidates to be instructed. There are hundreds of homesteaders glad to welcome one for a night—lonely bachelors who have lost their faith, married couples who want, or at any rate need, a few gentle reminders of faith and practice, and in addition to all this there are books to be read, letters to be answered, the horses to be watered, fed and groomed, the shack to be cleaned up, wood to be chopped, notices of services to be made out and posted up, and a thousand and one other things to be done. The week flies past and Sunday with its two or

TRINITY COLLEGE, TORONTO

IN the twenty-two years that have passed since the General Synod was formed at Trinity College, many changes have come to Synod and College alike. None of the members of the Upper House of 1893, and but few of those of the Lower House, will be present on this occasion.

Only two members of the College staff who saw the birth of the Synod are still connected with it, and, of these two, only one has maintained his connection unbroken. The Provost and the Chancellor who welcomed the Synod in 1893 have had two successors each; and both Professor Jones and Professor Clark have passed away, after giving respectively forty-four and twenty-five years of service. Among the many things which stand to the credit of the former, it ought to be said, is his persistence in advocating and furthering the foundation of Trinity College School, which grew and flourished under the long headmastership of his lifelong friend, Dr. Bethune, of Guelph.

In policy, too, as in personnel, changes have come to Trinity. St. Hilda's, established by Dr. Body as a teaching college, has, since 1894, the year in which he became a professor in the General Theological Seminary, New York, ceased to exercise that power till endowments large enough to permit its revival stand to the credit of St. Hilda's. But, as the residence of the Trinity women, it flourishes under the able management of Miss Cartwright, Miss Strachan and Miss Kammerer.

On the eve of Dr. Welch's acceptance of the rectorship of St. James' Cathedral at Christmas, 1899, the federation of Trinity and St. Hilda's with the University of Toronto, which had been rejected in Dr. Body's time, again became a living question. Under the leadership of the present Provost, and those associated with him, federation has become a fact. It gives Trinity students access to the lectures, and laboratories, of the University in the various sciences as well as in philosophy, political economy and history, some of the lectures being duplicated in Trinity's own building. In the honour examinations Trinity men and women have abundantly shown that in the subjects already mentioned, as well as in classics, modern languages, and Hebrew, which the College's own professors teach, they can hold their own against all competitors. In fact, a certain professor of the University who is in a position to give an opinion has declared that the linguistic training given at Trinity is the best in the University.

The place assigned by Trinity to religious knowledge in her pre-federation curriculum is still assured to her in that of the University. By entrance into federation she has secured the same privilege for other colleges also.

The residential system, which has been the other outstanding feature of her system since the days of Bishop Strachan and Provost Whitaker, still remains. Ample provision for its continuance under even better circumstances, has been made in the plans for the new building, in Queen's Park, in close proximity to the University, which are nearing completion under the hand of Mr. Frank Darling and of his staff.

Federation has cost the College much, even as it has brought advantage to it. But it has met all the demands made upon it, thanks to the generosity of its many friends, and, in particular, Sir Edmund Osler, Sir Henry Pellatt, Sir William Mackenzie, Col. Frederic Nicholls, Dr. James Henderson and the teaching staff in Arts and Divinity. Dr. Henderson made it his residuary legatee, thus ensuring for it, in thirty years or thereabouts, a yet larger income than it even now enjoys as the result of his munificence.

Increase of the staff has been the chief item of expense. Now it is one of the largest, proportionately, in the University, and it is more effective even than it would otherwise be by reason of the residential system.

With all the changes, Trinity still remains true, as has been pointed out, to her cardinal points, residence and the combination of religious instruction with secular learning. She likewise remains the Church College of the province of Ontario, Bishop Strachan having arranged that all the Bishops who should at any time have jurisdiction in any part of the old Diocese of Toronto, now the ecclesiastical province of Ontario, should be *ex officio* members of the Corporation. This they are to-day, and as such they have the power of veto over matters of policy and of theological teaching. What the teaching is at any moment depends upon the Bishops.

Not the Bishops alone but their suffragans, or coadjutors, also sit on Corporation. If any of them resign their sees they retain their seats as long as they are resident within the ecclesiastical province.

Besides the Bishops, their nominees, to the number of four each, are likewise members of Corporation. Any Synod which cares to claim the privilege may also elect representatives, and this the majority of them does. Thus the Bishops and the Synods control the situation, they and their representatives constituting a majority over the other elective members and those who sit *ex officio*.

The Archbishop of Nova Scotia, the Bishop of Niagara, and the Bishop of New Westminster are graduates of Trinity in Arts and Divinity. The Bishops of Ontario and Toronto are Doctors of Divinity of the College by examination and the Bishop of Ottawa was formerly a Professor of Divinity, having first come to Canada to fill that office. In coming to the Synod, they are, so to speak, coming home. To them and to all, whether graduates or not, a warm welcome is assured by this representative Church College of the ecclesiastical province of Ontario at the hands of all the authorities of the College, especially the Provost and the Chancellor, its most distinguished lay graduate.

The General Synod

PRAYER FOR THE SYNOD

ALMIGHTY and Everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod now (about to be) assembled in Thy name. Save them from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern and sanctify them in their deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

The Bishops of the Church will spend next week as the guests of Trinity College, holding a retreat and conference.

The officers for the seventh session are: President of the Synod, His Grace the Archbishop of Rupert's Land, Primate of all Canada, Winnipeg; Secretary of the Upper House, The Rev. W. A. Ferguson, Riviera Apartments, Cathedral avenue, Winnipeg; Prolocutor of the Lower House, Rev. President Powell, M.A., D.C.L., Trinity Square, Toronto; Deputy

Prolocutor, The Rev. L. N. Tucker, D.C.L., Queen's avenue, London, Ont.; Assessors to the Prolocutor, L. H. Davidson, Esq., K.C., D.C.L., 12 Phillips Place, Montreal, and J. A. Worrell, Esq., K.C., D.C.L., 76 Adelaide street west, Toronto; Hon. Clerical Secretary of the Lower House, The Ven. Archdeacon Ingles, M.A., 408 Brunswick avenue, Toronto; Hon. Lay Secretary of the Lower House, Francis H. Gisborne, Esq., K.C., I.S.O., Ottawa; Treasurer of the Synod, His Honour Judge McDonald, M.A., D.C.L., Brockville, Ont.; Auditor of the Synod, Lansing Lewis, Esq., D.C.L., Montreal; Registrar of the Synod, Francis H. Gisborne, Esq., K.C., Ottawa.

UNFINISHED BUSINESS

Among the business left over from the last session of the Synod is a motion about the name of the Church:—

(a) That in the opinion of the General Synod the title "The Church of England in Canada" is not a correct description of the Church and is not the best name that can be devised.

(b) That a vote be taken upon which each member of Synod may indicate the name that he prefers should be adopted.

(c) That upon a subsequent day at this session a vote be taken upon the first five names having the highest number of votes.

(d) That no further action be taken at this session, but that the matter be left over till next session to enable the Diocesan Synods to discuss the matter and to send memorials to the General Synod.

Our Old Country Letter

August 17th, 1915.

A CHURCH writer says: "Nothing is more remarkable than the way in which the best of our public school boys have entered the Army. At this time of year scholarships to the universities are awarded, and from many of our great schools I have learned that every boy who obtained a scholarship and is physically fit has taken a commission. This means that the very flower of the lads between 18 and 19 have surrendered their university prospects at the call of duty. They are unconscious of having done anything heroic. They are doing their duty, and as they left the London termini for instruction camps, they were still school-boys with the added seriousness of young men bent on high endeavour. In one railway carriage the heads of the classical side of a famous school all went to the same regiment, and the War Office has been wisely advised in its endeavour to gazette boys from the same school into the same regiments. They carry with them the tone of the old school, and act as a public opinion to one another. There is something almost akin to religion in the hold a great public school has over the mind and character of boys. . . . It would be indeed well if the Church had the *esprit de corps* and that sense of common brotherhood that exists among public schoolboys. It engenders piety and patriotism. A youngster said to me the other day, 'If the Germans land in England there is not a public schoolboy who will not die to drive them back.' And this is the prevailing note. The enormous importance of directing this young life into right religious channels is beginning to be more thoroughly grasped, and some of the masters, by sheer force of character and unobtrusive piety, are exercising a wide and deep influence."

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Protestants and most Roman Catholics alike deeply regret the attitude of the Pope during the war. "No utterance has given greater pain than his last, which implies that Germany has acted in as clean-handed a manner as the Allies." . . . "The Papacy has not had the courage to speak out plainly on moral questions, and this has to a great extent prevented our people considering seriously any of its proposals. Each successive pronouncement raises more resentment than its predecessors. We are told that if we had Church unity we should have no war. The Roman Church is supposed to be one, and yet its adherents are divided according to nationalities. Austria is more closely allied to the Papacy than any other Power, and the Pope was unable to keep the Emperor from siding with the German Emperor in the declaration of war. Not in ecclesiastical unity lies the prevention of war. We need more than cast-iron union—the Spirit of Christ. And until this be so widespread that men will prefer to follow His leading rather than their own supposed self-interest or the gratification of their national desires, there cannot be unbroken peace."

* * *

Just now lads between the ages of fourteen and seventeen are coming in numbers to London from the country and from overseas to take the places of those who have joined the services. Many of the new office recruits and students are without friends or relatives near, and a contemporary suggests that parents or guardians may be glad to know that "St. George's House" is specially adapted for such lads. There are vacancies created by residents joining the colours. Sons of clergy and other professional men, particularly fatherless and orphan lads, are eligible. The late Father Stanton was chaplain and took a warm interest in the work of the House. Full details may be had from the Head, St. George's House, Steele's road, Hampstead, London, N.W. I know so many anxious parents that I give you this on the off-chance of usefulness even so far away.

The British Red Cross Society and the Order of St. John have reconstituted the department which deals with the wants of British and Allied prisoners in German camps, and endeavours to ameliorate their condition. Those who have relatives or friends in the German camps will find it to their advantage to apply for information and to make their gifts where possible through the prisoners of War Sub-committee—at 83 Pall Mall, London—which is in close touch with all the departments and agencies that can afford information or transmit aid.

* * *

"All attempts at reunion in the West," says the introduction to the Annual Report of the Anglican and Foreign Church Society, "are arrested for an indefinite time. The war, indeed, has brought the movement to the verge of extinction with regard to the West, though naturally enough things are different in other directions. Cyprus, Palestine, Syria and Egypt are lands in which the close of the war may bring 'such religious opportunities and such a development of ecclesiastical life as they have not known for a thousand years.' The prospects are almost dazzling."

We read—"The report is full of interesting and suggestive matter." Bishop Bury, of Central and Northern Europe (Anglican Church) writes of his experiences in Berlin, Cologne and Munich. In the last mentioned city the "Ober-Bürgermeister" and the city council were, a few years ago, very friendly and hospitable. In 1911, they gave us a beautiful site, worth at least £3,000, in a convenient part of the city, for a new English Church, and attended officially the laying of the foundation stone, which I carried out with between 50 and 60 of our clergy present, and they entertained us afterwards at a banquet in their old city hall. Last year they attended the consecration of the church and once more entertained us at a quite magnificent banquet, they singing 'God Save the King,' and we 'Deutschland über Alles' as heartily as possible."

As to German "hate," Bishop Bury thinks the word "describes quite correctly" what the military authorities in Germany feel towards those who have so materially helped to destroy the plans so carefully and efficiently made for years. "But the German people as a whole, I am quite sure, do not feel it except where temporarily worked up and deceived into some sense of it, for they have been humane, courteous and kind to all our countrymen in all places ever since last August. . . . No one could be happier in his work and more gratefully conscious of the kindness shown to him by Germans of all classes, all through this terrible time, than our faithful and heroic chaplain at Berlin, who has never had his services or work in any way hindered or prevented."

Such testimony as this is indeed delightful, and one hopes it is well founded, but it is hard to reconcile with much else.

* * *

The Annual Week organized by the Study Department of S. P. G. was held at St. Christopher's College, Blackheath, London, lately. The object of the school was the training of study circle leaders, and therefore the members were formed into groups for the study of Bible and Missionary work, each member taking part in the discussions and bringing a special contribution assigned beforehand by the leader of the Circle. . . . The members met for united intercession and study. The Bible Circles were on the epistle to the Philippians, the Missionary Circles on the new book entitled "The Way of the Good Physician." The week was full of inspiration and of hope for the future.

* * *

I have told you of the long-delayed and unavoidable internment of large numbers

of German missionaries in India. It is, of course, a most painful course to have to take, but the risks and uncertainties otherwise are too full of possible disaster on a great scale, and now that the step has been taken there is a good deal of confirmatory evidence as to its necessity in some cases. No one says there is the same in all, but differences of treatment cannot be made, and neither can we be certain of the results of even unconscious influence. So this glorious opportunity has come to our Church, and the S. P. G. is struggling hard to meet it worthily.

The Method of Episcopal Appointment in the Church of Ireland

By The REV. PROF. A. HAIRE-FORSTER

THE Church of Ireland was at first monastic in form. The Abbots were the important men; the Bishops were usually their nominees and the functions of the Bishop were confined to confirmation and ordination. It was during this period that the Church of Ireland was pre-eminent in scholarship and missionary enterprise. Later on England and Rome began to exercise control in Ireland and Bishops were appointed either by the Pope or by the King of England. This method was not always a success. An Earl of Kildare burned Cashel Cathedral and, when charged with the outrage, defended himself by saying that he thought the Archbishop was inside. The plea was allowed. Of the eighteenth century Bishops Dean Swift said that, though the English Government always appointed excellent men, unfortunately highwaymen killed them on their way to Ireland and then took their places.

In 1870 the Church of Ireland was disestablished and adopted a constitution which is very like the present constitution of the Church of England in Canada. The appointment of Bishops is provided for by chapter six of this constitution. The method is as follows:—"The electorate is the Diocesan Synod, which consists of all the beneficed and licensed clergy and lay syndonsmen (who must be communicants). Voting is by orders. The members first vote for not more than three persons, so as to form a select list and all those who receive one-fourth of each, or one-third of either, order are placed upon it. Subsequent votes are taken on the names so chosen and a majority of two-thirds of each order present and voting is necessary for election. Should such a majority not be obtained, the synod must, by a majority of both orders, return two or three names to the Bench of Bishops, who shall make choice among them by a majority of their votes. Failing the return of at least two names, the appointment lapses to the Bishops after three months, or the synod may, by a majority of both orders, at once refer the appointment to them."

Dr. Pooler, Archdeacon of Down, has kindly supplied me with the following note on Irish episcopal elections:—"Since 1871 there have been 36 elections to Irish Bishops. Of these 20 have been elected by the decisive vote of the synods. Twelve have been appointed by the Bench of Bishops from a list of two or more names submitted by a diocesan synod. Four have been elected by the Bench of Bishops either by lapse or by direct resolution of the diocesan synod."

It is significant that the third method, that of giving the Bench of Bishops liberty to elect anyone they choose, is becoming more frequent. For thirty years there was no such election, in the last fifteen there have been four.

"In regard to the second class," Dr. Pooler writes, "it is worthy of note that greatly distinguished men like Dr. Reicher and Dr. Bernard were not elected decisively by the diocesan synod, but were chosen by the Bishops from names submitted to them, and, further, in neither case was the name first on the list." Dr. Pooler considers that on the whole the system has worked well.

Temporary arrangements are already made and better ones will it is hoped be possible as a little time gives more workers. But do as we may there will not be enough, nor enough funds, to do the work really adequately, even as it stands, and putting away all thoughts of extension. Perhaps Canada can help in that as so nobly in the war.

But I see an appeal for your "North West" in our Church Columns, and if any colonial Church deserves it Canada does. Prayer at least can join to aid these calls from Old World and New.

Dr. Gwynn, Regius Professor of Divinity in Trinity College, Dublin, and one of the framers of the constitution of the Church of Ireland, is of the same opinion. "On the whole," he writes, "I think the system, if not ideally perfect, has vindicated itself as a good working method and after some 45 years has given us a creditable body of Bishops."

The plan of submitting names to the Bishops is as old as the Emperor Justinian's time, 527-565 A.D. He established by direct law that the clergy and certain leading laymen should choose three persons whenever a vacancy occurred, of whom the Metropolitan should elect the one in his judgment best qualified. At an earlier date, this plan is found in a reversed form. The second Council of Arles, 452 A.D., made the rule that the Bishops should submit three names to the clergy and people from whom they might choose one. Montreal diocese, I think, follows this last method. It guards the important principle that a Bishop is more than the overseer of a diocese, he is an official of the whole Church and therefore the Church at large as well as the diocese should be represented at an episcopal election.

This principle is also maintained in the fourth canon of the Council of Nicæa, 325 A.D. It is perhaps carried to excess in England, where the Prime Minister can appoint any one he chooses to a vacant Bishopric and the diocese has practically no voice in the matter.

It has been found in Ireland that, when the diocese alone decided, the man elected was in almost every case, an elderly clergyman of the diocese, that is, he was elected for what he had done and not, as in England, for what he was expected to do; and, moreover, only diocesan needs and desires were considered.

An ideal system would represent both Church and diocese alike and thus prevent what has been called "spiritual in-breeding."

There are now two Archbishoprics in Ireland—Armagh and Dublin. The Archbishop of Dublin is Primate of Ireland, the Archbishop of Armagh, Primate of all Ireland.

Dublin is in the same position as any other diocese; it elects a Bishop who is then *ipso facto* Archbishop of Dublin. Armagh, though the oldest See in the Anglican Communion, more than a hundred years older than Canterbury, makes Bishops only for export.

When an Archbishop of Armagh dies, the Diocese of Armagh elects a Bishop, then all the Bishops elect an Archbishop, who goes to Armagh, while the Bishop elected by Armagh takes his place. This arrangement is obviously unsatisfactory. If there were an unpopular clergyman in Armagh, the synod would merely have to elect him Bishop in order to get rid of him. By a recent law, only two Armagh-elected Bishops can be on the Bench together.

In general, it may be said that the method of episcopal appointment in the Church of Ireland has secured invariably the election of good men. Whether it has secured the election of the best men is another question.

The Extraordinary Call

An Address Delivered on the Feast of St. James', 1915,
At St. John's, Notting Hill, London, Eng.

By REV. F. HOMES DUDDEN, D.D., Vicar of St. John's, Notting Hill,
and Examining Chaplain to the Bishop of London

A FORTNIGHT ago the Bishop of London issued a pastoral, in which he suggested that this Sunday, the Feast of St. James the Apostle, should be set aside for special prayer that the nation may be inspired to carry out with faithfulness the mighty task that lies before it. He further recommended that in each district throughout the diocese a special appeal should be made to the people to be true to themselves and their country in this great "Day of God." "I believe," he wrote, "that the Church is just the body to appeal to the soul of the nation for a great outpouring of unselfish and patriotic service. The Registration Bill will be useless unless the soul of the nation responds, and the Church should appeal to the nation on the highest grounds for a spirit of service and self-sacrifice."

In obedience to His Lordship's direction I propose to address you briefly on the extraordinary call that has come to all of us.

An extraordinary call, a special and peculiar summons—that is what is sounding in our ears to-day. Such a call is very rare. Generations come and go without hearing it at all. Millions of individuals live out their little lives, and no extraordinary call, no unusual requisition, disturbs the familiar and even routine of their homely work and duty. Day follows day without any exciting event: day follows day without any exceptional demand being made on their intelligence or energy. Their professional life, their business life, their social life, their domestic life—all goes as regularly as the ticking of a clock. Their calling is, in fact, the ordinary calling. They are required to show their faithfulness along the beaten track—not in great sacrifices or shining heroisms, but in the daily monotonous round of obscure and hackneyed duties, in small, habitual inglorious matters, in the ordinary common affairs of ordinary common life. Such, I repeat, is the lot of the vast majority of mankind. And let no one presume to disparage or think lightly of this ordinary calling. For it is, after all, on the loyal performance of life's ordinary tasks, on the loyal response to life's ordinary calls and opportunities, that the welfare of society and of civilization as a whole depends. Well does the wise Son of Sirach gather together in his verse the ploughman-farmer, "whose talk is of the breed of bullocks," the skilled engraver of signets, the smith fighting with the heat of the furnace, the potter turning the wheel with his foot—just the types of ordinary, normal, conscientious service—and say of them that it is these who will "maintain the fabric of the world."

There are times, however, when the ordinary calling is superseded and set aside by one that is extraordinary, and when the ordinary avocations and ordinary obligations are suspended in favour of claims that are higher still. It was so, of course, in the life of our Lord Himself. There came a time when Jesus heard the summons of an extraordinary call, drawing Him away from His parents and His home and His accustomed occupations, from His peaceful and beautiful and dutiful life at Nazareth—drawing Him away to the service of mankind, with its painful ministries and its final sacrifice of the

Cross. Then the old duties were suspended; even the primary duties to parents and family were suspended. "And he answered them saying, Who is My mother or My brethren? . . . Whosoever shall do the will of God, the same is My brother, and My sister, and mother."

And so it was with the Apostles. So it was with St. James, whom we commemorate to-day. Many a fisherman had had his dwelling at Bethsaida, and had mended his nets beside the waters of the Lake of Galilee, and had never been required to leave his home or quit his fishing; but to St. James and his comrades came the extraordinary call to abandon all and follow Jesus. It meant the break-up of the old happy ways of life, of the old habits and relationships; it meant suffering and difficult service and even the martyr's death. For the extraordinary call is ever austere and terrible. "If any man come to Me," cries the voice of Him Who calls, "if any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross and come after Me cannot be My disciple."

An extraordinary call! Such a call has sounded forth at intervals through the centuries. Again and again, sometimes to individuals, sometimes to groups and societies, sometimes to whole nations, an extraordinary call has come, provoking them to prodigious effort, challenging them to vindicate their character and prove their worth before the eyes of God and men. When such a call does come, there is no mistaking it. And I think that none can doubt that precisely such a call, such a solemn, extraordinary call, has rung out in the ears of every man and woman in our land this day.

Understand the situation. We are in the midst of a crisis unparalleled in history. We are engaged in a war which is to determine nothing less than the whole future course of human affairs. We are fighting not merely for our national existence; we are fighting not merely for the existence of other European nations; we are fighting for the preservation of those moral and spiritual ideals which have been the constructive forces of Western civilization. Yes, we are fighting for the most sacred principles. The real question at issue is the question of right against might, of freedom against oppression, of idealism against materialism, of the Christian law of righteousness against the new ethics "made in Germany," of all the humanities of civilization against all the savageries of a *Kultur* which has shocked the moral sentiment and roused against itself the moral indignation of the world. That is the inner meaning of this gigantic controversy. And for my part I do not hesitate to accept with all my heart the much-criticized phrase of the Bishop of London, and to describe this war, so far as concerns our part in it, as a "Holy War." If a war which is fought in defence of all that is holiest—in defence of liberty and justice and honour and Gospel righteousness—and against a foe who deliberately tramples on all that is holiest—if such a war as this be not a "Holy War," then I fail to understand what the meaning of that

term can be. Nay, brethren, we are not wrong in adopting as our own the motto of the ancients, *Pro aris et focis*. We are fighting not only for our hearths and homes: we are fighting for our altars, for our holy religion and for our God.

Now, of course, so momentous a struggle makes extraordinary demands upon us. It could not possibly be otherwise. A world-catastrophe can only be averted by exceptional effort and exertion. But a German victory, involving as it would do the Germanization of Europe, would be fraught with such fatal consequences to the race, that no efforts can be considered too great, no sacrifices too severe, to ward off that disaster. And surely in this respect a magnificent example has been set us by our allies. How impressive, for instance, is the consecrated passion of patriotism that animates the people of France! Confronted with the grim realities of a life and death struggle, France, as we are told, has miraculously changed. She has put away childish things—her toys and her toilettes, her luxury and her laughter. Her light-hearted gaiety, her vivacity, is gone. The most sensitive and delicately cultivated of the modern nations has developed in these last months a power of self-control and self-surrender, an indomitable resolution and spirit of endurance, of which even her greatest admirers had scarcely deemed her capable. Or consider the conduct of Belgium, brought suddenly face to face with the most formidable army of our time. They asked of her merely permission to pass through; they promised that they would scrupulously respect her independence; they would have paid her handsomely for the coveted right of way. But Belgium was not to be tempted. She resisted the irresistible. She sacrificed all she had—her cities and lands, her monuments and works of art, her industries and wealth; she sacrificed all for a principle, for an idea, for a sentiment of honour. Ah, but honour is the chief thing, and throughout all future ages little Belgium will be revered as the land of a great people.

Now, shall England fall behind these nations in willingness to make fit response to the extraordinary call that has come to her? Shall her sacrifices be less generous, her zeal in rendering service less ardent and less universal? That is a question for you and me. For we have all more or less to do with this matter. The extraordinary call has come to every one of us, and each one has got to answer it in his or her own way. What service are we rendering in this hour of trial? What sacrifice are we making? What can we show to match the sublime self-sacrifice of the men who have gone to the Front, or of the wives and mothers who have sent their dearest to the trenches? What are we doing to help? What are we doing as individuals to maintain those vital principles for which we are fighting as a nation? That is the pressing question. What your particular duty may happen to be, your own conscience alone can tell you. But the forms of service are many, and somewhere or other, be sure, your opportunity is awaiting you. You may not be in a position to do the splendid thing and take up arms for your country, but there are other ways in which you can help—perhaps by lending a hand in the manufacture of munitions, perhaps by assisting in the ingathering of the harvest, perhaps by undertaking the job of a man who has gone to the Front, perhaps by supplying the needs of the women and children left at home, perhaps by a ministry of cheerfulness to the sick and wounded, or by teaching the blinded soldiers some useful art and occupation. At any rate, you can cut down all superfluous expenditure, and by dispensing with luxuries and amusements—by arranging your summer holiday, for instance on the line of strict economy—you can save money which may be devoted to the public cause. Even those who cannot do

things, at least can do without things, and thereby furnish the means for enabling others to do what they are unable to do themselves.

It is easy, of course, to find excuses for hanging back, if we set ourselves to look for them. We can produce, if we try, quite an imposing array of reasons why we should refrain from action. We all know these specious reasons. We wish our country well; we should really have liked very much to serve her if we could; we should have been delighted to come forward had our circumstances been more favourable. But as things now are—why, what would become of our business? What would become of our family, of our dependents? What would become of that precious thing, our health? What about the ordinary claims, the ordinary duties and obligations, which we pride ourselves on discharging with such diligence and punctuality? Yes, what of our ordinary calling with its weighty responsibilities? Would not neglect of these prove in the long run to be more of a hindrance than a help? Well, I do not deny that there are cases where such pleas are valid. But let us be honest with ourselves. Let us be perfectly certain that our reasons are not fabricated. Let us be absolutely sure that we are not putting up excuses for getting out of a difficult duty. A man once said to Jesus, "Suffer me first to go and bury my father." He had heard in his soul the peremptory summons of an extraordinary call, and he was actually ready to obey it, but he thought he had grave matters to attend to first. But the extraordinary call must take precedence of all else, and to those who have heard it no apologies are permitted.

I would insist once more on the religious character of our call. This call which has now come to us—this extraordinary call—is not merely the call of our country: it is, I am persuaded, the call of Jesus Christ. At a time when the most sacred hopes and interests of mankind hang trembling in the balance, it seems as though Christ Himself were saying to each one of us, "Leave all and follow Me." What business have we to be thinking of our own interests and convenience, when Christ's law, Christ's truth, Christ's adorable ideal, the very essentials of Christ's religion, are being ruthlessly assailed, when the triumph of Christ's cause on earth is seriously imperilled? We have no right to consider ourselves—no right whatsoever. We are not our own: we are bought with a price. One is our Master, even Christ: and to-day that Master, the Christ of our redemption, is making an appeal to our loyalty and our gratitude. By all that He has done for us, by all that He has endured for us, by His life of love and labour, by the sorrows that pierced His heart, by His sufferings and sacrifices, by His death for us on earth and by His intercession for us in heaven—by all these the slighted Christ appeals to our devotion, exhorting us to lift the Cross anew, entreating us to spare nothing, shirk nothing, shrink from nothing which may prosper the ends of His kingdom and carry the cause of His righteousness to victory. Can we be deaf to such an appeal? We believe in Christianity: but this is Christianity, to feel that our labours and sufferings continue and fulfill the sufferings and labours of the Holy One of Calvary. We hope for salvation: but this is salvation, to give all that we have and all that we are, willingly and cheerfully, to the service of the Lord Christ.

If such be the spirit in which the nation is prepared to respond to its great call, we need not be anxious about the ultimate issue of the war. Doubtless there are troubles ahead. Doubtless in the immediate future there will be much to try our fortitude. Hitherto, it must be admitted, things have not gone as we wished; and in a struggle of such magnitude against an enemy so magnificently equipped and organized we shall be wise if we prepare ourselves for further disappointments. But there is no occasion for pessimism. We believe in a righteous God, and we cannot imagine that He will allow the cause of righteousness to be worsted,

provided, always provided, that its defenders be found faithful. If only we be true to our extraordinary call, if only with stern self-discipline and self-sacrifice we surrender ourselves whole heartedly to the demands of our present duty, then we need not have any fear of ultimate discomfiture.

Be faithful, then, in the present, and you may be confident as to the future. The time will come when this nightmare shall be over. The time will come when the greatest war that the world has known shall yield to a world-peace—a peace, God grant, so deep and firmly based that another war like this shall for ever be impossible. To that time you should look forward. And what joy will then be yours, what abounding satisfaction, if you are able to reflect that you, too, played a worthy part in the stress of the great crisis; that you, too, answered to the solemn call; that you did your bit, that you performed your task, that you discharged your duty, that you contributed, up to the utmost limit of your power, towards the work of re-organizing a dislocated world under the law of righteousness, the rule of Christ, and the sovereignty of God! Let that thought be your inspiration.

You that have faith to look with fearless eyes

Beyond the tragedy of a world at strife,
And trust that out of night and death
shall rise

The dawn of ampler life;

Rejoice, whatever anguish rend your heart,

That God has given you, for a priceless dower,

To live in these great times and have your part

In Freedom's crowning hour.

That you may tell your sons who see the light

High in the heavens, their heritage to take:—

"I saw the powers of darkness put to flight!

I saw the morning break!"

THE MOTHER

THERE will be a singing in your heart,

There will be a rapture in your eyes;

You will be a woman set apart,

You will be so wonderful and wise.

You will sleep, and when from dreams you start,

As of one that wakes in Paradise,

There will be a singing in your heart,

There will be a rapture in your eyes.

There will be a moaning in your heart,

There will be an anguish in your eyes;

You will see your dearest ones depart,

You will hear their quivering good-byes.

Yours will be the heart-ache and the smart,

Tears that scald and lonely sacrifice;

There will be a moaning in your heart,

There will be an anguish in your eyes.

There will come a glory in your eyes,

There will come a peace within your heart;

Sitting 'neath the quiet evening skies,

Time will dry the tear and dull the smart.

You will know that you have played your part;

Yours shall be the love that never dies;

You, with Heaven's peace within your heart,

You with God's own glory in your eyes.

R. W. SERVICE.

(From *Rhymes of a Rolling Stone*.)

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

WANTED—SYNOD JOURNALS

The Editor CHURCH LIFE:

May I appeal to your readers to send me as Registrar of the General Synod a copy of the General Synod Journal for the second session? Unfortunately the records of the General Synod were many of them lost between the death of one secretary and the appointment of his successor and I have no copy of the Journal of the second session. I propose to keep one certified copy of each session's Journal among my records and I have obtained the Dominion Archivist's consent to the deposit of the other certified copy among the Dominion Archives where they can at all times be readily consulted.

FRANCIS H. GISBORNE.

House of Commons, Ottawa.

A REMINDER

The Editor CHURCH LIFE:

Sir,—Will you allow me through your columns (as secretary to the memorialists who are presenting a petition to General Synod asking that no changes be made in the Prayer Book at the present time) to remind those who are co-operating by obtaining signatures to said petition that the signed copies of this memorial should be mailed to me not later than September 7th.

At date of writing, August 30th, I have already received a few petitions returned and judging from them and the numerous promises of co-operation previously received, the memorial will be well supported.

H. G. GOODFELLOW,

90 Fort St., Montreal, Que.

August 30th, 1915.

PRAYER BOOK REVISION

The Editor CHURCH LIFE:

Dear Sir,—I would like to say a little on two points in your last number.

I am glad that Mr. McKittrick has suggested a rearrangement of the order in which the Prayer Book is put together. I would like to see the whole of the preliminary matter placed at the end of the book (with the thirty-nine articles), and let the book begin with Morning Prayer. Then would follow the rearrangement which Mr. McKittrick suggests, or something very like it. I also agree with his suggestion that a "popular" edition of the book should only contain what is actually needed for ordinary use in church. I have never quite made out why a man going to church on Sunday should be handed a book which contains as much unnecessary matter (looked at from his point of view) as our Prayer Book does. If we could give him (especially if he is a stranger) a book containing the ordinary public offices, arranged on some practical system, it would help to make men feel more at home in our churches. Why do we not provide an index for our Prayer Books? It is very difficult for a stranger to follow the changes of our services, but an index (something considered necessary in most books) would be a great help. It would also help very much if all Prayer Books were paged alike, and the clergyman could give out the page (e.g., of the Psalms) when it was advisable. A good deal of care could be taken in preparing the matter for the printer, so that everything can be arranged in the most practical way. It would be a good thing if those who are responsible for the arrangement of the book would try and approach it from the standpoint of one who wants

to use it, but is unfamiliar with it. I have met with the suggestion sometimes that the difficulty of finding one's way through the book was, in itself, a sort of virtue; but while I believe in exercises that make us think and get the mind working, I don't think it is desirable to introduce that element into our public worship. The "stranger in our gates" ought to be very welcome and the book ought to be arranged so as to present the least possible amount of difficulty in using it.

I would like also to say that I appreciate your remarks on the Bishop of London. Both at home and at the front, the Bishop of London seems to be the man divinely raised up to fill a unique position. He cannot be described as a great man in the sense that some of his predecessors were great, but he is something better than "great" at the present moment. He is bringing the Church into touch with the people in a fashion which must leave be-

hind it very lasting results. Great functions at St. Paul's, fervent and simple addresses, processions through crowded London streets, unconventional services at the front, indifference to danger as long as duty calls; these are things which stamp him as the man who is best able to present the Church to a suffering people, in all her grandeur and simplicity. I read the *Church Times* every week and it seems to me that he is always doing just the very thing that is needed. I am sure that he is creating a great deal of respect and affection for the Church of England and that the people of London, at least, will be much more familiar with and interested in her than they have been in past days. I say this all the more willingly because in other days I have not had as much admiration for the Bishop of London as the majority of people have. But now I think he is lining up with the great men in state, army and navy to show that the Church is deeply interested in this war and that she is able to attend to her duty as effectively as are the other great departments of our national life.

Toronto

F. G. PLUMMER.

Diocese of Columbia

Presentation to Bishop-Elect—Consecration and Enthronement of Bishop Scriven

THE schoolroom of Christ Church Cathedral was well filled with enthusiastic friends of Ven. Archdeacon Scriven, the Bishop-elect, on Monday, August 23rd. They had come both from outside island districts and from the mainland.

After a few introductory remarks by the Dean of Columbia, who occupied the chair, Sir Clive Philipps-Woolley was called on to present the Bishop-elect with two sets of episcopal robes on behalf of the laity. He said that he felt it was not an occasion of mere jubilation at the elevation of an old friend to a high office in the Church, but was more a gathering of friends to fittingly "send off" one who had been chosen to carry on a very arduous work on their behalf. He reminded his audience of the days of the South African war, when officers of which much was expected had been chosen by Great Britain to maintain her cause. They had got into a tight corner, and England turned as one man to a little grey-headed old soldier whom all trusted—Lord Roberts. To him it was said, "Go and win the war for us." In the same way the people were calling on Archdeacon Scriven to take the lead in the arduous work which lies before the Church in these dark days. In presenting him with robes, the insignia of office, he was simply giving him the uniform in which to fight, and he knew that he would fight manfully and well.

Rev. J. S. H. Sweet was asked on behalf of the clergy to read an address of congratulation and present an episcopal ring. Rev. C. R. Littler, for the women of the diocese, in a few words then presented the Archdeacon with a handsome pectoral cross and chain of British Columbia gold. This was followed with the presentation of a well-filled purse of gold, being the surplus of subscriptions from many friends after the defrayment of the above-mentioned gifts.

The Bishop of Caledonia, Metropolitan of British Columbia, spoke, bringing the hearty greetings of his diocese to the newly elected Bishop. He was followed by the Bishop of Kootenay with similar felicitations. He also referred to the affection in which both the Archdeacon and Mrs. Scriven are held by their friends throughout the province.

The Archdeacon acknowledged the presentations and responded to the congratulatory addresses, pledging himself to work with all his power and strength for the Church in the diocese, and asking in return the constant prayers of the people.

The meeting was concluded with the singing of the National Anthem.

ST. SAVIOUR'S TRIBUTE

An illuminated address was presented to Venerable Archdeacon Scriven, Bishop-elect of British Columbia, on Sunday, August 22nd, at evensong, at St. Saviour's Church, Victoria West. Its text follows: "To the Venerable Augustine Scriven, M.A., Archdeacon of Vancouver, and Bishop-elect of British Columbia:

"We, the congregation of the Church of the Holy Saviour, Victoria West, very cordially welcome you in this hour of evening prayer at the last Sunday service before your consecration. Your relations with us have been close and intimate for over a quarter of a century. Twice you officiated in the little upper room over the carriage-shop on Esquimalt Road, and four weeks after the consecration of this building you conducted divine worship and preached within its sacred walls. During all these years you have been kindness itself in your willingness to minister to us and to be present at our various parish gatherings, proofs of sympathy and affection shared to the full by Mrs. Scriven. And now, on the eve of your elevation to the episcopate, we would assure you of our deep affection, frank confidence, and abiding loyalty, and above all our hearty and prayerful co-operation in the work which the chief responsibility will be upon you as our father in God, but to which we also pledge ourselves as fellow workers; the advancement of the Kingdom of Heaven through our beloved Church of England in Canada.

"That God may grant you many years of strength and service in your high office is our prayer."

Rev. Robert Connell, the rector, presented the address, which was signed by the two wardens on behalf of the congregation.

THE CONSECRATION

Venerable Archdeacon Augustine Scriven, M.A., was consecrated Bishop of British Columbia, in an exceedingly impressive ceremony which took place on St. Bartholomew's Day, starting at 10.30 o'clock, at Christ Church Cathedral. This is the second time within five months that the solemn services observed in connection with such a function have taken place in Victoria. The auditorium was crowded to its capacity with a congregation representative, not only of the clergy and laity of the Church of England, but of the same classes of other denominations. There

were five bishops, the majority of whom are from Western districts, present, all participating. No more striking illustration of the popularity of the new Bishop could have been given than the manifestation of interest in his consecration on the part of so many Victorians and residents of other parts of the Province.

Right Rev. Bishop du Vernet, Bishop of Caledonia, and Metropolitan of British Columbia, officiated, and others who took part were the Right Rev. Dr. A. U. de Pencier, Bishop of New Westminster, who read the Epistle; Right Rev. Dr. Stringer, Bishop of the Yukon, who read the Gospel; Right Rev. Dr. Doull, Bishop of Kootenay; and the Right Rev. Bishop Wells, former Bishop of Spokane. Dr. White, Bishop of Honan, did not arrive. Rev. C. R. Littler acted as chaplain to the Metropolitan; Rev. H. T. Archbold was chaplain to Bishop Wells; Principal Vance to the Bishop of Yukon; Principal Seager to the Bishop of New Westminster; Rev. A. E. Nunns to the Bishop of Kootenay; and Rev. J. S. H. Sweet and Rev. the Hon. T. R. Heneage, to the Bishop of British Columbia. The Lord Bishop of Caledonia was the celebrant, and Rev. F. L. Stevenson, rector of St. Peter's, Quamichan, B.C., preached the sermon.

Promptly at 10.30 o'clock, the time specified, the processional hymn was sung, the choir and clergy, led by a chorister bearing the processional cross, entering the Church and passing along the aisles, singing Dean Alford's hymn, "Forward Be Our Watchward."

CONSECRATION SERMON

Basing his sermon on Nathaniel's conversion, told in the concluding verses of the first chapter of St. John, Rev. F. L. Stevenson spoke earnestly and effectively. Referring to the coming of Jesus Christ, attention was called to his lowly origin and to the unobtrusive manner in which He came among the people. There had been no flourish of trumpets. He had come as a stranger and was not recognized. That it would be the same if He walked through the streets of Victoria to-day was the speaker's opinion. He adjured those whom he addressed to search their souls and minds in order to satisfy themselves that they were right with God, so that they might know the Christ if He came amongst them. The call was not alone to bishops and priests, but to all the laity. All were called. There were not a few who felt it necessary to maintain a certain standard of Christian respectability. He hoped he was not hurting anyone's feelings, but he felt impelled to ask that his hearers ask themselves whether they were what Christ would approve. The Jews believed that a Saviour was coming, and yet were unable to recognize Him when He came. It was the speaker's ever-present fear that he might turn aside the call of His Master. The position of Bishop of the Diocese of British Columbia, he stated, was no sinecure. There were dark times ahead, and it would take a strong, wise man, one who knew the chart of Christianity, to successfully steer the Church through the shoals of the immediate future. He was sure that the new Bishop would be given the active and hearty assistance of his people throughout the diocese.

The presentation of the Bishop-Elect by the Bishop of New Westminster and the Bishop of Kootenay next took place, after which the Chancellor of the Diocese, Mr. Lindley Crease, read the record of the election by the Synod of British Columbia, the certificate of the Metropolitan of the Province of the due carrying out of the provisions of the constitution of the Provincial Synod of British Columbia, and the certificate of the Primate of his approval of the elec-

(Continued on page 432)

Personal Mention

THE Rev. Principal Waller, of Huron College, with Mrs. and Miss Waller and Mrs. Jerdon, has returned to London, after a stay of six weeks at the Nepahwin, Gregory, Muskoka. The Principal will attend the General Synod as a delegate from the Diocese of Huron, taking the place of the Ven. Archdeacon Mackenzie, of Brantford.

There will be a gathering of the alumni of Huron College just before the meeting of the General Synod.

The Rev. Edward Hawkins, of St. Paul's Cathedral, London, Ont., has resigned and is going to England for a time.

The Bishop of Montreal, Mrs. Farthing, and Master Jack Farthing are at Cleveland's, Muskoka.

The Bishop of Ottawa has been in Muskoka and, among other engagements that he has kept, he preached at Gregory on Sunday a week ago.

Professor Brett, of Trinity College, and the University of Toronto, has been for some weeks at Gregory, with Mrs. Brett and their little daughter.

Miss Cartwright, Principal of St. Hilda's College, is spending her vacation at Huntsville.

Miss Knox, of Havergal College is a guest of the Rev. J. Macqueen Baldwin and Mrs. Baldwin, of Japan, at Olive Island, Muskoka.

Dr. N. W. Hoyles, Principal of the Law School, Osgoode Hall and President of Wycliffe College, Mrs. Hoyles and Miss Moffat have also been for some time in Muskoka.

Under the will of the late Mrs. Young, of Creemore, bequests are made to St. Luke's Church, Creemore; to the rector, the Rev. W. G. G. Dreyer; the Boys' Home, Toronto, and St. Alban's Cathedral building fund.

The Rev. E. A. Baker, B.A., B.D. (Trin. Coll.), late of the Pro-Cathedral, Edmonton, and formerly of St. Matthew's, Ottawa, has emigrated to Boston, Mass.

Miss Kate E. Dixon, B.A. (Trin. Coll.), of Ottawa, a sister of the Rev. J. H. Dixon, B.A., B.D. (Trin. Coll.), of Christ Church Cathedral, Ottawa, has been appointed to a position in the Department of Militia and Defence.

The death is announced of Mr. J. H. Douglas, Mayor of Amherst, N.S., who had so conducted himself as to win the praise of "the best mayor we ever had." He was only forty years of age and had apparently fully recovered his strength after a rather long and serious illness of four years ago. But an attack of pneumonia carried him off speedily in Halifax, whither he had gone on business. He leaves three young sons and a widow, a daughter of the late Hon. W. H. Pipes, of Amherst. He was an "Old Boy" of Bishop's College School, Lennoxville, and an alumnus of Trinity College, Toronto, where he made many friends and won a considerable reputation in cricket and football.

We are sorry to learn that the Bishop of Ontario has decided that the Dean of Ontario must resign if he goes back to chaplain's work and that the Dean, who appears to be eminently fitted for that work, has had to concur in the view that the interests of the congregation of the Cathedral require him to stay at home.

A grandson of Dr. William Wedd, the honoured nonagenarian classical master emeritus of Upper Canada College, has been taken from the ranks and promoted

to a lieutenancy in the 3rd Battalion. This is Mr. L. M. Wedd, son of Mr. G. M. Wedd, of Berlin, Ont.

Another "Old Boy" of Trinity College School, Port Hope, and graduate of the Royal Military College, Kingston, has laid down his life at the Dardanelles—Captain Alan Stanley Clark Rogers, of C Company, 6th Battalion East Yorkshire Pioneers, late Lieutenant in the 61st King George's Own Pioneers, Bengalese, India, and an ex-member of the Q. O. R., Toronto. Captain Rogers, who was born at Calgary, Alberta, in November, 1888, was the only son of Mr. Edwin R. Rogers, Inspector of Prisons and Public Charities for Ontario, who has received from their Majesties the King and Queen an expression of their sympathy in his loss.

The Rev. C. E. Jeakins, of St. Jude's Church, Brantford, an honour graduate of McGill and the Diocesan College, Montreal, and a former professor in Huron College, London, has been appointed chaplain to the 58th Battalion.

Lieut. E. Cyril Bevan, son of the Rev. Canon Bevan, of All Saints' Church, Niagara Falls, Ont., has been very successful in passing his examinations and has been given a commission in the Royal Horse Artillery.

Word comes from the camp at Niagara-on-the-Lake of the satisfactory progress of Captain A. D. Armour toward recovery from his accident.

The announcement is made that Mr. J. W. Pratt, president of the Victoria Hockey Club, Winnipeg, is seeking to have the Hugo Ross and the Allan Cups withdrawn from competition this year because of the war.

Mr. John E. Belcher, C.E., restorer of St. John's Church, Peterborough, and engineer of county of the same name, died at Peterborough recently, aged eighty years. He was a member of the Church and a resident of Peterborough for fifty years.

Major Hamilton Gault, of Montreal, who organized the Princess Patricias, has received from the Czar of Russia the Order of St. Ann, with swords.

The Hon. Featherston Osler, late Justice of the Court of Appeal of Ontario, President of the Toronto General Trusts Corporation, and Trustee of Trinity College, has, it is said, given a machine gun to the Department of Militia and Defence.

Miss Kathleen Birkett Clark, daughter of the Lord Bishop of Niagara, and Mrs. Clark, was married on Wednesday morning, August 25th, to Mr. Anthony Ashley Cooper, of Winnipeg, son of the late Canon Cooper. The ceremony was performed by the Bishop in the Lady Chapel of Christ's Church Cathedral, Hamilton, and the bride was given away by Canon Bevan, of Niagara Falls, Ont.

The marriage of the Rev. R. Haines, of Port Carling, is to take place in the latter part of September. The bride-elect is Miss Jean H. Fechnay, of Dundas.

The sermon at Holy Trinity Church, Toronto, Sunday morning, was preached by the Rev. J. J. Bamford, of Port Hill, P.E.I., who is making his first visit to Toronto.

Capt. H. R. Alley, the young Torontonian whose father and younger brother were killed in a motor car accident at Muskoka recently at Long Lake, is now on his way home from the front, having obtained two months' leave of absence. Mrs. Alley applied for the two months' furlough for her son after the tragic accident, as he is the only remaining member of the family.

"I would not mind if there was conscription in Canada, and if every clergyman and layman had to turn out and prepare to defend his country," said Rev.

Robert Gay, rector of St. Monica's Church, speaking at the first annual picnic of the East York Federal Liberal-Conservative Association, on Saturday, at Scarboro Heights Park.

Archdeacon Hogbin, senior chaplain at the military headquarters at the Sarcee camp, has resigned all his positions in the diocese of Calgary and these have been accepted by the Bishop. The resignations include the Archdeaconry of Calgary and the rectorship of St. George's and All Saints' in this city. The Archdeacon was formerly Major in the 15th Light Horse. In a short time he will be seeking and obtaining a position with the overseas forces for foreign service.

The marriage of Miss Bessie Lewer-Adams, only daughter of Rev. and Mrs. A. A. Adams, St. Mary's Rectory, to Mr. John Hay McDonald, B.A., LL.B., North Bay, took place in St. Mary's Church on Wednesday, August 25th, the ceremony being performed by the Rt. Rev. the Lord Bishop of Keewatin. Mr. and Mrs. McDonald will reside in North Bay, where the groom is practising law, being a member of the firm of Gould & McDonald.

The officers of the Canadian Sportsmen's Patriotic Association are: Honorary president, Sir John C. Eaton; honorary vice-presidents, Sir William Mulock, Chief Justice of the Exchequer Court; Sir Henry Pellatt, A.D.C.; Mr. John Ross Robertson; Mr. George H. Gooderham, M.P.P., and Mr. J. E. Atkinson; president, Mr. R. H. Greer, K.C.; vice-president, Mr. T. Flanagan; treasurer, Mr. F. C. Sutherland; secretary, Mr. George Wright. Several of them are well known Anglicans.

Dr. Satterley, of the Department of Physics in the University of Toronto, is reported to have written to the Toronto School Board suggesting, if not requesting, that German be dropped from the curriculum of the high schools and collegiate institutes under its jurisdiction. The Board is said to have refused to comply with the request. In line with this decision is the action of the military staff in charge of the camp at the Exhibition grounds last winter in requiring certain of their men, non-commissioned officers and officers to acquire an acquaintance with this language in the shortest possible time.

Miss Arnoldi and Miss Plummer gave an interesting account of their work in behalf of soldiers' comforts on a recent evening in St. George's school-house, Toronto, the Rev. Professor Cosgrave occupying the chair.

The offer of Mrs. C. W. Beatty, Mrs. J. F. W. Ross, and Miss Merritt of their houses in North Toronto, Rosedale and St. Catharines, respectively, for the use of convalescent soldiers, has been accepted.

It is announced that Messrs. A. S. Ince and G. A. Gooderham, of Toronto, have been appointed to the warship *President* as probationary flight sub-lieutenants for temporary service in the R. U. A. S.

Mr. Noel Marshall, of the Toronto Red Cross Society, has been gazetted an honorary colonel and Lieut.-Col. A. P. Sherwood, Commissioner of Dominion Police, has been raised to the rank of full Colonel.

To the Rev. Canon Dyson Hague, Vicar of the Church of the Epiphany, Toronto, sympathy goes out for the death of his father, Mr. George Hague, some time general manager of the Merchants' Bank of Canada. Mr. Hague, who had entered his ninety-first year, died at his home, Rotherwood, Montreal, on Thursday, the 26th of August. He was much interested in philanthropic and religious effort, and at one time he was a governor of McGill University and of the Montreal Diocesan College. Four other sons survive him—Mr. George Hague, of Kingston, Mr. Lawrence Hague, of San Diego, Cal., Mr. H. J. Hague, K.C., and Mr. Frederic Hague, of Montreal.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Arha.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston.	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

CALGARY

On July 25th two confirmation services were taken by the Lord Bishop of Calgary, in the large district south of the Crow's Nest Branch of the C.P.R. (viz., at Ewelme and at Cardston) in the district assigned to the Archbishops' Southern Alberta Mission under the direction of Rev. Canon Mowat. The Bishop was motored from Macleod, the distance being about 24 miles to Ewelme. There was a splendid congregation which entered with great earnestness and reverence into the service. Six persons were confirmed, presented by Rev. C. W. Smith.

This district is part of last year's dry belt, on which nothing green was seen. This year the wheat and oat fields are a sight never to be forgotten, and if the weather continues favourable for harvesting the yield will be heavy.

The pretty little Church dedicated to St. Mary the Virgin, was built two years ago.

After service the Bishop stepped into the motor car which had come from Cardston, about 22 miles from Ewelme, accompanied by Canon Mowat and three friends. He reached Cardston about six o'clock.

Service in the pretty and most restful church of St. Thomas was at 7. Here seven persons were confirmed—making in all ten persons confirmed at Cardston this year. After the service members of the congregation were invited into the Mission House to meet the Bishop, who had to leave for home at 7.40 the next morning.

A splendid work has been done in this part of the Diocese by Canon Mowat, and the clergy and laymen who have been associated with him. The number of these just now is small for the large district to be worked. It is hoped others will come to take the place of those who have either gone to the war or else returned to England after serving their full time.

On the preceding Sunday the Bishop was in Rev. A. V. Grant's Mission, where he drove between 20 and 30 miles over very muddy roads, and he took part in three services, one being a confirmation.

August the first he spent at Gladys and Dinton, with Rev. W. E. Herbert—the Sunday after at Castor, with Rev. W. G. Merrick, M.A., recently from England, and August 15th with Rev. L. A. Knight at Munson and Brumheller, where the services included the

dedication of new church at the last named place and a confirmation.

Services were held in different churches throughout the diocese on August 4th.

EDMONTON

NORTH BANK

A correspondent writes: "The recent floods made work in July very difficult. The Bishop came to Andrew on the south side of the river for a confirmation. One gentleman, of Vielleite, 30 miles away, could not make it. The roads were very bad and the ferry at Shandro Crossing had been washed away again. The river rose some seven or more feet on the Friday, 16th July, and the ferry at Pakan had to be taken out of the water and it was only possible to cross on the Monday afternoon. His Lordship was to have visited North Bank mission, some 20 miles north-west of Andrew and to have dedicated Pine Creek Church on the Sunday and to have held a confirmation there in the afternoon. Pine Creek is seven miles west of North Bank. But I had to drive him back to the railway, 26 miles, over almost impassable roads, and so his visit to the district north of the river had to be abandoned."

HURON

The Bishop of Huron has appointed Rev. J. A. Robinson, of Clarksburg, as rector of St. Paul's Church, Clinton. Mr. Robinson will take charge of that parish on September 12th. The new rector has had charge at Norwich and Markdale and has been at Clarksburg for the past five years.

BRANTFORD

The beautiful new chimes of Grace Church, the installation of which was completed last week, were rung for the first time on Sunday, and the beautiful tone of the ten bells was heard all over the city. The bells were rung both morning and evening, but they were heard to the best advantage in the evening, the muggy weather of the morning smothering the tones so that their effectiveness and clarity, as well as their beautiful tone, were greatly diminished. In the evening, however, the atmosphere was much clearer, and the bells could be heard for a great distance over the city.

The chimes, like the tower in which they are placed, were the gift of Major Reuben Leonard, of St. Catharines, in honor of his parents, Mr. and Mrs. Henry Leonard of this city, now deceased. They will be dedicated to the service of God, when the entire building is complete—when the tower structure is complete in every detail, the gallery

taken down, and the tower opened into the church through a new entrance on the west side of the church. In the meantime, however, the chimes will be rung each Sunday.

The bells are sweet and clear in tone, though some who heard them on Sunday thought that if they were played in a slower manner the effect would be much richer. The carillons were first rung, and then several hymns, including "Holy, Holy, Holy," "Jerusalem the Golden" and other well known tunes.

The chimes have been installed by Mears & Stainbank, of London, England, a firm of bell makers whose history extends back for many years. Mr. Hughes, a member of that firm, had charge of the work of installation. There was a very large amount of work to be done in the installation, as a visit to the tower will show, a great deal of skill being shown in their placing, while the mechanical part is very cleverly constructed.

At the morning service at Grace Church on Sunday, the congregation was a very large one. Ven. Archdeacon G. C. Mackenzie had charge, and during the course of the service he made use of the occasion to again heartily thank the donor of the chimes, "To hear the chimes in Grace Church has been one of the ideals up to which I have been living for some time past" he said, and he expressed very deep thanks that he had been spared to hear them played.

The ten bells, constituting the chimes, are located in the tower behind the stone shutters near the top of the structure. The largest bell, located in the centre, weighs no less than 3,500 pounds, and the other bells which diminish in size, according to their place in the scale, are installed in order around the largest bell.

Commencing with the smallest, the following inscriptions have been made on the bells:

1. Day by day we magnify Thee.
2. We glorify Thee.
3. We worship Thee.
4. We bless Thee.
5. We praise Thee.
6. Glory to God in the highest, peace on earth, good-will toward men.
7. Praise Him upon the well-timed cymbals. Praise Him upon the loud cymbals.
8. May all in truth and harmony rejoice to honor church and king with heart and voice.
9. May God bless whom we do call.
10. To the honor and glory of God and in loving memory of Francis Henry Leonard and Elizabeth Catto, his wife. Reuben Leonard gave us. Mears and Stainbank made us. MDCCCXCV.

NIAGARA

PORT MAITLAND AND SOUTH CAYUGA

The Lord Bishop of the diocese visited this parish on Sunday, August 22nd, to administer Confirmation. The services were as follows:—At 11 a.m., Confirmation and Holy Communion at Christ Church, Port Maitland, when 18 candidates were confirmed, 9 being adults; St. John's, South Cayuga, at 3 p.m., where 13 candidates were confirmed, 8 being adults, and again at Byng Mission, where 7 more candidates were confirmed, 5 being adults. Large congregations were present at each of these services who listened very attentively to the inspiring addresses given by His Lordship. A marked feature of the confirmations this year was the large number of adults who were confirmed, several of them being well advanced in years.

NOVA SCOTIA

On the afternoon of August 23rd, at her residence, Bishop's Lodge, 11 Lucknow Street, Halifax, there entered upon rest eternal, following a protracted illness borne with heroic courage and sweetness, Charlotte A. Worrell, wife of His Grace the Archbishop of Nova Scotia, and daughter of the late Surgeon Major-General Ward, F.R.C.I., Bombay, India. Had she lived one day longer she would have been sixty-one. The sorrowful news of her death was received throughout the diocese of Nova Scotia, and indeed the whole ecclesi-

astical province, with sadness and with profound sympathy for the revered head of the See. It has been known for months that death was within measurable distance, and the deepening of the shadow over Bishop's Lodge has been watched with genuine grief and with solicitude. It was in August, 1914, that Mrs. Worrell's fatal malady developed. In the hope that surgical skill might prevent its progress, she underwent, about that time, an operation in Montreal, but it speedily became apparent that the results were not those hoped for. She returned to Halifax immediately after the operation was performed, or rather, as soon thereafter as her condition made it possible for her to travel, but in spite of all that medical skill and devoted nursing could do, she grew steadily worse and the loosening of the silver cord would not have surprised any of those familiar with her condition at any time during the past two months.

Mrs. Worrell was, as stated, the daughter of the late Surgeon Major-General Ward, of Bombay, India, inspector-general of hospitals, her parents coming out to Canada in her early girlhood and making their home in Stanhope, Quebec. She was married to His Grace in the year 1877, so that they had been married thirty-eight years.

A devoted churchwoman, Mrs. Worrell, from the day of His Grace's coming to the diocese in which his episcopate has been so devoted and so blessed, gave herself freely to work in behalf of the Church. She was president of the Women's Auxiliary of the Diocese, of the Girls' Friendly Society, and was patron of the Church of England Institute. At the time of her death she was the honorary president of the Diocesan Women's Cathedral League, having been its president from the day it was organized until the last annual meeting. At that time, owing to illness, she tendered in a letter of exquisite simplicity, her resignation, when the league immediately elected her honorary president.

But her chosen sphere was her home, and in that she was distinctly a wise and happy head. Her high principles of life, her unfailing charity and kindness of heart and her breadth of sympathy, made her universally loved wherever she was known.

Besides her husband, for whom she has been a comrade and fellow-worker for so long, she leaves one son, C. F., manager of the Bank of Commerce, of Shelburne, and three daughters—Mrs. Kirkpatrick, who resides in Kingston; Mrs. Foster, wife of the rector of Hubbards, and Charlotte, at home.

The funeral took place at two o'clock on the afternoon of Thursday, August 26th, from All Saints' Cathedral, the beautiful building being thronged. A number of the clergy and of leading laymen from various parts of the diocese came to the city expressly to attend the funeral, desiring to pay this tribute of respect to the memory of a most sweet lady and also to their revered Archbishop, for whom, in an irreparable loss, the deepest sympathy is felt by his people throughout the length and breadth of the ecclesiastical province. From the city were noted men prominent in many different walks and the line of those who followed the flower covered casket to its last resting place in Camp Hill Cemetery was a long one. All the diocesan organizations with which Mrs. Worrell was connected, and to the growth of which her quiet and gentle influence contributed largely, were represented by a majority of their members and the funeral was, generally, marked by countless proofs that hers is a secure place in the hearts of many.

Dean Llwyd, who arrived Wednesday night from Ontario, conducted the

solemn and beautiful service, Mr. Sangar, the organist, and the full choir being present, and their leadership in the hymns and other musical parts of the service being most sweet. The hymns were: "And now, O Father"; "Abide with me," and "For all the Saints."

In the chancel, together with the Dean, were Rev. H. W. Cunningham, Rev. Canon Vernon, Rev. Dr. V. E. Harris, Rev. W. W. Judd, Rev. A. E. Fraser, naval chaplain, Rev. L. J. Donaldson, Rev. Mr. Tetter, Rev. A. W. L. Smith, of River John; Rev. F. C. Ward-Whate, Rev. J. W. Lockyer, of Hantsport; Rev. A. R. P. Williams, and Rev. S. J. Woodroffe.

The pall bearers were Rev. Canon Simpson, of Charlottetown; Archdeacons Martell and Armitage, and Dr. Willets, Acting President of Kings; Messrs. A. B. Hiswell, J. Walter Allison, A. Handfield Whitman and Mr. Justice Harris.

A large number of non-resident clergy were also noted in the congregation. The Lieutenant-Governor was present, being accompanied by Captain Hicks, as was also General Rutherford. Sir Charles Townshend came down from Wolfville expressly to be present.

It was a matter of general remark that the musical selections played by Mr. Sangar before the beginning of the service were very beautiful.

A wealth of flowers testified to sympathy and remembrance.

Mrs. J. P. D. Llwyd, wife of the Dean of Nova Scotia, and Miss Margaret Llwyd, arrived home from Ontario on Tuesday, August 31st, after a visit of two months.

Rev. W. W. Judd, Headmaster of King's College School, Windsor, who has been taking duty at the Cathedral, has made a host of friends, his services having been signally faithful and satisfactory. Canon Hind's convalescence is proving more slow than was expected, and he will not be able to resume work before the middle of the month, if so early.

OTTAWA CORNWALL

The funeral of the Rev. S. Gower Poole took place at the Church of the Good Shepherd on Thursday afternoon last and was, perhaps, one of the most largely attended which the town has ever seen. The Bishop of Ottawa was present with several of the clergy from the deanery and elsewhere. Members of the Masonic Lodge and of the Sons of England attended in a body, as did also a party from the 59th Regiment, of which the deceased clergyman was chaplain. The pall bearers were the Rev. C. O. Carson, the Rev. W. G. Jones, Colonel Morgan and Captain Leslie of the 59th, C. W. Young and G. C. Smith. The body was met at the church door by the Bishop and clergy. The office in the Church was taken by the Rev. W. Netten, rector of Trinity Church, and consisted of the whole service except the words of committal, while the Lesson was read by the rural dean, the Rev. R. H. Archer. The choir was reinforced by choristers from Trinity, and the hymns sung were, "Now the Labourer's Task is O'er," "Ten Thousand Times Ten Thousand," and "Jesu, Lover of My Soul." On the way to the grave as the cortege passed Trinity Church its chimes played suitable hymns. At the grave the body was committed by the Rev. G. S. Anderson, rector of St. Matthews', Ottawa, an old friend of the deceased, and the benediction was pronounced by the Bishop, who was attended by the Rev. J. Fisher as his chaplain.

QUEBEC

The Rev. H. R. Bigg enters upon his new work as rector of the important

parish of St. Peter's, Sherbrooke, sometime next month.

The Rev. A. W. Brickland has left New Carlisle in order to become chaplain to the troops.

Rev. R. J. Shires is chaplain to the troops at Valcartier, being attached to the 60th Battalion.

RUPERT'S LAND ROLAND

St. John's Church was the centre of an enjoyable reunion of past and present members of St. John's College, when Rev. F. C. Chapman, B.A., vicar of Morden, who had celebrated the Blessed Sacrament of the Holy Eucharist on the previous Sunday in this parish, joined Rev. W. Henry Boyd, curate in charge, Mr. M. C. Smith, student in charge of Morris, and Mr. C. Bryan, student in charge of Miami and Mr. Erl Morrison in a gathering of old Johnians. After evensong on Monday, August 15th, Rev. W. H. Boyd conducted a preparation service for Holy Communion which was celebrated by Rev. F. C. Chapman at 9.30 on Tuesday morning immediately after matins. During the week matins and evensong were said daily in the church. On Sunday, August 22nd, Mr. N. C. Smith remained in Roland for duty while Rev. W. H. Boyd conducted the services in Morris.

DEANERY OF PEMBINA

A meeting of the Chapter of the above Deanery was held at Clearwater on the 24th and 25th August. There were present Rev. W. Newman, Rural Dean, Manton; Rev. J. R. Kennedy, of Pilot Mound; Rev. S. L. Nash, Snowflake; Rev. F. Halliwell, Clearwater; Rev. F. Longmore, Holmfild. Rev. N. E. Bell, of Ninga, was present and accorded a welcome to the Deanery meeting. The unavoidable absence of Rev. W. Chapman, of Morden, was regretted. Rev. H. Hoodspith having removed, Rev. F. Longmore was appointed Secretary in his place.

The Rural Dean having opened the Chapter with prayer, stated that he had called this special meeting of the Deanery Chapter for the purpose of arranging definite time and places for the Ruri-decanal conferences, and also that correspondence from the General Missionary should receive immediate attention.

It was decided that there should in future be four meetings of the Deanery during each year, the place of meeting to be settled as opportunity offered. It was now decided that the next meeting should be held at Snowflake, the Rev. S. L. Nash having extended an invitation to the Chapter to visit that parish, the date of meeting to be left in the hands of the Secretary and the Incumbent of Snowflake. The Chapter programme on that occasion will consist of discussions to be opened by the Rural Dean and Rev. F. Halliwell, respectively. It is hoped that the Rev. W. W. Thomas will be able to be present.

Several resolutions were then framed and passed in response to the request of the General Missionary. These approved of (a) Last year's plan of campaign for raising Home Mission Funds; (b) The combination of the appeals for M.S.C.C. and H.M. Fields as one general appeal, and (c) Favouring change of date for Children's Annual Service.

The Rural Dean and Mr. Kennedy having been present at the Agricultural College Course for Rural Ministers, gave the Chapter their impressions of that week's meetings, strongly advising all to make the utmost endeavour to be present at next year's course.

Divine Service was held in the Parish Church at Clearwater, and was conducted by the Rural Dean assisted by Revs. S. L. Nash and A. E. Bell. The Deanery Sermon was preached by Rev.

J. R. Kennedy. Holy Communion was celebrated on Wednesday morning at 8 o'clock, by Rev. S. L. Nash, assisted by Rev. F. Longmore.

An interesting time was brought to a close with prayer by the Rural Dean, votes of thanks having been cordially passed to Rev. and Mrs. Halliwell, to the Woman's Auxiliary, and the vestry and officers of the Clearwater Church—for their very kind hospitality to the visiting clergy.

TORONTO TORONTO

The dedication of the new organ recently installed in St. Chad's, Earls-court, took place last Wednesday, when a recital was given by Mr. H. W. Freeman, organist of St. Matthew's Church.

MISSION PARISH OF LONGFORD, ATHERLEY AND WASHAGO

This parish has made good progress throughout the summer. The members of St. Paul's Church, Washago, have especial cause for thanksgiving. Possessing already a beautiful small country church, the leaders of the church formed themselves into a Church Guild and carried out a successful lawn social. The proceeds derived from the social enabled the guild to purchase a communion set, re-cover the Lord's Table, furnish the vestry and place hangings upon the lectern, etc. They are hoping to obtain communion linen from some kindly disposed member of the church, and would be quite happy to receive a baptismal font should some person, having learned where one was needed, be eager to make a present of one.

Through the generosity and kindness of the people's warden, Mr. Arthur Stephen, a bell has been erected within a prettily designed belfry, which adds a finishing touch to the church building.

Harvest Thanksgiving services were held at St. John's Church, Atherley, on Sunday last, morning and evening. The preacher at the evening service was the Rev. Professor Boyle, D.D., Trinity College, Toronto. Dr. Boyle has been very helpful to us during his vacation in Atherley, occasionally preaching the sermon and also administering the Holy Communion.

At Longford the congregation continues to grow into a strong church and looks forward to holding Harvest Festival Service in the near future. The Wednesday night Bible Study and prayer service are not so well attended as might well be, but every week seems to make a little advance on the week previous.

RURAL DEANERY OF PEEL

The subject of Church music was the topic for consideration at the August meeting of the Rural Deanery of Peel,

held at Trinity Church, Streetsville, Ont., August 24th and 25th. It was the first occasion on which it has been possible to get any number of the choirs together for the purpose, although several attempts have been made to do so during the last five or six years. The success of the meeting was such that it is hoped to be able to have all the choirs in the Deanery represented next year, and to have something in the nature of a choral festival.

The address at the afternoon gathering was delivered by Rev. Canon Plummer, precentor of St. Alban's Cathedral and rector of St. Augustine's, Toronto. It was a most practical one, giving as it did the result of the experiences of competent musical authority and clergyman, in training choirs and conducting services in city and country. Following the address a large number of questions which had been submitted on matters of discipline of choirs, little difficulties met with and special points in regard to services were answered by Canon Plummer. The special feature of the gathering was the choral service in the evening, in which the vested choirs from Brampton and Streetsville, 44 in number, and the unvested choirs from Dixie and Port Credit, about 30 in number, took part. The vested choirs, clergy and lay readers of the diocese occupied the chancel, while the unvested choirs occupied the front seats in the body of the church. Evensong was intoned by Rev. Canon Plummer to the third collect, and by Rev. T. O. Curless, rector, to the end. The first lesson was read by Rev. H. V. Thompson, Brindale, and the second by Rev. H. Earle, Port Credit, while a practical and devotional sermon on worship was preached by Rev. Canon Plummer. During the offertory, which was in aid of Trinity Church Red Cross work, a special anthem was sung by the unvested choirs.

The meeting of the chapter was held in the morning, following Morning Prayer read by Rev. Canon Walsh, and the quiet hour conducted by Rev. H. Earle, Port Credit. Business connected with the various parishes in the Deanery was discussed and arrangements made for the holding of the next meeting in February, 1916, when work among young people will be discussed. A committee consisting of the Revs. Canon Walsh, H. V. Thompson and Messrs. S. Charters, S. Wilson, Brampton, and John Keir, Streetsville, was appointed to make arrangements for a Deanery Sunday School Convention at the end of September or the beginning of October.

The regular Deanery service was held on Tuesday evening. Rev. T. O. Curless saying the prayers, Rev. Canon Walsh reading the lessons, and the sermon being preached by Rev. J. S. Broughall, Grace Church, Toronto.

The meeting of the Deanery was the most successful and best attended there has been.

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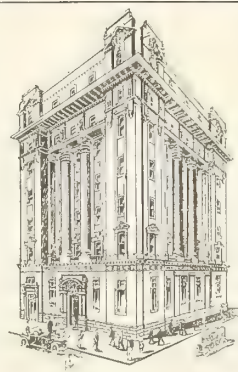
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Diocese of Columbia

(Continued from page 429)

tion, in accordance with Canon II. of the Diocese of British Columbia.

Rev. J. W. Flinton chanted the Litany, after which eight questions were asked the candidate by the Metropolitan. "O Taste and See" (Goss), was sung by the choir, during which time the Bishop-Elect retired to don the rest of his episcopal habit. Having returned, he took his position before the Metropolitan, and the lines of "Veni, Creator Spiritus," were sung by the clergy and the people alternately, and the Venerable Archdeacon Scriven, after the usual form, rose the Bishop of Columbia.

"Holy Offerings, Rich and Rare," was sung during the offertory, and the service ended with the Holy Communion, and the hymn, "O Thou, Who Makest Souls to Shine." "All People That on Earth Do Well" was the closing processional hymn.

ENTHRONEMENT CEREMONY

A large congregation gathered in the evening in Christ Church Cathedral, to witness the closing scene in the procedure for the appointment of a Bishop to fill the vacancy in the Diocese of British Columbia, caused by the retirement of Bishop Roper last May. The choir and clergy robed in the school and walked in procession to the vestry, where they were joined by the bishops with their chaplains. Halting at the west door of the Church, a knock was heard, and the Dean inquired, "Who is there?" The answer came, "The Lord Bishop of British Columbia, who prays the Dean of his cathedral to enthrone him." The doors were opened, and the procession continued up the centre aisle to the chancel steps, where the chancellor of the diocese, Mr. Lindley Crease, K.C., read a record of the consecration, which took place in the morning, and also the following mandate for enthronement:

"Frederick Herbert, by Divine permission Lord Bishop of Caledonia and Metropolitan of British Columbia,

"To our well-beloved Charles de Veber Schofield, Dean of Columbia,

"Greeting:

"By virtue of the authority committed to us as Metropolitan of British Columbia,

"We, having consecrated the Venerable Augustine Scriven, M.A., Archdeacon of Vancouver, to be Bishop of British Columbia, he having been there-to duly and canonically elected by the Synod of the said diocese, in accordance with the provisions of Canon II. of the Synod, and his election thereto having been approved by the Bishops of the Province, as required by Section XIX. of the Constitution of the Provincial Synod of British Columbia, and approved also by the Primate of All Canada, as required by the aforesaid Canon II. of the Synod of the Diocese of British Columbia,

"Do, hereby, direct and authorize you, Charles de Veber Schofield, Dean of Columbia, truly and canonically, to enthrone, install and induct him, the said Venerable Augustine Scriven, now by consecration the Right Reverend Father in God, Augustine, Lord Bishop of British Columbia, into the real, actual and corporal possessions of the See and all and singular the rights, members and appurtenances thereto belonging.

"Given under our hand and seal at Victoria, B.C., this twenty-fourth day of August, A.D. 1915.

(Signed) "F. H. CALEDONIA."

Bishop Scriven then made a solemn promise to defend the rights and privileges of the cathedral, and the Dean proceeded to install and induct him into possession of the diocese, and, taking him by the hand, led him to his throne, where

he seated him. The doxology was then sung, after which came two collects for God's blessing on the new Bishop. Then followed the order of the evening prayer, sung by the Rev. J. W. Flinton. Proper psalms and lessons were provided, the first lesson being read by the Bishop of Kootenay, and the second by Bishop Wells, formerly of Spokane. A short address was given by the Metropolitan on "Signs and Symbols in Religion."

Then followed the benediction, the choir and clergy retiring during the singing of the hymn, "Our Blessed Redeemer Ere He Breathed."

THE BISHOP OF CALEDONIA'S ADDRESS

"And this shall be a sign unto you." (Luke 2: 12).

This was the text of the address given by Rt. Rev. Bishop DuVernet, Metropolitan of the province, at Christ Church Cathedral, Tuesday, August 24th, in connection with the enthronement, installation and induction of the newly-consecrated Lord Bishop of British Columbia.

Essential proof was one thing, said the Metropolitan. The sign and symbol through which the truth was conveyed was another. The preacher then proceeded to show how two opposed tendencies were working to-day in the Church. The first was a tendency to make too much of the signs and symbols of religion, forgetting that these necessarily were expressed in terms more or less materialistic, and, taken literally, would frustrate the very purpose they were intended to serve. The second was a tendency to lay too little stress on these things.

The really vital thing was to see clearly the underlying truth which was the essential. But at the same time the signs and symbols should be observed. These could not be dispensed with. They were the vehicles through which Truth was conveyed. It could be fairly said that the more profound students were sincerely seeking after the great essential, the underlying truth, and endeavouring to restate this truth in terms of modern language. The great mass of the people, however, were occupied with the sign and symbol than with the abstract truth. The parable of the Prodigal Son was an example of the symbol used to give an understanding of a profound spiritual truth. It expressed in human form the infinite love of the Eternal Father. The Cross of Calvary was the eternal symbol of love. The resurrection of Christ was the foundation on which was built the whole fabric of Christianity.

One of the greatest duties before the Church was to educate the people to look beneath the surface of things and lay hold upon the Truth.

"With regard to the solemn and impressive service which we have had here this evening," continued the preacher, "it may truly be said 'this shall be a sign unto you.'" He who in the middle of last month was elected Bishop of this diocese, he who was this morning was solemnly consecrated bishop, has been now enthroned in this cathedral. This shall be a sign unto you; a sign of ecclesiastical authority. He shall speak now *ex cathedra*. As Metropolitan of this province it is not necessary for me to speak of the qualities which so pre-eminently fit him for the work. May the Lord bless him and keep him all through his episcopate. I feel sure that he will give due value to the signs and symbols of religion. But he will ever lay the chief stress on that which is spiritual."

NAZERATH

LET the long silent years of the subject-life of Jesus teach us to wait. He never lived aimlessly; nor need I. Time spent in being schooled for work is not wasted. That is part of my Father's business, no less than active work. Does what I have to do seem of no profit to the world or me? If it be what God sets me to do, it is what He wants

done by me, and is best for me and for His glory. He knows how it fits into the rest of His plan. Patience and obedience to God are learned, and shown by submission to those under whom he places me here. The common drudgery of life is changed since Jesus worked in the joiner's shop with wood and nails. I dare not think myself above such work as Christ did. No honest lot can degrade me. I can make the lowliest work honourable. I can do it in Christ's spirit and for Him. It is not lost, though it seems to lead to nothing. If I am true, God will give it a place in His scheme for me. It will help to fit me, perhaps, for higher work here, surely for higher trust hereafter.—*Daily Round*.

FROM "ANY SAINT"

HIS shoulder did I hold
Too high that I, o'erbold
Weak one

Should lean thereon.

But He a little hath
Declined His stately path
And my
Feet set more high;

That the slack arm may reach
This shoulder, and faint speech
Stir
His unwithering hair.

And bolder now and bolder
I lean upon that shoulder,
So dear
He is and near.

And with His aureole
The tresses of my soul
Are blent
In wished content.

—Francis Thompson.

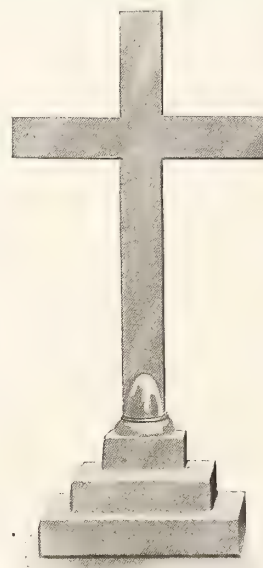


"HE THAT KEEPETH ISRAEL"

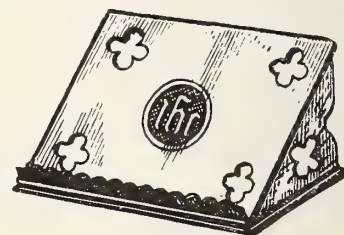
WHEN courting slumber
The hours I number,
And sad cares cumber
My weary mind,
This thought shall cheer me,
That Thou art near me,—
Thine ear to hear me
Is still inclined.

My soul Thou keepest,
Who never sleepest;
Midst gloom the deepest
There's Light above.
Thine eyes behold me,
Thine arms enfold me,
Thy word hath told me
That God is Love.

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Women's Work and Social Service

HE was a man with a mission. He did not indeed look at all self-conscious; he was a young, vigorous, athletic figure; many and many a time I had seen him, stroking an eight on the Bay at midsummer; captaining a hockey team in mid-winter; working in the football scrimmage; I had seen him in other places, at work and at play,—dancing with the girl of his choice, in his wicket at the bank,—not, of course, this individual man, but his counterpart. The only sign of his mission was his dress, for he wore the King's uniform; he had sprung to the Colours when the fiery cross went forth a year ago; "he had realized that the last test of manhood was preparing and the manhood in him had leaped to meet the test," and so as a member of the first Canadian contingent he had been at Valcartier and at Salisbury Plains; he had served his time in the trenches, "four days in, four days out"; he had fought at Langemarck and St. Julien, had seen his comrades fall before the German gas fumes, and now invalided home for a short furlough, he was here representing his comrades of the Allied armies, and representing the cause for which this band of brothers is fighting.

* * *

It was a fair day, one of the few almost perfect days of this season. The August sunshine smiled a welcome that was cordial and comforting, without being fierce; the harvest was being gathered in in the surrounding fields; the townspeople were *en fete*; it was the local half-holiday and was being dedicated to the uses of a Patriotic Field Day for the neighbourhood. Everyone from the countryside was there; there were reverend grandfathers and gentle, white-haired grandmothers; babies in their mothers' arms, and every age between. There were sober-minded, serious people into whose souls the iron of the situation had begun to enter; there were frivolous, indifferent people; there were people capable of being stirred to an earnest dedication of will and to energetic activity; there were men in the valley of decision,—stalwart fellows, accustomed to out-of-door life, to the conflict with Nature, skilled in handling the gun, but less able perhaps to think a question out or to realize a situation removed from their immediate vision and out of the range of their actual experience.

The contrast was a poignant one,—before us were the happy, smiling fields, the bountiful beneficence of Nature, cheerful, prosperous people, stalwart men of the neighbouring farms

and homesteads; but in Belgium, in France, in Poland, fields just as fair and smiling are lying waste,—venerable men like these shot in the presence of their wives and children,—comely women and laughing girls like those outraged to make a German holiday,—bonny little children like these pinned to earth by German bayonets; while on land and sea, along a dozen battle-fronts, millions of men like these cheerful, contented countrymen, are keeping guard and are fighting and dying in defence of others.

* * *

"I want you to try and realize what it means," said the man in the King's uniform, his face glowing with purpose, his voice ringing with conviction,—“some of you seem *still* to be thinking it hasn't got very much to do with you. I tell you it has *everything* to do with you. England,—Great Britain,—is the *one* foe to Germany, the one great enemy Germany dreads, because she holds the command of the sea and has the say in the world's affairs. And we are one with England; we peoples of the British Empire are one; we stand or fall together. . . We are at war with the most uncivilized, wickedest, most unprincipled nation that ever lived under the grace of God. *And we must have men. We want you.* If you can come this very day and get into training, *come*. It took us six months from enlistment to get to the front. Come to-day, so that you will be ready in six months' time to join us or to take our places. We want to see you in Flanders. Don't imagine, any of you, that I am here as a recruiting sergeant. No. I am a citizen of Canada fighting for the flag, and I say to you, *come*. Let's stop talking of our patriotism; that's very little use; we've all heard and talked enough about our patriotism—let us take that for granted. After all, what does it amount to? Let us do something. *Come out and join us.* There's nothing to be afraid of. I'm glad I went, and I'm glad I'm going back so soon. . . I am not going to try and prod you into doing your duty. You know your duty as well as I can tell you. Very well then, do it. *Come out there where the fight is.*"

There were other speeches too, and good ones,—suggesting the contrasts of life between this countryside and the scenes of war,—shattering the sophistries of "it's so far off"; "it's England's business"; "we shall be all right anyhow," and so on.

"No, don't wait for the Germans to try and come here. Go out to meet them; help to attack them where they

are, and not let them get any further. . . . You all like to sing, 'Britons never shall be slaves,' but isn't it a form of slavery to be continually and contentedly receiving and enjoying the blessings of security, safety, freedom, that have been earned and are being defended entirely by the labours and sacrifices of others? If we are content to enjoy without helping, to possess without serving, are we really much better than slaves? . . . It is a crisis, an acute crisis, though a crisis full of hope. We shall win, please God, but only if every man and every woman will put his shoulder under the wheel and keep it there. Those who cannot actually serve in the Field can do much, can supply gifts and means and comforts, can support the men and the cause with gifts made in sacrifice and self-denial, and with the dedication of a steadfast spirit keeping the home line unbroken. But remember, all this is of no use as a substitute for men—indeed, gifts are worse than useless if they are made in any way a substitute for personal service, in discharge of your own service, if you could go, or of your sons' service. The first and greatest need is for men. Mothers, don't try to hold your sons back. Your son is a man; it is his life that is the question, and he is responsible for it. Don't shame his manhood by trying to keep him from doing what he knows is his duty."

* * *

"*Heart-sick with trying to bring the situation home to people.*" That is what Lloyd George said the other day when he was trying to compose the differences in the South Wales coal fields, where men have been saying, "My pals are in the firing-line, and what would they think if they found that we had given away the situation here while they were fighting?" But what sense is there in talking or thinking like that; if Germany had her will and her way, the saving or throwing away of any lesser situation would matter nothing. The situation,—the only situation,—is the war. Civilization, as we know and

understand it, is involved; the Allied Nations are the guardians of civilization and of Christianity,—

"The fair sum of six thousand years,

Traditions of civility,"

as safeguarded, interpreted and enriched by Hebrews, Greeks and Romans, and their descendants in the comity of Europe; as defended and maintained by countless generations of men who have jeopardized their lives unto the death in the high places of the field against the barbarous hosts of Persians, Moslems, Turks and their successors,—Leonidas at Thermopylae, Charles Martel at Tours, Constantine Palaeologos at Constantinople, and their spiritual kinsmen,—until to-day when the Allied Forces on the battle-fields of Europe and on the high seas, meet the enemy of civilization in a war that is—

"in some final fashion and upon a scale quite unprecedented, the return again of those conflicting spirits which had once been seen over the multitudes in the dust of the Rhone valley; when Marins came up from Italy and met the chaos of the North . . . in the clash between the strong continuity, the multiple energies, a lucid possession of the real world, a creative proportion in all things,—all that we call the ancient civilization of Europe,—and the unstable, quickly-growing, quickly-dissolving outer mass which continually learns its lesson from civilized man, and yet can never perfectly learn that lesson; which sees itself in visions and has dreams of its self; which now servilely accepts the profound religion of its superiors, now, the brain fatigued by mysteries, shakes off that burden which it cannot comprehend. . . . It is a gauge of its power that all the West has gathered there in common, with contingents from Britain in the heart of the press."

That is how Hilaire Belloc characterizes the *Spirits in Conflict*,—"the defenders of the European story," and "the protagonists of chaos," face to face once again "in some almost final fashion."

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"A great war: the fundamental character is that the whole population throws itself into the fight, and this is possible only when every man and woman knows that defeat means ruin to him and that there is no escape except by victory. Then a nation makes war with all its might,—everyone gives what he has,—money, energy, intelligence,—his body if he is fit, his life if he has the chance. Then the nation is in earnest."

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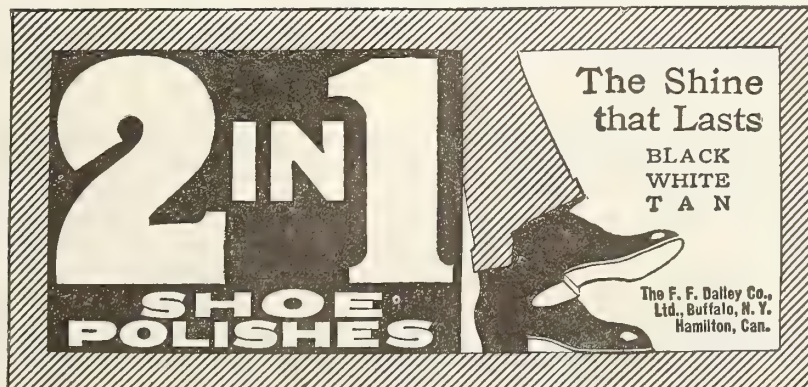


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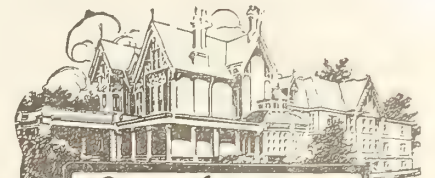
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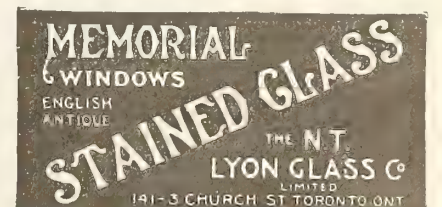
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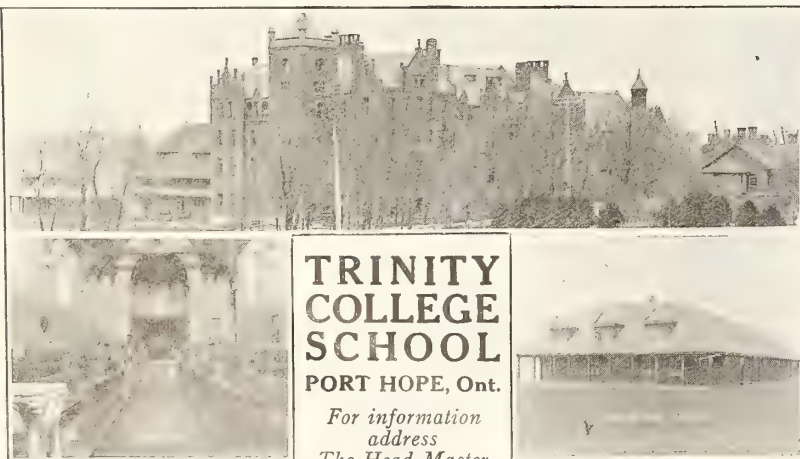
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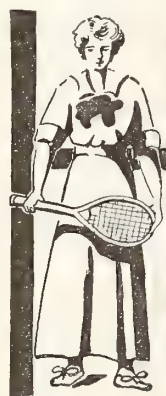
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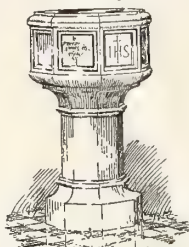
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The Week

The Canadian National Exhibition, 1915

IT is somewhat ordinary no doubt to comment upon the wonders of the Canadian National Exhibition, but this year, more than any other year, it is a sight of extraordinary interest from a national standpoint. Together with the rest of the Empire we are engaged in a mighty struggle for our very existence, and perhaps, sometimes in our over-anxiety, we are tempted to forget the goodness of God in the past. At the National Exhibition our attention is arrested by the fruitfulness of our land and we think of the words in the eighth chapter of Deuteronomy,—“For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.”

As was the land of Canaan of old, so our Dominion truly is flowing with milk and honey, for what does it fail to produce? Our mines are rich in coal, iron, copper, silver and gold;

our orchards and gardens smile with fruit and flowers; our fields with their golden grain give us our daily bread; our waters teem with fish, and our hills are clothed with stately trees and virgin forest. Seeing these evidences of our natural wealth, we say in the words of the Psalmist, “The earth is the Lord’s and all that therein is: the compass of the world and they that dwell therein.”

The Government Building is particularly full of interest. In it are exhibited not only natural products, but many war trophies lent by the Government and by private individuals. There may be seen a field gun captured from the Germans, uniforms, swords and decorations taken from the enemy, and also most interesting models of cruisers, river boats and submarines. It is a notable fact that this year the men and women passing through the Government Building seem to be in a serious frame of mind, there is little laughter, no levity, one and all appear impressed by the grim reality of what the exhibits represent. It is impossible, even if one wished it, to escape from the atmosphere of war. The model Military Camp, actual trenches, sand bags and dugout arrest the attention of all, while the attempts to destroy by bombs the miniature battle ships on the lake front are fraught with the greatest interest. The armoured motor cars are also a source of much curiosity.

The Art exhibit is always interesting, and more so this year than ever, owing to the presence of Belgian art treasures rescued from the war zone. The exhibit of the work of amateur artists and the etchings, designs, sketches and photographic display are exceptionally good. The work done by children and others, in the various provincial institutions, attracts a good deal of attention. The Industrial, Manufacturers’ and Process buildings are crowded as usual with an admiring throng.

With what impressions does one leave the Canadian National Exhibition? One is forcibly struck by the marvellous resources of our country and by the unparalleled opportunities for development which are now being offered to us as a people; then one passes to the thought of what a grievous pity it is that while this is the result of peace, industry and thrift, our men—needed so urgently for industrial development—are being slain by their thousands on the battlefields

of Europe. We ask ourselves, “Why? What will the end be?”—and the answer comes back through the ages: “The Lord of hosts is with us; the God of Jacob is our refuge. He maketh wars to cease in all the world; he breaketh the bow and knappeth the spear in sunder, and burneth the chariots in the fire. Be still then, and know that I am God.”

As God has blessed us far beyond our merits, so we are content to leave in His hands the outcome of the present strife, for while nation may war upon nation, through all eternity, “The Lord God omnipotent reigneth” and we shall trust Him even though He slay.

Compulsory Service

WE do not know that much good can come of a continuance of the present controversy as to compulsory *versus* voluntary enlistment—for the simple reason, that so far as the present war is concerned, it appears to be too late to make any radical change in policy. There is nothing “undemocratic” in compulsory training or service, and we can imagine no better safeguard against the growth of “militarism” or a “military caste” than the building up of a great citizen soldiery. It will generally be found that the first men to enlist are those who have seen active service, or who have been members of the active militia. The time is bound to come when a man who seeks to exercise the legislative and parliamentary franchises, will have to show that he has qualified or is qualifying himself to do his part as a citizen in the defence of his country and of the Empire, or produce some adequate reason for not doing so. The present system is full of anomalies and injustices, but there has been no time to change it,—and the situation has been as well met as was possible under all the circumstances

The Prosecutions in Manitoba

THE Government of Manitoba have apparently determined to show that everything possible is being done to bring to justice those found responsible for maladministration by the report of the Royal Commission. It is a very painful thing to see the ex-Premier of the Province and three other Ministers of the Crown made the subjects of a criminal prosecution. We sincerely hope that they will be able to show that

they had no personal part in the mis-application of public moneys. It has been the custom in this country to accept certain common and sometimes very low standards of public morality and then when divers causes are in operation, to turn upon and rend the men who only did what the people who put them there expected them to do. In the meantime, the people of Manitoba and of Canada generally, should suspend judgment until duly constituted courts, proceeding upon the ordinary principles of British justice have reached a determination, as to the guilt or injustice of the accused.

Prayer Book Revision

THE letters of Mr. McKittrick and Canon Plummer, are very suggestive. They should receive due consideration from the Committee of the General Synod. Too much stress cannot be laid upon the importance of so arranging the contents of the book, that strangers may be able to “find the place” easily and quickly. The letters show the necessity of much further deliberation before the work of revision is completed. It will be a real calamity if any consideration is permitted to prevent the work being as complete and as useful as possible. The issue of an edition for use in Church omitting everything but the ordinary services, the psalter and the collects, Epistles and Gospels, may enable the book to be printed in larger type without unduly increasing its bulk. In these days when premature failure of eyesight is so alarmingly common this is a very important matter.

Cigarettes, Chocolates and Other Comforts for the Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

E. M. S. B., Toronto, (3rd Sub.).....	\$1.00
F. L., Beamsville.....	2.00
Millicent Marshall, Beamsville.....	.05
R. L. Stone.....	.10
Dan Stone.....	.10

Total for week.....	3.25
Previously acknowledged.....	318.02

Total..... 321.27

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Lord's Visitation

Sermon Preached on the 10th Sunday after Trinity in St. Paul's Cathedral, London, Eng., by the Rev. Darwell Stone, D.D., Principal of Pusey House, Oxford

"And when He drew nigh, He saw the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."—Luke xix. 41, 42.

THESE words of to-day's gospel describe one of the incidents in the journey of our Lord to Jerusalem at the beginning of the week during which He was to die. Towards the end of the journey He has come near to Jerusalem at a part of the road from which the city could be seen. There was much to stir deep emotions. The city was renowned for its beauty. The Psalmist sang of it, "The hill of Zion is a fair place, and the joy of the whole earth." Partly from its natural situation, surrounded by valleys with impassable precipices, partly from the great strength of its walls, it was thought to be secure against any assault which an enemy could make. It had a great history and high traditions. Above all, it was the city which Almighty God had chosen out of all the cities in the earth to be His own. The sight of it might well elicit admiration and sympathy and love, and in a superficial observer rejoicing also. But the word recorded in the Gospels about our Lord is not that He rejoiced: "He saw the city, and wept over it." "Wept over it;" not the quiet tears of unspoken sorrow, but the loud wail of uttered lamentation. For His Mind passed beyond all the beauty and the strength which the outward eye saw, all that was of the present or of the past, and thought of a terrible future. Stage by stage He foresees the coming disaster and the destruction of the city. There are the siege operations by which it is shut in—"Thine enemies shall cast up a trench about thee, and compass thee round, and keep thee in on every side." There is the overthrow of the city, and the slaughter of its inhabitants; they "shall dash thee to the ground, and thy children within thee." There is the utter ruin and desolation at the end—"They shall not leave in thee one stone upon another." And the reason is given—"If thou hadst known the things which belong unto thy peace; but now they are hid from thine eyes; thou knewest not the time for thy visitation."

JERUSALEM'S VISITATION

The city of Jerusalem had been chosen by God for a great purpose. In it His truth had been made known more clearly than anywhere else in the world. In it His worship had been given a fulness to be found nowhere else. It was His appointed witness to the nations for truth and righteousness. Through its long history there had been the training for one great event—the coming of the Messiah, the Incarnation of God the Son, the earthly ministry of our Lord and Saviour Jesus Christ. This was the time of the Visitation, here were the things which belonged unto peace; and they were not known. There were, indeed, exceptions. There were disciples and faithful followers; there were holy men and women who took Him as Master; there were sinners converted by His love who found in Him a Saviour. But the rulers of the nation, the leaders of religion, the people as a whole, rejected Him. Their moral failures, their greed, their self-righteousness, their selfishness had blinded their eyes. All the past had led up to the coming of Christ and when He came they knew Him not. Here was the tragedy, here was the very centre of the judgment, "the light came into the world, and men loved the darkness rather than the light; for their works were evil." It was the worst form of failure, of loss, of darkness, of ignorance:—

"This is death, and the sole death,
When a man's loss comes to him from
his gain,
Darkness from light, from knowledge
ignorance,
And lack of love from love made mani-
fest."

OUR LORD'S VISITATION TO THE SOULS OF MEN

There are two distinct kinds of visitation by which the Lord comes to and makes demands on the souls of men. There are the rare moments of great crisis, and there are the constant opportunities of daily life. Both in crisis and in ordinary opportunity the form of His coming is sometimes strange. When of old He came to the Disciples walking on the sea, at first they knew Him not, and were afraid. In His own prophecy of the Last Judgment He speaks of those who serve Him unwittingly, and of those who fail to welcome Him without knowing who He is. And the circumstances in which He comes are most various. Sometimes in the shock of a great sorrow which seems to rob life of all its gladness and all its hope, sometimes in the failure of cherished plans or in unlooked-for trials, sometimes in new emergencies and in fresh calls to unselfishness, sometimes in quiet happiness or in great joy—the Lord in very deed is at hand.

THE VISITATION OF NATIONS

For nations, for each part of the Church, for individual souls the Lord has the times, the opportunities of His visitation. They are fraught with vast possibilities. A nation may seize on its right line of progress in the hour of its distress or the day of its rejoicing. The Church in any place may rise to new life through affliction or prosperity, through occasions of quiet work, through intellectual or practical or spiritual problems which test all its faithfulness and skill. In grief or in gladness, through the dark days of failure or the bright moments of success, individuals may find the salvation of their souls. For all alike, in the poet's words, "the common dust of servile opportunity" may be turned "to gold." Or it may be otherwise. A nation may shrink back and fail. A part of the Church may hesitate in the day of battle and be lost. An individual may find in the opportunity which he ought to use only the temptation through which he sins. The daily occasion may be wasted, the great crisis may lead to fall and not to rise. To nation, or Church, or individual may be spoken the terrible words, "Thou knewest not the time of thy visitation."

MORAL BLINDNESS

"Thou knewest not." "In ignorance ye did it, as did also your rulers." "Had they known it, they would not have crucified the Lord of Glory." Among the most solemn of the warnings which Holy Scripture contains are those against blindness, not the ignorance that is wholly involuntary or blameless—"That servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes"—but the blindness which results from moral fault. They who acquiesce in low standards of truth and life little by little cease to understand standards that are high. They who are content to let their gaze rest on what is foul gradually become unable to appreciate the beauty of holiness. Those who neglect to walk in the paths of purification cannot mount the hill where is the vision of God. Now, as in the days of the Apostle, the God of this world blinds men's minds. Now, as during our Lord's earthly life, it is possible not to know the time of visitation.

THE PRESENT HOUR OF TRIAL

The present is an hour of trial. The English nation is being tested perhaps more severely than ever before in our day. The English Church has to meet difficulties the pressure of which recalls some

great and critical controversies of years long past. We all of us, men and women, with human hearts and minds and wills, have our own burdens to bear and tasks to perform. If nation, or Church, or individual is to make the highest use of all which thus comes within reach it must be with eyes which have been opened by God. In the Book of the Revelation there is a Word of God to the self-satisfied and the self-deceived—"Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel

thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye-salve to anoint thine eyes, that thou mayest see." There are the gold of faith, and the white garments of righteousness, and the eye-salve of insight bestowed by the Holy Ghost. Let us beseech our God that of His mercy He will grant to us such faith and love, such true penitence for sin, such real desire for holiness, such earnest prayer for His guidance, that we may be saved from all manner of self-deceit.

Our Old Country Letter

August 24th, 1915.

THE appointment of Dr. Gwynne, Bishop Suffragan in Khartoum, as "War Bishop at the Front," was gazetted about a week ago. He is promoted from the position of Temporary Chaplain to the Forces, 4th Class, to be Deputy Chaplain-general, with the precedence due to a major-general, while thus employed.

* * *

The National Registration has, as you know, been taken. In a letter sent by the Archbishops of Canterbury and York to the Diocesan Bishops of England and Wales with regard to the Registration Act, allusion is made to the question asked of every person (not sailor or soldier) between the ages of 15 and 65:—"Whether he is skilled in and able and willing to perform any work other than the work (if any) at which he is at the time employed; and, if so, the nature thereof."

The letter says:—"The question is not easy for anyone to answer who is already engaged in full-time work of an important kind. And it presents special difficulties to the clergy, who, while realizing to the full their peculiar duties as ministers of the Church, are naturally anxious to render their country every form of additional service, which it may be right or possible for them to offer at this grave crisis in her history. . . . The work of the clergy in their parishes is national service in the highest sense of the word. To that work a peculiarly vital character is given by the very circumstances of the war, and the clergy are called upon, as never before, to give of their very best, and to spend themselves to the utmost in the parishes to which they have been solemnly and authoritatively sent. Once this point is understood the further question of what additional service the clergy can render to their country, may appropriately be asked."—And here the Archbishops say two things for their help. I quote from the letter—"First, where any through previous experience or otherwise are skilled in some kind of work for which the government needs men, they may offer that skill, provided that their offer can be made consistently with the national service with which they are already entrusted. It often happens too, that in the neighbourhood of their own special field of work, the clergy can find, and have found, varied opportunities of national service, covered by the question in the Act. The needs of our sailors and soldiers and their dependents, and co-operation in practical measures for the encouragement of thrift, open up paths of service which are of the first importance, and are capable of wide extension."

In the second place, continues the letter, "there are some who may, with their Bishops approval, offer themselves for service outside their parishes": the highest form of it being as chaplains, at home or abroad. "Hundreds of parish clergy have already volunteered for, and been entrusted with, this vitally important work, and the need is not yet fully met."

Then the instruction goes on to say that clergy who under the Registration Act declare themselves ready for such service, or for the Royal Army Medical Corps, or the Red Cross and other non-combatant

organizations, must add a proviso as to the approval of their Bishops, with whom the responsibility ultimately rests. And the letter concludes:—

"We think that you (the Diocesan Bishops) will act rightly in giving counsel to any of the younger clergy who are disquieted as to what will be their duty, when, the Register completed, appeals which have been foreshadowed, are made to men between the ages of 19 and 40. We have no reason to suppose that it has ever been intended to include the clergy among the number of those available, if physically fit, for the fighting line. We still hold that it is unsuitable for the clergy to serve as combatants, and we believe that at the present juncture the work of the clergy in their parishes is certainly as necessary as other kinds of work which exempt from army service. The task of the clergy, no other men can discharge. Let this be understood, and we are sure that many of the perplexities which have been felt, will disappear."

Which is all very true, no doubt, but popular opinion continues to think that numbers of the clergy might help more effectually than they do. Why, even to put life into the ordered "Intercession services" would often make a world of difference to people who can only by a painful strain hear the rapidly mumbled "war prayers," much less catch intensity from the manner of their offerings. And then explanation is sought for lessened attendance at these services. Of course, however, it is often far otherwise, and at least equal numbers of our clergy do their utmost.

* * *

I was talking the other day to one of your gallant Canadian soldiers, who voiced the opinion of many of us in strong condemnation of the system of so-called wet canteens in the camps of this country. He said that in some water can only be obtained at certain hours, so that thirsty men are simply driven to these canteens with their drinking and "treating."

LYRIC FROM "FERISHTAH'S FANCIES"

ROUND us the wild creatures, overhead
the trees,
Underfoot the moss-tracks,—life and love
with these!
I to wear a faun-skin, thee to dress in
flowers;
All the long lone summer day, that green-
wood life of ours!

Rich pavilioned, rather,—still the world
without,—
Inside—gold-roofed silk-walled silence
round about!
Queen it though in purple,—I at watch,
and ward
Couched beneath the columns, gaze, thy
slave, love's guard!

So, for us no world! Let throngs press
thee to me!
Up and down amid men, heart by heart
fare we!
Welcome squalid vesture, harsh voice,
hateful face!
God is soul, souls I and thou; with souls
should souls have place.

—R. B. BROWNING.

SOLIDARITY

THE greatest hindrance to the influence and usefulness of the Church of England in Canada is its lack of "solidarity." The individual member of the Church is not in vital and intimate connection with its legislative and administrative bodies nor with its missionary and other agencies for the increase and extension of its usefulness. The health of a human body depends upon the circulation of the blood from the heart to every other part, and in a similar manner the vitality and energy of the Church depends upon the conscious and actual connection of its remotest members with the centres of its life and activities. One source of difficulty, of course, is the indifference of churchmen, another is the lack of some practicable means of ensuring that every member shall have full information as to the proceedings of the church courts and the conduct of the work,—and again some part of the evil to be remedied is traceable to our "unhappy divisions." It is always better to make use of existing methods and machinery, if possible, than to be making changes which are necessarily to a large extent experimental in their nature. All kinds of beautifully symmetrical schemes have been propounded having the desired end in view. Some of them have reached the stage of adoption as resolutions and canons, and have stopped there. Now the vestry of a parish is an established and recognized institution and a much greater use might be made of it than is usually the case. Why should the vestry not be used for the discussion of matters affecting the Church in the diocese, the Province and the Dominion? Take the question of Prayer Book Revision. Whatever is proposed to be adopted by the General Synod should be brought before every congregation. How else can the ultimate action of the Church be assured of general support and approval? The lists of notices of motions at the Diocesan Synods are expressions of ideas of individuals or little groups of individuals. The diocese has never heard of them, much less considered them, and they are frequently adopted only to be found unworkable.

The living, vital interest of the members of the Church can best be secured by giving to the humblest of them a voice in the councils of the Church. One of the most useful works we have accomplished, the compilation of our Hymnal, owed its success very largely to the freedom with which the Committee sought and received suggestions from all classes in the Church. We are not suggesting that there is any absolute cure for the ignorance of and indifference to the proceedings of the Church, but our main object is to direct attention to this weakness in order that the thought of the Church may be focussed upon it with the result that wise and sound remedies may be applied. The facts are: (1) That only a very small minority of the members of the Church,—we might substitute communicants for members and still be within the mark,—take any active interest in the work of the Church at large or in the problems relating to her administration and polity with which she has to deal; (2) That a still smaller minority are accurately and fully informed as to these subjects; (3) That the continuance of such conditions is bound to be a great hindrance to the financial strength of the Church, and, what is far worse, to her spirituality; (4) That the Synods of the Church do not represent the Church at large and their influence and usefulness are impaired by this to a lamentable degree. If one-half of the resolutions passed by diocesan synods were submitted to the laity of the Church by a referendum they would be voted down by overwhelming majorities. Synods are not supposed to represent the "best people" in the Church. They are supposed to represent the whole membership. They cannot expect to have the influence they might have until they realize that they must have the mandate of that membership before their legislative action can have, or deserves to have, any moral value. At the same time we cannot too strongly urge upon every communicant his duty as far as possible to make himself familiar with the needs, the aims, and the work of the Church and to

take a real and lively interest in the proceedings of all her governing bodies from the vestry to which he belongs up to the General Synod. In almost everyone of our remotest mission stations there are men and women who have experienced and prized the ministrations of the Church in the Homeland. In this country, at a time in their lives when they need those ministrations most, they are forced to be content with occasional services, in a school house or settler's shack, devoid of most of the accessories which by many of us are regarded as necessary to a full enjoyment of the privilege of worship. Yet we continually find these people conspicuous for their loyalty to the Church and welcoming eagerly and lovingly the occasions when they can gather together for her services. It is surely the duty of the governing bodies of the Church to keep in touch with these and to leave nothing practicable undone to bind them up in interest and affection with their more favoured brethren. Our Lord's Prayer "that they all may be one," meant more than that there might be peace and agreement among His followers. It was a prayer for a union in thought and action,—a vital union, in which each member should feel in himself the pains, joys, hopes and aspirations of each of his fellows.

Thy Will Be Done

THE spirit of self-sacrifice for which the voice of our Empire calls, and the world's need demands, burns with an ever brighter light and warmer glow, where it springs from a life of surrender to the Will of God.

How full the Psalms are of this surrender to the Lord our God and of the thankfulness and joy which are the characteristics of those who have Him for their King.

The Church has given her children this Book to be their daily companion, and they find it rich in teaching at the present time.

While storm-clouds darken the present and hide the future, the Psalms suggest the wisdom of letting our thoughts be led backwards to dwell on the tender Love that the past has made known to us, till in the strength of that Love it seems possible to meet all that the future can unfold. "Because Thou *hast* been my help, therefore in the shadow of Thy wings will I rejoice." Thankfulness for the past becomes the root of hope for the future. Let us, therefore, strive to learn more and more of "*that spirit of true thankfulness which is ever, and very closely, allied to the energy of hope.*"—(Canon Liddon).

However great the struggle, because of the presence of evil, because of enemies within and without, let us learn from our use of the Psalter, that to the trustful soul that seeks before all, union with the Will of God, the end must be joy.

In the short six verses of Ps. xiii. we pass from the pathetic cry, "How long wilt Thou forget me, O Lord, for ever; how long wilt Thou hide Thy face from me?"—to the calm confidence of the words, "But my trust is in Thy mercy; my heart is joyful in Thy salvation," and then to the joyous thanksgiving, "I will sing of the Lord because He hath dealt so lovingly with me." Again, we find in

Ps. 28, the opening words, "Unto Thee will I cry, O Lord my Strength"; followed so soon with the glad words, "Praised be the Lord: for He hath heard the voice of my humble petitions. . . my heart hath trusted in Him, and I am helped, therefore my heart danceth for joy, and in my song will I praise Him."

Sometimes God's wonderful glory in Creation and His Providence are the Psalmist's theme, and these are shewn to be an unfailing support in times of the nation's greatest need, for what can over-throw the Will of the God of the whole world, the Creator of heaven and earth. The people to whom that Will is law need know no fear, though the heathen rage and the rulers are gathered together.

What are the words that the Church puts into the mouth of her suffering, perhaps dying children? "As for me, I will patiently abide away; and will praise Thee more and more."

May the triumphant assurance of the Psalmist, in the face of almost overwhelming troubles, that God Who alone is to be trusted is at all times to be thanked and praised, find a ready answer in our hearts. That it may do so let us dwell, as we repeat the Psalms, on what God is in Himself, and make the true sacrifice of our will to His:

Weary drop the hands of prayer
Calling out for peace;
Love it is that everywhere
Sings and does not cease.

Fear, the slave, through all the night
Silent peers about,
Love comes singing, with a light
And doth cast him out.

For great Love is everywhere
Watching over all,
Over birds high up in air,
Over birds that fall.—(G. Macdonald.)

The Great Soul of France

THE following interesting article appeared in a recent issue of *The Church Times*:

CHARTRES, June 30th.

"We arrived here after a very fast run which included a dangerous corner—we were doing 43 miles just then—and went straight out to the Cathedral, the most wonderful thing in France. When B— saw the interior he became quite white and could not speak. I felt like the Queen of Sheba before the glory of Solomon.

"It has an extraordinary, overpowering beauty, religious, restrained, soaring up and up, and the glass lives and glows and gives one cold shivers like exquisite music. I shall never forget the first impression of its wonder in the sunset, when the dim distances were filled with the mystery of all great divine and human things, which the subdued lights, shining in the great rose windows, made more thrilling and profound. It was a perfect moment, not to be recaptured, when one's eyes had grown accustomed to the dim religious light, and the strange, unearthly atmosphere of the place gripped one by the throat. It is impossible to analyze a work so precious. I am only glad to find I can respond to the total appeal of such an inspiring monument, without much knowledge of its detail.

"After dinner we walked on the ramparts, and sat before the great west front. The two spires are brother and sister, the guide books say, but they are wrong—they are two sisters. The south-west spire is plain, a little shorter than its more showy and ornate companion, a deep and quiet soul too occupied with life and death to care much about changes of fashion, content to be outshone and do her work in life with quiet dignity and courage, yet, withal, quaintly humorous, and glancing with a gently amused air of pride at her more fashionable and well-loved companion.

"The two spires struck their points into a sea of jewels and just at the point of the south-west spire a glorious yellow shone and crowned the whole.

"White moonlight on the towers filtered through the clear night air, and always a cold, clean wind swept through the precincts. We felt at last our holiday had reached its climax, the rest would be of another kind, another quality."

As I read what I wrote two years ago I found the Soul of France in Chartres.

The two spires are one, the dual personality of this dear people, "the most religious, the most hard-working, the most economical, and still the most pleasure-loving and artistic people in the world."

That graceful airy pinnacle tells of dazzling achievements in literature, thought, art and science; of revolutions and daring kaleidoscopic changes in constitutional theory, in religious, political and social forms and institutions. It is France, bold in speculation, brilliant in action, picturesque, graceful, smiling with her galaxy of stars, poets, painters, saints, soldiers, kings, reformers, courtiers, statesmen, savants, the jewels of her firmament.

The other shows her in a different mood. It is the quiet, domestic soul of France which has lived and suffered and knows all there is to know of life. Sure of herself, she can smile at her own absurdities and follies, without loss of self-respect. I call this spire "Jeanne D'Arc," the domestic warrior-spirit who calls men from their quiet homesteads in blossoming Normandy and stately Touraine, from the vivid Riviera and strange Aubergne, from vineyard and factories, from Paris and Bordeaux.

Terrible in her unbroken opposition to this tyranny of blood and iron, France is her elemental self again, the France of Charlemagne and Rolond, rousing to the call of Olifant:—

That voice of the great horn crying is beyond all measure great, And again King Charles hath heard it afar at the mountain gate. . . .

And the Paynims heard, from their false lips did the laughter of triumph die, It is Charlemagne! lo, he is coming, each unto other they cry.

—the same fiery courage persisting through change and denial sends her flaming onward now in the cause of liberty and our common humanity, onward!—surely Godward where the twin spires point.

She is the France of the Maid—the spirit of Jeanne is with her armies now. Two years ago I was present at the celebrations in honour of the Virgin Deliverer in the great Church at Rouen. A thronged Cathedral, intense heat, a blaze of red and gold and purple where Archbishop and Bishops were grouped before the High Altar, the poignant music of the *Kyrie Eleison*, sung by a famous soprano of the Paris Opera from the stage at the west end of the nave, are elements of an ineffaceable memory, which is only completed by the stately, friendly blessing of a little child, as quite near to us the Archbishop stopped in mid-procession, and the proud and happy mother held up her little one to be signed with the deathless sign and kiss the Prelate's ring.

Now, even more impressive, I hear that Jeanne's name was the army pass-word on September 3rd, 1914, when the German avalanche was checked, and the famous march south-eastward was begun, for reasons which are not yet explained.

Victorious 500 years ago, France, resolved and chivalrous, will avenge these nameless horrors, defilements of defenceless lives and homes, in the spirit of the Maid. Fired by righteous and remorseless anger there will be no stain upon her honour when she sheathes the sword in victory, for the wind that sweeps the hill at Chartres whispers in her soul of all clean and lovely bracing things, rediscovered, sung (his death was even a finer song!) by Rupert Brooke:—

Blow, bugles blow; They brought us for our dearth,

Holiness lacked so long, and Love and Pain.

Honour has come back, as a King, to earth, And paid his subjects with a royal wage; And Nobleness walks in our ways again; And we have come unto our heritage.

"I do not agree," writes my friend, "with the beloved André Chenier, '*Il est si beau de mourir jeune!*'" Ah! but behind the gay courage and fine carelessness of life there sighs the sense of tears in mortal things, and the shadow of a Cross falls where the dead are laid in quiet graves, and the wounded wait for death, or struggle back to whole or crippled life.

Here is a description of the scene when a consignment of clothing from The French Wounded Emergency Fund (Honorary Secretary, Miss Evelyn Wyld; Honorary Treasurer, The Hon. Cyril Russell, 34, Lowndes-square, S.W.) reached its destination, somewhere in France. The bales were opened and the distribution began. News of the event soon went round, and across the open space from every building men poured out and made for "the lingerie."

There were numbers of cripples who all made wonderful time over the ground. They crowded up the narrow staircases and stood waiting their turn with longing eyes. Mdlle. J— knew all of them intimately, and checked the greedy and encouraged the bashful with a firm hand. Many of their poor feet were covered with sores, and the socks had to be removed with care. In all cases the old shirts and socks had to be left in exchange for the new ones (even the old ones are precious) so one by one they disappeared into an inner room and the change was affected. The slippers went like wild-fire; many of the men had tied their feet up in rags, and it was a joy to fit a slipper to a wounded foot, and see the comfort it gave. Mdlle. J. is sixty-five, but I am quite sure last Monday was the happiest day in her life. She was past thanks,

but as the last soldier went down well clad and happy, she wiped her eyes, with a *cache nez* and murmured, "*C'est le bon Dieu!*"

A representative of the Fund heard of a poor convent hospital near —. She bicycled out, climbed the steep path to the convent and rang the old clanging bell at the gate. The place seemed deserted, she rang again and at last the gate was timidly opened, and a pale face looked out. "I come from an English Society which gives help to the French wounded; do you want anything here?" The face blanched even whiter, looked amazed, incredulous. "Come in, come in," was all the poor Sister said, and led her visitor to the chapel where several of the sisterhood were gathered, and one knelt in prayer before the altar. "I represent an English fund which gives help to the French wounded," repeated the lady, when to her astonishment all there burst into tears, and clung round her knees.

At Whitsuntide they had come to the end of their resources, but decided to keep a novena of prayer, before arranging to leave the convent, and dismiss the wounded, and this was the ninth and last day! They were saved as by a miracle.

These incidents are typical.

There is an emergency which must be met in small towns and country districts everywhere in France. The Government is doing magnificently, but with some of her richest provinces invaded, her industries paralysed, in spite of heroic efforts made by local authorities and devoted women of every class, there is still a grave shortage of hospital accommodation, medical supplies, and necessary clothing.

The pressure is in proportion to her energy and sacrifice. She holds a line five hundred miles longer than our own, and maintains in the firing-line an army incomparably larger. "I saw them go," said an English lady last year, "afire with enthusiasm, and the spirit of self-sacrifice for *la patrie*; they are magnificent,

but they are not soldiers." Now we know—we never doubted it—they are magnificent, and what soldiers! They saved us, gave us time to raise armies here, they suffered for their readiness, and France suffered with them. Her wounded are *our own*, and the Emergency Fund claims and rightly claims, support, not as one more effort of our charity, but as the discharge of a sacred duty.

Beautiful, indomitable soul of France! It is not only broken hearts and broken bodies that you mourn. "Arras and Rheims have suffered irreparably. We men *must* sooner or later go, but we did think that lovely places would continue and call the lands after their own names." But—*Dieu merci*, Chartres remains inviolate; the marvellous unity of Notre-dame de Chartres is the symbol of another fabric risen with a great unity of purpose—France, consecrated by the blood of men who died, cleansed by the tears of those who grieve over them.

Her universal soul comes to its own, in a Patriotism that is not ashamed to kneel in shrines of Christian faith and worship. To-day her altars are thronged, to-morrow may see the Cross restored in all her places. Already it dominates her life as the cruciform foundation dominates Notre Dame, where dim distances in nave and transept suggest a future strange and splendid as the mystery of all great Divine and human things.

Now I know the meaning of the emotion that gripped one by the throat, and of the rare glass that gave the thrill of exquisite music. The harmony of colour is a song of soldiers' deeds, and dying hopes, and triumphant sacrifice. I saw it then, it was the glory of a jewelled casement; I hear it now, it is the music of the souls who die. It was a beautiful rose window in the sunset, *it is God's Rose of Dawn*.

So left thinking of the future, I recall the star, that great fellow, shining over "Jeanne D'Arc."—*Vive la France!*

The General Synod

PRAYER FOR THE SYNOD

ALMIGHTY and Everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod now (about to be) assembled in Thy name. Save them from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern and sanctify them in their deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

* * *

The Bishop of Ottawa has been conducting the retreat for the Bishops at Trinity College. Their lordships' conference begins to-day.

* * *

The Special Opening Service of the Synod will be held on Wednesday, 15th September, at 11 a.m., at St. James' Cathedral. Litany and Holy Communion with sermon by the Right Rev. A. S. Lloyd, D.D., president of the Board of Missions of the Protestant Episcopal Church of the United States, and a special offering on behalf of Synod expenses. Also at this service the Women's Auxiliary will present their "Triennial Thank Offering."

* * *

The daily services will be held in Trinity College Chapel. Holy Communion at 7.30 a.m.; matins at 9.30; evensong at 5.45.

Holy Communion daily at 7.30 a.m. in St. Alban's Cathedral.

* * *

On Friday evening, September 11th, there will be a public missionary meeting.

On Saturday, September 12th, consideration of the Report of the Sunday School Commission, and of problems connected with the Religious Instruction and Church Training of the Youth of the Church in Canada.

I. REPORTS OF COMMITTEES

1. Joint Committee on Christian Unity and Co-operation.
2. The Sunday School Commission.
3. The Report of the Committee on Prayer Book Revision, Enrichment, etc.
4. Colonial Clergy Act.
5. Anglican Young People's Association.
6. Lay Help.
7. Church Congress.
8. Moral and Social Reform.
9. Lord's Day Observance.

II. MEMORIALS AND COMMUNICATIONS

1. The Synod of the Diocese of Ottawa *re* the admission of those unconfirmed and "not ready and desirous of being confirmed," to Holy Communion, and the permission for those unepiscopally ordained to preach in our pulpits.
2. From the Synod of the Diocese of New Westminster on the same subject as that from the Diocese of Ottawa.
3. From the Synod of the Diocese of Toronto *re* "Increased Representation in the General Synod."
4. Three Memorials from the Diocese of Rupert's Land.
5. From the Sunday School Commission *re* Special Prayers for Educational Work in the Revised Prayer Book.
6. From the Diocese of Huron *re* National Anthem.

III. REPORTS OTHER THAN COMMITTEES OF SYNOD

- A. Brotherhood of St. Andrew.
B. The Laymen's Missionary Movement.

N.B.—All communications respecting the business of the Synod, Reports of Committees, Notices of Motion, Memorials, Certificates of Election, etc., should be sent to the Hon. Clerical Secretary and posted in time to reach him on or before Saturday, August 28th.

Address: The Ven. Archdeacon Ingles, 408 Brunswick Ave., Toronto, Ont.

* * *

The chairman of the Hospitality Committee, appointed by the Bishop of the Diocese of Toronto, is the Rt. Rev. Bishop Reeve, D.D., Synod Office, Toronto, and the Corresponding Secretary is Dr. T. Millman, Temple Building, Toronto.

COMMITTEES OF SYNOD

Will meet as follows:—

Friday, Sept. 10th, (1) 8.00 a.m., Holy Communion; (2) 9.30 a.m., Executive Committee, S.S. Commission; (3) 11.00 a.m., S. S. Commission; (4) 8.00 p.m. (a) Church Camp Mission Committee, (b) Prayer and Study Union Committee.

Saturday, Sept. 11th, (1) 9.30 a.m., Indian Committee; (2) 11.00 a.m., Apportionment Committee.

Monday, Sept. 13th, (1) 9.30 a.m., (a), Committee on Policy; (b) Committee on Moral and Social Reform; (2) 2.30 p.m., Board of Management M.S.C.C.

Tuesday, Sept. 14th: (1) 9.30 a.m., Holy Communion; (2), 10.15 a.m., Board of Management M.S.C.C.

It is hoped that the Board of Management will complete its business on Tuesday afternoon and thus leave the evening of that day free for any committees of the General Synod which may desire to meet and are not provided for in the above schedule.

* * *

In a letter to his Worship the Mayor of Toronto the Lord Bishop of Toronto has notified the Mayor that by resolution the General Synod has decided that the only form of entertainment they desire from the city is an address of welcome by his Worship on account of the war and the present financial conditions.

The Mayor has stated that this showed a most commendable spirit and an example to other organizations.

3. Notice of motion is given of resolutions (1) Approving the Brotherhood of St. Andrew, and commending it to the clergy and laity of the Church, especially as a means of following up young men moving from one part of the Dominion to another.

Canon Rexford will move for the formation of a General Board of Religious Education. The Bishop of Montreal will, as already noted in this journal, move that only the Primate shall be entitled to be styled Archbishop.

Notices stand in the name of Mr. Chancellor Martin, of the Diocese of Niagara, in regard to an amendment to the Canon on the Denunciation of the Ministry by Priests or Deacons, and in regard to Prayer Book enrichment. Mr. Chancellor Worrell, of Toronto, also gives notice in regard to the Prayer Book.

Canon Tucker gives notice in regard to undertaking social service and the formation of a Council to deal with it. His preamble covers work among foreigners and other immigrants, industrial development, unemployment, and overcrowding with the attendant problems of intemperance, impurity, and crime.

From the Diocese of Ottawa and of New Westminster come memorials on the admission of unconfirmed persons to Holy Communion and to the pulpits of the Church of England. In both mention is made of "An appeal on behalf of Christian Unity" and of "the proviso that no addition shall be made which will in any way make or indicate a change in the doctrines or principles of the Church of England in Canada" which was coupled with the resolution to issue a new edition of the Prayer Book.

The Diocese of Toronto puts in a plea

for increased representation for those Dioceses which have a large number of clergy.

The Diocese of Rupert's Land prays for a uniform parish register throughout the Dominion. It also expresses its regret that there is no report in the Journal of 1911 of the Committee on Professor Mackenzie's Memorandum on Beneficiary Funds and prays the General Synod to adopt some definite policy in regard to this important subject without delay.

This latter Diocese also desires to have the Synod consider means by which the Church may best assist in bringing foreign immigrants into closer association with Canadian life and ideals.

LIST OF MEMBERS OF THE SYNOD
THE UPPER HOUSE

ECCLESIASTICAL PROVINCE OF CANADA

The Ecclesiastical Province of Canada—The Most Rev. the Archbishop of Nova Scotia; the Right Rev. the Bishop of Fredericton; the Right Rev. the Bishop of Montreal; the Right Rev. the Bishop of Quebec.

Ecclesiastical Province of Rupert's Land—The Most Rev. the Archbishop of Rupert's Land, Metropolitan of Rupert's Land and Primate of all Canada; the Right Rev. the Bishop of Calgary; the Right Rev. the Bishop of Saskatchewan; the Right Rev. Bishop of Keewatin; the Right Rev. the Bishop of Yukon; the Right Rev. the Bishop of Qu'Appelle; the Right Rev. the Bishop of Moosonee; the Right Rev. the Bishop of Athabasca; the Right Rev. the Bishop of Mackenzie River; the Right Rev. the Bishop of Edmonton; the Right Rev. Bishop Grisdale.

Ecclesiastical Province of Ontario—The Most Rev. the Archbishop of Algoma; the Right Rev. the Bishop of Ontario; the Right Rev. the Bishop of Huron; the Right Rev. the Bishop of Toronto; the Right Rev. the Bishop of Niagara; the Right Rev. the Bishop of Ottawa; the Right Rev. the Assistant Bishop of Toronto; the Right Rev. the Bishop of Kingston, Coadjutor of Ontario.

Ecclesiastical Province of British Columbia—The Most Rev. the Archbishop of Caledonia; the Right Rev. the Bishop of New Westminster; the Right Rev. the Bishop of Columbia; the Right Rev. the Bishop of Kootenay.

Missionary Bishops—Rt. Rev. Wm. C. White, D.D., Bishop of Honan; Rt. Rev. Heber J. Hamilton, D.D., Bishop of Mid-Japan.

THE LOWER HOUSE

CLERICAL DELEGATES—ECCLESIASTICAL PROVINCE OF CANADA

Diocese of Nova Scotia—Very Rev. J. P. D. Llwyd, D.D., Halifax; Rev. Canon T. W. Powell, D.D., D.C.L., Toronto; Rev. Canon J. Simpson, M.A., D.C.L., Charlottetown; Rev. V. E. Harris, M.A., Diocesan Secretary, Halifax; Ven. T. F. Draper, B.D., Louisburg; Ven. W. J. Armitage, M.A., Ph.D., Halifax; Rev. Canon Vroom, D.D., King's College, Windsor; Rev. A. E. Andrew, M.A., R.D., Pictou.

Diocese of Quebec—Rev. R. W. E. Wright, M.A.; Rev. Canon Allnatt, D.D., D.C.L., Lennoxville; Ven. Archdeacon Balfour, D.C.L., Quebec; Very Rev. Dean Shreve, D.D., Quebec; Rev. Prin. Parrock, LL.D., D.C.L., Lennoxville; Rev. E. A. Dunn, M.A., Bergerville; Rev. G. F. Scovil, M.A., St. John.

Diocese of Saskatchewan—Rev. Canon Smithers, M.A., Fredericton; Rev. Canon Neales, M.A., Sussex; Ven. Archdeacon Newnham, St. Stephen; Ven. Archdeacon Raymond, LL.D., St. John; Ven. Archdeacon Forsyth, M.A., Chatham.

Diocese of Montreal—Very Rev. Dean Evans, Westmount; Rev. Arthur French, B.A., Montreal; Rev. Prof. Abbott Smith, B.D., Montreal; Ven. Archdeacon Naylor, M.A., Farnham; Ven. Archdeacon Paterson-Smyth, D.D., D.Litt., Montreal; Rev. Canon Rexford, D.D., Montreal; Rev. Rural Dean Lewis, Cowansville; Rev. H. M. Little, L.Th., Westmount.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

Diocese of Rupert's Land—Rev. E. no J. Biggs, Rapid City; Ven. Archdeacon P.

Fortin, D.D., Rev. W. Bertal Heeney, B.A., Rev. Canon Matheson, M.A., Winnipeg; Rev. Rural Dean Thomas, B.A., West Selkirk; Rev. R. B. McElheran, B.A., Very Rev. Dean Coombes, D.D., Rev. Canon Jeffrey, M.A., B.D., Winnipeg.

Diocese of Moosonee—Rev. P. R. Soanes.

Diocese of Saskatchewan—Ven. Archdeacon Mackay, D.D., Ven. Archdeacon Dewdney, B.A., Prince Albert; Rev. Principal Lloyd, M.A., Rev. Canon Smith, R.D., Saskatoon; Rev. Canon Matheson, R.D., Battleford; Rev. J. I. Strong, R.D., Prince Albert.

Diocese of Athabasca—Rev. Wm. Grove White, Lesser Slave Lake.

Diocese of Mackenzie River—Rev. W. H. Fry, Eskimo Mission.

Diocese of Qu'Appelle—Ven. Archdeacon Dobie, D.D., Rev. Canon Knowles, LL.B., Regina; Ven. Archdeacon Johnson, B.D., Moose Jaw; Rev. Canon Cornish, Yorkton; Rev. Canon Pratt, Estevan; Rev. A. C. Calder, LL.B., Qu'Appelle; Rev. Canon Williams, Weyburn; Rev. A. E. Burgett, Regina.

Diocese of Calgary—Ven. Archdeacon Dewdney, M.A., Red Deer; Ven. Archdeacon Tims, D.D., Very Rev. Dean Paget, M.A., D.D., Rev. J. E. Murrell-Wright, M.A., Calgary; Rev. Canon McMillan, B.A., Lethbridge; Rev. Canon Gale, Calgary.

Diocese of Keewatin—Ven. Archdeacon Maltby, Fort Frances.

Diocese of Yukon—Rev. W. G. Blackwell, White Horse.

Diocese of Edmonton—Ven. G. H. Webb, Rev. W. G. Boyd, M.A., Edmonton; Rev. C. Carruthers, B.A., Edmonton South; Rev. C. W. McKin, Edmonton.

ECCLESIASTICAL PROVINCE OF ONTARIO

Diocese of Toronto—Ven. Archdeacon Cody, D.D., Rev. E. C. Cayley, M.A., Rev. Provost Macklem, D.D., Rev. Canon Plumptre, M.A., Rev. Dyson Hague, M.A., Ven. Archdeacon Ingles, M.A., Rev. Principal O'Meara, D.D., Rev. Canon Dixon, all of Toronto.

Diocese of Huron—Very Rev. Dean Davis, Rev. Precentor Tucker, D.C.L., Rev. Principal Waller, D.D., Huron College, Rev. Canon Craig, B.D., Rev. Canon Sage, D.D., Ven. Archdeacon Richardson, D.C.L., London; Rev. W. J. Doherty, B.A., R.D., Hensall; Ven. Archdeacon Hill, M.A., D.D., St. Thomas.

Diocese of Ontario—Very Rev. G. L. Starr, D.D., Kingston; Rev. Canon Beamish, M.A., Belleville; Rev. Canon Bedford-Jones, M.A., Rev. Rural Dean Woodcock, Brockville; Ven. Archdeacon O. G. Dobbs, M.A., Kingston; Rev. Canon Fitzgerald, M.A., Kingston.

Diocese of Algoma—Ven. Archdeacon Gilmor, D.D., Sault Ste. Marie; Rev. Canon Burt, L.Th., Fort William; Rev. Canon Hedley, M.A., Port Arthur; Rev. C. W. Balfour, M.A., North Bay; Rev. Canon Piercy, Sturgeon Falls; Rev. F. H. Hincks, Bracebridge.

Diocese of Niagara—Ven. Archdeacon Davidson, M.A., Guelph; Ven. Archdeacon Forneret, M.A., D.D., Rev. R. J. Renison, M.A., D.D., Hamilton; Rev. L. W. B. Broughall, M.A., St. Catharines; Rev. Canon Sutherland, M.A., Rev. Canon Howitt, Hamilton.

Diocese of Ottawa—Rev. R. B. Waterman, Caro; Rev. Canon Kittson, M.A., D.C.L., Rev. E. A. Anderson, M.A., Ven. A. W. Mackay, B.D., Rev. Canon Snowden, M.A., Rev. T. J. Stiles, all of Ottawa.

ECCLESIASTICAL PROVINCE OF BRITISH COLUMBIA

Diocese of Columbia—Very Rev. Dean Schofield, M.A., Rev. H. A. Collison, Victoria; Rev. Robert Connell, Victoria West; Rev. C. R. Littler, Rev. E. G. Miller, Victoria.

Diocese of New Westminster—Ven. Archdeacon Heathcote, L.Th., Vancouver; Rev. G. C. d'Easum, New Westminster; Rev. G. H. Wilson, Rev. C. A. Seager, D.D., Rev. E. R. Bartlett, Rev. W. H. Vance, all of Vancouver.

Diocese of Caledonia—Rev. T. J. Marsh, Terrace, B.C.

Diocese of Kootenay—Rev. E. A. St.

G. Smyth, Rev. F. H. Graham, B.A., Nelson; Rev. T. Greene, B.A., Kelowna; Rev. H. W. Simpson, Kaslo.

Diocese of Cariboo—Ven. Archdeacon Pugh, Lytton, B.C.

LAY DELEGATES

ECCLESIASTICAL PROVINCE OF CANADA

Diocese of Nova Scotia—His Honour Judge Forbes, M.A., Liverpool; His Honour Mr. Justice Fitzgerald, Charlottetown, P.E.I.; Mr. B. D. Bent, Amherst; Mr. J. W. Allison, Dartmouth; Mr. Reginald V. Harris, M.A., Halifax; Mr. H. L. Jones, Weymouth, N.; Mr. J. J. Hunt, W. C. L., Halifax; His Honour Judge Savory, Annapolis Royal.

Diocese of Quebec—Mr. John Hamilton, D.C.L., Mr. Edwin Pope, Mr. William Farwell, D.C.L., Mr. James McKinnon, D.C.L., Mr. Chancellor Campbell, D.C.L., K.C., Mr. G. W. Parmelee, D.C.L., Quebec.

Diocese of Fredericton—Mr. M. G. Teed, K.C., St. John; Mr. G. O. Dickson, Otty, St. John, N.B.; Lt.-Col. H. M. Campbell, Apohaqui; Mr. H. B. Schofield, St. John; Mr. W. N. Jarvis, Mr. Charles Coster.

Diocese of Montreal—Sir Melbourne Tait, Montreal; Mr. J. G. Brock, Dr. Lansing Lewis, Dr. L. H. Davidson, K.C., Mr. R. H. Buchanan, Mr. E. Goff Penny, Mr. A. P. Tippet, Mr. W. T. Campbell, all of Montreal.

ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

Diocese of Rupert's Land—His Honour Judge Curran, Mr. J. G. Dagg, Mr. Chancellor Machray, Winnipeg; Dr. Speechly, Pilot Mound; Mr. James Argue, M.P.P., His Honour Judge Locke, Morden; Mr. J. N. Hargreave and Mr. C. D. Martin, Winnipeg.

Diocese of Moosonee—Mr. G. B. Nicholson, Chapleau.

Diocese of Saskatchewan—Mr. W. J. Bell, Saskatoon; Mr. Thos. E. Parker, Mr. James McKay, M.P., Prince Albert; Mr. Adam Turner, Prof. W. G. Sullivan, Mr. A. H. Hanson, Saskatoon.

Diocese of Athabasca—Mr. Charles D. White, Grouard.

Diocese of Mackenzie River—Mr. W. J. Melrose, Edmonton.

Diocese of Qu'Appelle—Mr. H. D. Pickett, B.C.L., Moose Jaw.

Mr. H. H. Campkin, Regina. Mr. C. C. Rigby, Bulyea; Mr. S. S. Page, Mr. R. J. Lecky, Mr. H. V. Bigelow, K.C., Regina; Mr. E. W. Miller, Fort Qu'Appelle; Mr. W. E. Thornloe.

Diocese of Calgary—Mr. Chancellor Conybeare, Lethbridge; Mr. Sydney Houlton, Mr. W. A. Geddes, Col. J. J. Gregory, Calgary; Major D. C. Burke, Pekisko; Mr. J. W. Jowett, Gleichen.

Diocese of Keewatin—Capt. H. A. C. Machin, M.P.P., Kenora.

Diocese of Yukon—Mr. C. F. Johnson, Carcross, Yukon.

Diocese of Edmonton—Mr. Chancellor Ford, K.C., Mr. G. R. F. Kirkpatrick, Mr. E. C. Pardee, His Honour Judge Crawford, all of Edmonton.

ECCLESIASTICAL PROVINCE OF ONTARIO

Diocese of Toronto—Dr. J. A. Worrell, K.C. (Chancellor), Hon. W. H. Hoyle, M.P.P., Mr. Thomas Mortimer, Mr. F. C. Jarvis, Dr. T. Millman, Toronto; Mr. L. A. Hamilton, Lorne Park; Mr. Evelyn Macrae, Mr. L. H. Baldwin, Toronto.

Diocese of Huron—Mr. Charles Jenkins, Petrolia; Mr. W. F. Cockshutt, M.P., Brantford; Mr. E. G. Henderson, Windsor; His Honour Judge Holt, Goderich; Mr. Matthew Wilson, K.C., Chatham; Mr. John Ransford, Clinton; Mr. R. G. Davis, Wortlay Rd., London; Mr. A. H. Backus, Aylmer.

Diocese of Ontario—Mr. J. R. Dargavel, M.P.P., Elgin; His Honour Judge McDonald, D.C.L. (Chancellor of Ontario), Brockville; Mr. R. J. Carson, Kingston; R. J. Preston, M.D., Newboro; Mr. T. A. Kidd, Burrit's Rapids; Mr. W. B. Carroll, K.C., Gananoque.

Diocese of Algoma—Mr. Chancellor Boyce, D.C.L., K.C., M.P., Mr. C. V. Plummer, Sault Ste. Marie; Mr. D. L. Hill, Gravenhurst; Mr. W. J. Ard, South River; Mr. H. Plummer, Sault

St. Marie; Mr. E. W. Bigwood, Byng Inlet.

Diocese of Niagara—Mr. G. E. Bristol Hamilton; Col. W. W. White, Guelph; Mr. G. C. Coppley, Hamilton; Mr. J. H. Ingersoll, K.C., St. Catharines; Hon. R. Harcourt, D.C.L., Welland; Mr. T. E. Leather, Hamilton.

Diocese of Ottawa—Mr. J. F. Orde, K.C., (Chancellor), Mr. F. H. Gisborne, K.C. (Parliamentary Counsel), Dr. A. A. Weagant, Ottawa; Mr. G. A. Stiles, Cornwall; Mr. F. A. Heney, J.P., Ottawa West; Mr. Charles Macnab, J.P., Ottawa.

ECCLIASTICAL PROVINCE OF BRITISH COLUMBIA

Diocese of Columbia—Mr. P. Wollas-

ton, Mr. R. S. Crotty, Mr. R. W. Perry and Mr. John Hawley, Victoria.

Diocese of New Westminster—Mr. J. R. Seymour, Mr. F. J. Burd, Mr. J. H. MacGill, Mr. A. J. B. Mellish, Mr. G. H. Cavan, Mr. W. T. Clark, all of Vancouver.

Diocese of Caledonia—Mr. H. J. Cambie, Vancouver.

Diocese of Kootenay—Mr. (Chancellor) Crease, Mr. Harry Bird, Mr. C. R. Hamilton, all of Nelson, B.C., Mr. F. Richardson, Penticton.

Diocese of Caribou—Mr. H. L. G. Austin, Ashcroft, B.C.

Christ and War

By REV. D. CONVERS

I DEFY you, being a Bible-reading, Christ-worshipping Churchman; you, being a Canadian, or at least a British subject, of a nation now at war; you, wondering with all the eager curiosity of your nature, "Why don't Roumania and Greece anyway come in on the side of the Allies?" I defy you to read my title out loud and say "I take no interest in that." The difficulty is not that no one cares, but rather to condense what I want to say into the space CHURCH LIFE can give.

Orthodoxy has a triangular contest to fight. The historical Church has two antagonists to oppose. Her traditional teaching is that war is ever an evil and therefore always a temptation. Temptation is a narrow, slippery path from which you slide, by yielding, into a sin; or, by resisting, you gain the position of a duty done, an act of virtue, power and strength accomplished. To distinguish in mind the three conceptions—temptation, sin, duty is easy. To answer the practical question, "Did I resist *instantly*, or did I yield a little to a sin of thought?" is often hard to say. The two general questions we have to answer "Yes" before the Catholic Faith will bless us in war are, "Is the object of this war just and righteous?" and the even more general one, "Does Christ allow war at all?"

To this latter the Quakers answer, "No, war is always a sin," and some Friends are in Toronto, I know. The Mennonites, who agree in this teaching, are there too, as I remember. I think I was told that the Amish and perhaps other of the "defenceless sects" are in Berlin.

But nobody denies that we have in the Old Testament "wars of the Lord." "Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight; my hope and my fortress, my castle and deliverer, my defender in whom I trust, who subdueth my people that is under me" is the Prayer Book version of that teaching. "So say we all of us." Where did the Master expressly and in plain words set war aside? I know none. I have read books by Quakers and Pacifists of various kinds and they give none. They fall back on passages of a general character from which they infer a complete condemnation of all war.

Christ quoted "Thou shalt not kill," which had not prevented wars "by the word of the Lord," and Friends say "A soldier's trade is to kill." No, a Christian soldier's trade is to offer himself to be killed and only kill others as a means of protecting himself and those for whom he fights. "Love your enemies"; but that is not love some one else's enemies. It is beautifully grand and Christian to pray as St. Stephen prayed to forgive those stoning him; but what would you say of a policeman who saw such a riot on the street corner and refused to arrest the guilty, only murmuring, "I forgive those who stoned him!" Beautiful in the victim; vile in a bystander. "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Do you seriously think that a judge must not sentence a prisoner because the prosecuting witness should have suffered the footpad to steal his purse and pound him without complaint? Is a father not allow-

ed to protect his little girl? Do you think that when a drunken hooligan strikes your wife or sister on the left cheek you are bound to seize her head, twist it round and hold it so he can black her left eye as well? You may; I don't. One rule for victims; but different for a bystander.

The Church can quote more opposite passages. "Greater love hath no man than this, that a man lay down his life for his friends," and one way (not the only way) is in battle. Read carefully what is expressly called a parable, even if not always so recognized, the good shepherd (St. John x., 1-18). We have no explanation of the one who "climbeth up some other way," and who is "the thief"—are not both the same as the "wolf"? The "hireling" flees and so saves his life; the "good shepherd" stays, grapples with the "wolf" and struggles on until he so lays down his life; and as wolves often hunt in droves, he may even strangle one or more before he "lays down his life for the sheep." "The 'wolf' fights for his own selfish gain; the 'good shepherd' that the sheep may live and 'have life more abundantly.'"

"Render unto Caesar the things that be Caesar's." What things? Taxes certainly; but why not obedience to all laws—even a draft or conscription—unless the law be plainly and clearly anti-Christian? So Dr. Mozley in a fine university sermon on war argues that as Christ recognized nations, national self-defence in war follows.

Before Pontius Pilate, Christ teaching that His Church is not to fight as Islam has, adds that a "kingdom of this world" will fight for its leader, recognizing war by a secular power. We have no hint that He ever told Simon Zelotes that the political principles of his party (Zealots) which involved them in war with the Roman Empire later, were such that he *must* give them up as a sin. Nor was that line taken with Cornelius and others. It is hard to think that St. Paul would have held up a soldier as a model for a Christian without adding, "But remember a soldier is of necessity a sinner," had he intended to teach Amish doctrine. But my title is "Christ and War."

The ablest statement of the other position we oppose that I have seen was made by a Moslem controversialist, attacking us in the name and on the lines of what is called "the higher criticism." He contended that because the words "I came not to send peace but a sword" were so unlike those cited by "peace-at-any-price" advocates that we were sure they were genuine teachings of Christ, as other "higher critics" are fond of saying. Some early fathers opposed war, he argued, because they were cowards. I suspect he had not read the Fathers in question, since in point of fact, they say Christians must not be soldiers because Roman soldiers were forced to share in heathen rites; implying that they knew of no express condemnation of war by Christ or the original Apostles. The Moslem writer asserts (fails to prove) that the original teaching of our Master was exactly what we associate with Mohammed. A position that naturally would be taken by ardent militarist writers, at least tacitly, who wish to avoid an open break from

the New Testament. But I do not know their books well enough to quote. Some of Nietzsche's epigrams mean *this*, if they mean anything. Historical Christianity is perfectly willing to own that some characters do improve by service in the army; only we say that war is not a sacrament making every one holier and better, some deteriorate—war, temptation, not sin.

Besides religious people, Quakers and the like, we have a school of Pacifists who, like Mr. William Jennings Bryan, oppose traditional Christian teachings on war from another angle. I went to the public library here and found an ardent advocate in one of the librarian's assistants. "What books are most read by your friends? What do you think is the best?" I read some as carefully as I could and mean to say something of two.

"The Great Illusion" is not happily named. As you read you find so many illusions in it that you wonder *which is the great one!* The writer holds that the one and only motive causing war is the desire to get rich quick. Far be it from me to say there never was a war in which this was the one and only motive. But I am quite sure that not every Italian as he cheered 'd Annunzio and helped to push Italy into the present one was calculating how much he or his brother or even the kingdom might gain from Germany or even Austria-Hungary. The author's idea is "illusion." Is it *the great one?* Another idea of his, because all the wealth of the conquered land cannot be carried off as a thievish soldier may carry off somebody's silver spoons in his pocket, therefore the victors cannot steal it. Ask a Belgian if it be so. Illusion of the writer. *The great one?* Who can tell? He seems to think he has written a book comprehensible by ordinary minds—like mine for example. Illusion again. But really, my self conceit is not so colossal as to imagine that because it is over my head, that is *the great illusion*. However, the book is easy to get. If you care, read it. You may be better at guessing riddles than I am. My advice would be, don't waste your time. It is so full of statements *sometimes* true, given as if universally true, that life is too short to trim all the exaggerations down to actual limits.

Another book I was advised to read to convince me that Tolstoi and Mr. Bryan are right as against the Catholic Church, was called "The Moral Damage of War," by Walter Walsh, of the Gilfillan Memorial Church of Dundee, according to the title page. Isn't there something wrong about that? For it rather suggests that he is Scotch, or lives amongst Scotch. But whatever may be their faults and failings; at least the Scotch *argue*—don't they? Instinctively, they have a keen sense of logic. Fancy a Scotchman presenting to the world as a summary of his book this sentence on page viii. of the preface—"From the premise that war does naturally in a given case inflict grievous hurt upon the moral sense of all classes and professions in a community, it is an easy step to the inference that it must in every case inevitably do so; and not a great stride to the conclusion that therefore all war is discordant with the religious principles of Jesus." Suppose we test that by substituting money making for war and see if all will hold the conclusion to which that would bring us. Read it thus:—From the premise that *money making* does actually in the case of *betting and gambling* inflict grievous hurt upon the moral sense of all classes and professions in a community, it is an easy (but absolutely illogical) step to the inference that *money making* must in every case (no matter how honest be the work by which it was earned) inevitably do so; and not a great stride to the conclusion that therefore all *money making* is discordant with the religious principles of Jesus.

The book as a whole rises as high as the low level of the reasoning in that sentence. It consists generally of anecdotes and instances wherein war and serious faults are connected, but not always as cause and effect. Sometimes he omits to show any moral damage at all; at others he shows moral damage done, but not by war at all!

He heads a chapter "Moral damage

done to children," and gives the fact that children play with tin soldiers in their nursery. It is quite possible that those children grow up into cruel, bloodthirsty soldiers of the vilest kind, but he does not prove a single case. Even if he did, it would be that the "moral damage" would be due, not to war, but to play. The book shows a low cunning in so far as it collects anecdotes that might deceive a very careless reader. He is crafty enough to avoid all examples of the defensive warfare, as these might hint that some wars had the opposite effect to "moral damage." His trick is to show the evils of aggressive war while exciting the reader's sympathy with the victims. He tells the story of Bismarck's changing the telegram which brought on the Franco-Prussian war. Bismarck's fraud showed moral damage to his character, and a careless reader might call it demoralization caused by that war; but it came before the war! The writer does not connect the trick with the war on Denmark or Austria. Has that properly a place in a book with that title? What think you of the intellectual honesty of pointing out how for the sake of *money*, newspaper men "doctor" war reports, and call such moral damage of war? No one objects to a book limiting itself to the one topic, how war demoralizes some. But to really tell the whole truth about the moral results of war, it must somewhere hint there is another side, or discuss what Christian authorities, e.g., Christ and the New Testament, teach, which seems omitted. I can imagine that many volunteers with a prayer on their lips such as one actually said, "Give me a martyr's heart; if not, a martyr's death, and a martyr's crown." Technically it was not war between nations, but who wonders when Bishop Mackenzie first saw with his own eyes the horrors of an African slave gang he rescued the victims by force of arms. Constantine XI., leaving the last service in Sancta Sophia, Constantinople, to meet the Moslem host at the walls and die for his religion, his city and country, his home and family, gives us a glimpse of a soldier "laying down his life for his friends" will do more to convince men that war may ennoble character than all contained in the book I review. The unfairness and confused thought of the book will give yet one more case of "The moral damage of war" should it ever be reprinted, for the writer is demoralized by dwelling on the horrors of war.

Brotherhood of St. Andrew

NOW that the camp at Niagara is in full swing and filled to capacity with soldiers, the Brotherhood Canteen and Reading Room is more than ever filling a great want, and the crowded conditions of our tents show that it is appreciated by those for whom it is designed.

Little need be said about the canteen part of the enterprise; the Brotherhood standard in this respect has been so definitely established, but, if anything, an even greater variety of good things is provided than was done at the Exhibition, and, in some respects, at even lower prices than was established there.

After all the canteen is only a means to an end and that end is the amelioration, both materially and spiritually, of those who have come to depend on us to supply the little extra things that are needed in their present lives.

The Reading and Writing tent has accommodation for 100 men at the writing tables and this number is being added to as fast as space can be provided. A circulating library of books and magazines is also there for the use of those who desire to read, either in the Brotherhood room or in their own tents. Naturally with the great use that is made of this tent a large quantity of writing paper is consumed, sometimes running as high as 20,000 sheets a week. Both paper and envelopes are supplied free of charge.

The religious work undertaken is definite in its scope and without pressing denominationalism at all there is still ample room, with well over 50 per cent. of the men in the camp of our own Church, to

carry on our recognized Brotherhood work in the fullest way possible.

Groups of men in the various sleeping tents have been encouraged to form daily Bible reading circles and in quite a number of the tents in the lines there are to be found little groups which adhere faithfully to the plan. To encourage this as far as possible, Bibles, New Testaments and Prayer Books are provided free to those who desire them. It is gratifying to find that an average of twenty of the above are given out each day, especially when it is remembered that it is not an indiscriminate distribution.

Men in the camp who are religiously inclined are brought together for their mutual encouragement and the good of the work, and services and song services are held as frequently as is possible. There is never less than one a week and on occasions this number has risen as high as five in one week. Each Monday evening a Bible Study circle is held in the auditorium tent and so far the attendance has been of a most gratifying character. Many of the soldiers are keen students of their Bibles and the evenings are spent with a great deal of mutual profit.

The drafts which leave for the front receive special attention when possible, and the men are always invited to make use of the prayer remembrance cards when leaving. The names thus secured are passed on to Brotherhood men who will promise to remember those whose names they have regularly in their prayers and correspond with them as often as possible.

Taking it all in all we may feel that a great work has been accomplished at Niagara and, there being much left undone, we will endeavour to do still more in the few weeks that we have left to us at Niagara.

Our Church Schools

HAVERGAL COLLEGE

TORONTO has many beautiful streets, but Jarvis street still stands queen, with its wide breadth, shady trees and central location. On the up grade of the street, just above Carlton, a long green panelling encloses well-wooded grounds and red brick buildings. The school girl venturing within finds herself pleasantly surprised by the cosy bedrooms (girls having a room, a cubicle, or at most being two or three in a room), and the homely pleasant sitting rooms scattered every here and there throughout the buildings.

But the grounds are the greatest surprise of all. In the heart of the city three or four acres, with basket ball courts, tennis courts, cricket ground and girls' gardens, and above all the trees which shade the lawns and the walks surrounding the College.

Just now Havergal girls are interesting themselves specially in the new domestic science residence, The Coverley House, with sunny sitting and dining and bedrooms of all kinds, of which the thirteen single rooms on the top, opening upon a cheery sitting room, are the most popular of all. This building will soon be a very hive of industry where dressmaking, carpentering and handiwork crafts of all kinds occupy spare moments left over from cookery and ordinary domestic science work.

The rivalry in sports, especially in figure skating, between the domestic science girls and the school girls will afford meeting ground between the two buildings and be very popular, but Havergal does not end with Jarvis street.

Jitney and car bring you very quickly to Havergal-on-the-Hill, an ideal spot for girls who prefer being one of a few and more in the country. Two houses, separate by a stone's throw, with balconies for out-of-door sleeping and delightful grounds for cricket, hockey, tennis and games of all kinds, with trees which rival even those on Jarvis street, form the home of a very loyal and enthusiastic group of somewhat younger Havergal girls.

Miss Knox is Principal of all residences, Miss Wood and Miss Patterson being head mistresses of the main school on Jarvis street, Miss Randall of the domestic science residence and Miss Hancock of Havergal-on-the-Hill.

Primitive Religion of Micmacs

REV. HENRY HOW, B.A., R.D., Annapolis Royal, N.S.

Read at Meeting of Chapter in Weymouth, July, 1915

YE whose hearts are fresh and simple, Who have faith in God and Nature, Who believe, that in all ages Every human heart is human, That in even savage bosoms There are longings, yearnings, strivings, For the good they comprehend not, That the feeble hands and helpless, Groping, blindly in the darkness, Touch God's right hand in that darkness And are lifted up and strengthened, Listen to this simple story To this Song of Hiawatha.

Quite recently, June 24th, 1915, the congregation of the Holy Roman Catholic Church in Annapolis Royal unveiled a brass tablet to commemorate the baptism by Père Briand, of Memberton, the chief of the Micmac tribe of native Indians. This first baptism of a Micmac into Christ on 21 June, 1610, is not merely an interesting even in the history of Canada, and of this province and town in particular, but it furnishes an early opportunity to consider how far and in what definite particulars the natural religion of the Micmacs prepared the minds of its devotees for the reception of the everlasting Gospel of Christ—the Light of the World.

In reading the myths of the Micmacs, we, enlightened by the Holy Spirit, undoubtedly see dim and intermittent flashes of light unseen by those who had the faint glimmering of a mere rush candle in the truths of their native religion. Yet, while the intensity of the light of midday differs from the dimness of the gradual brightening of the earliest streak of moon, there is a growing admixture of true physical light which differentiates this admixture from what we describe as the darkness of night. The Micmac had a like degree of spiritual light; for Christ is "the true Light that lighteth every man that cometh into the world."

The Catholic creed states:—"I believe in God the Father Almighty." This term is the equivalent of the word "Pan-pokator" which avows that the eternal Jehovah is the intelligent Creator, the merciful preserver, and the wise ruler of everything in heaven and on earth. "He worketh hitherto." "He is the same yesterday, to-day and forever." "With Him is no variableness neither shadow of turning." We do not imagine this to be the description of the inactive monotony of One Who does nothing for ever and ever. We thereby allow that this intelligent, beneficent Creator was not unwise in making out of nothing, intelligences or things which He was and is unable to direct and control for the achievement of His original or revealed intentions. One Collect reminds us that God "orders all things, both in heaven and earth." We invoke the Lord of Hosts "Who ruleth and commandest all things and sittest in the throne judging right." "God worketh hitherto."

The immutable purpose of this universal Father-Spirit is that "all men shall come to the knowledge of the truth," i. e. Jesus Christ, and thus possess eternal life. Since all mankind is to be judged, therefore everybody must be a debtor to privileges.

As the image of God enabled our first parents to receive intelligible laws from Jehovah: as Abram was, even in the house of his idolatrous father, Jerah, given preventing grace to hear and obey the tree of Jehovah: as Moses was sent down from the Mount to prepare Israel for the moral law, proclaimed or re-enacted at Sinai: as the Jew was, by this written law, during 16 centuries, slowly prepared for the mission of St. John the Baptist: as this greatest of Jewish prophets born of women prepared the way for Christ, Who orally proclaimed the Gospel on behalf of His Father, so in some manner, by some visible or invisible things or essences did God, Who is Spirit, honour some things or angels to serve as His prophets to the original owners of these fair shores on which this chapter assembles. God has always had "His prophets since the world began."

Bearing in mind the statement of the Saviour of the world, "I will draw all men unto myself," it is of interest to mark the distinctive features of the primitive religion of our aborigines that predisposed them to listen to and to receive the truth of the gospel. In the first place, in all mythology the national Superman is the child of some unearthly Being who could and did communicate his life to this head of the tribe. It is so in the poetry of Greece and Rome. This is a sort of universal foreshadowing of the Incarnation.

This Superman was ever possessed of power to perform wondrous feats whereby his superior wisdom and strength were manifested. He thus, as by the sword of the bravest warrior, became, by right of might, by the consent of his acknowledged inferiors, the "Leader" of the tribe when cooperation became wise or necessary. Frequently, this consistent "commander" is endowed with a benevolent or beneficent disposition. Now in the happy combination of these traits in one national demi-god are the rudimentary elements—the imperfect foreshadowing—of the nature and character of our and their blessed Saviour.

Glooscap was the demi-god of the Micmac and Maliseet and of the neighbouring kindred Passamaquoddy and Penobscot tribes. Rev. Dr. Wentworth Eaton who in his interesting history of King's County, quotes (?) the traditional legends, given at length by Charles A. Laland, thus describes the character of Glooscap who "combined giant-like strength with tender feeling, but never cruel or merely fantastic humour." We thus have an adumbration of the omnipotence of Christ, who ever went about doing good, and Who came not to destroy men's lives, but to save mankind from the guilt, power, and consequences of sin originally introduced by the selfwill of man. Glooscap had a chief abode on cloud-capped Blomidon. So Jesus Christ not merely has his Father's House, but during His 3½ years public ministry there were three cities and towns called "His own." But this tutelary deity also roamed throughout the Province and consequently camped at times on "the old camping ground." So Jesus Christ went from village to village, and through "desert" places.

In the time of Glooscap the beavers were gigantic. The impression created by this belief is that some degeneration of this representative of our fauna had been caused by what we term "sin" which causes the whole creation to groan and travail in pain together until now," and doubtless has some effect upon the size and character of the brute creation.

These huge beavers had built a lengthy dam across the Bay of Fundy from the shores of Cumberland County to Blomidon, whereby the Basin of Minas and as far as Cape Split became a gigantic beaver pond. By a wave of his hand or rod or by a violent kick Glooscap broke this dam, and allowed the entrance and egress of the historic tides. So Jesus Christ broke down the wall of partition between Jew and Gentile, and His Living Water of the Holy Spirit flows through the whole body. "I will pour out my Spirit upon all flesh." At a beaver, secreting himself in vain, Glooscap threw some handful of earth which were transformed into Partridge Island and Five Islands.

As a student of engineering I had the pleasure of assisting Prof. Oram of King's College, in the survey of the "Boar's Back." This tortuous ridge of sand runs from Hebert River in Cumberland County towards Parrsboro'. This curious formation, cast up by prehistoric tides, was attributed to Glooscap's fondness for "public works." By this "old path," the demi-god could pass more ready with his companion, the old Nugumee, who kept his wigwam, and the boy Abistariooch or the Martin, to Parrsboro', and thence, by the dam to the misty crest of Blomidon. So Jesus Christ is Himself

"The Way": and "through His flesh," He has "made a way for the ransomed to pass over" from sinfulness to sinlessness, from earth to His Father's House.

It was Glooscap who created spirits corresponding to our fairies or elves, who sang in the woods, and lived by the shores of the brooks or rivers. It is Jesus Christ Who made the angels ministering spirits for those who are heirs of salvation. From an ash Glooscap made man. Out of red earth Jehovah created our first parent. Glooscap changed the turtle, *his uncle*, into a man and a wife was found for him. So Eve was created a help meet for man, out of Adam. The predacious bird Wuchowsen was seized, and bound by Glooscap. May this not serve to foreshadow the binding of Satan in everlasting chains though now he goes about as a roaring lion seeking whom he may devour?

The sleeping forms of Glooscap's hunting dogs may yet be seen crouching on the southern base of misty Blomidon. Some saucy Indians were condignly "punished by being changed into rattle snakes." Glooscap "conquered giant sorcerers." Whales allowed him rapid transportation on their backs. We cannot fail to be reminded of the triumphal entry of Jesus Christ into Jerusalem on the back of the unbroken foal of an ass. "The vocal loons became Glooscap's messengers," as did the crowing of the cock serve to remind St. Peter of the Master's prophesy, so soon to be fulfilled.

After kicking out the dam across the Bay of Fundy, Glooscap continued on his westerly journey *promising to return*. Though the Micmac has waited, long and patiently, for his coming from the far country, the home of Glooscap, the misty crest of lofty Blomidon, is not yet the abode of him Who yet will come. So we wait for the second Advent in Glory of Jesus Christ Who has gone into a far country, and on whose return "all shall be judged according to the deeds done in this body of our humiliation." In the gospel these primitive administrations of eternal truths were realized in the sinless and miraculous Person of Christ, and the life-giving revelation whereby the descendants of those to whom Père Briand first preached, by life and doctrine, have abandoned the tomahawk and funeral dirge and war whoop for the plane and chisel, and the plaintive chanting of the Litany and Te Deum. In the gospel the aborigines must have been frequently reminded of the rudimentary myths of their legendary hero, a pagan type of Jesus Christ.

I have, since our last chapter meeting, reread the short sketches of the lives and works of Bishop Harden of Moosonee, Bishop Crowther, the 1st African Bishop of the Niger Territory, Rev. Robert Clarke of the Punjab. These apostolic men were instruments of the Holy Ghost for converting certain tribes of Indians and natives of America, Africa, and India, who had, through no fault of their own, been sitting in darkness, and inhabiting, therefore, the cruel habitations of the earth, to the acceptance of Jesus Christ as their Lord and their God.

Glooscap established, by miraculous powers, a blood relationship between mankind and himself. It is only possible, as you will know, in the vegetable kingdom, to graft "Genera" or "Orders" of the same class e. g. a scion of a pear on the stock of the thorn, because they both belong to the Rose Family. Now, since Memberton and these widely scattered tribes in America, Africa and India abandon their natural religions for Jesus Christ and His life giving gospel which regenerates, renovates, satisfies them, and so improves their degenerate characters that they bring forth the fruit of the Spirit and even exult in dying in the Lord as faithful soldiers in the noble army of martyrs, therefore they can be and are grafted by baptism, the giver of life, into Christ. Therefore Jesus Christ must be of the same family as they. Hence these former savages must all have sprung from one blood; and that blood must have been taken by the Catholic Man, Jesus Christ, through His Incarnation by the Holy Ghost in the womb of the Virgin Mary.

The Church in Canada

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HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA FORT WILLIAM

Rev. Canon Burt, rector of St. Luke's Church, took the service and preached at St. John's, Port Arthur, on Sunday evening of Aug. 29th.

Rev. E. Pierce-Goulding and Mrs. Goulding are at Silver Islet for a short holiday. Rev. R. C. Bartels, of Montreal, and formerly curate of St. Paul's, is taking the services during Mr. Goulding's absence.

NEW LISKEARD

The Rev. H. A. Sims, who is to become the rector of Cobalt, delivered his farewell sermons here on Sunday, August 29th.

ATHABASCA

Bishop Robins contemplates changing his headquarters from Athabasca Landing to Peace River Crossing, about the end of September, so as to be able to better administer his vast diocese.

FREDERICTON

The Rev. Thomas Parker, B.A., the rector of Cambridge and Waterborough, has accepted the parish of Norton.

The official farewell service and reception tendered by the W. A. to Miss Evelyn Roberts at St. John's (Stone) Church, was probably the first such event held by our Church in St. John. The missionary litany and prayers were said by the Archdeacon of St. John, the Rev. Victor Jarvis read the lesson and delivered the address in the Church. There were present at the service in addition to a large number of the members of the W. A., the Rev. Canon Daniel, the Rev. L. R. Sherman, and the Rev. G. F. Scovil. In the school room after the service, addresses were made by the Archdeacon, Mrs. J. V. McAvity and Miss Roberts. A leather traveling bag and a sweater jacket were presented by friends to Miss Roberts at the meeting. Many were the promises and the assurance of prayer and support given by those who were present to bid our young missionary good-bye. Miss Roberts is to sail on September 7th from New York for India. After the usual time spent in the study of the language, she hopes to take up work with Dr. Archer, at his hospital in Palampur, Kangra.

FREDERICTON

Rev. J. B. H. Done, who has been

the curate at Christchurch Cathedral, is at present in charge of the Saint John the Baptist Mission Church at St. John. He will act in this capacity temporarily and during his absence Rev. R. G. Bennett will be the curate at Christchurch Cathedral.

ST. JOHN

August 29th was the last Sunday of the Rev. H. A. Collins, M.A., as priest in charge of the Mission Church, as he leaves this week to take up his duties as rector of St. James' Church, Vancouver, which position he assumes on October 1st. Mr. Collins preached at both the morning and evening services.

After the usual evensong the congregation adjourned to the Sunday School room to say farewell to their priest who has ministered to them for the last five years. After the meeting had been called to order, H. B. Schofield, the senior trustee, read on behalf of the congregation, an address of appreciation which was accompanied by a well filled purse of gold. The address was beautifully engrossed with suitable ecclesiastical emblems in water colours, the whole designed and executed by C. H. Flewelling.

Mr. Collins, who was very much over- come by all the expressions of good will replied, thanking all for their expressions of esteem and regretting that his health had compelled him to remove from their midst to a dryer climate. He hoped in the near future to visit St. John and would ever remember his ministry in the Mission Church. He then shook hands with each one, all wishing him success in his new field.

HURON

The Bishop has issued a circular letter to the clergy of the diocese, instructing them to have the National Anthem sung at each service.

The Rev. T. J. Hamilton, rector of Southampton, who succeeds the Rev. A. Shore, as rector of the Church of the Advent, Ridgetown, expects to reach Ridgetown by September 18th.

LONDON

Rev. Edwin Hawkins, M.A., who has been assistant minister at St. Paul's Cathedral for two years past, preached his last sermon there on Sunday evening, August 29th. He will sail on the Tuscania on October 1st for England, where he will work in a London parish.

STRATFORD

On Sunday afternoon, August 29th, a special service was held in the St. Mary's Church, near Dublin, to commemorate its re-opening. The music was rendered by the vested choir of Trinity Church, Mitchell. The service was in charge of the rector, Rev. T. J. Charlton.

BLYTH

The Rev. T. H. Farr, rector of Trinity Church for the last five years, is to become rector of the parish of Kincardine.

CLARKSBURG

The removal of the Rev. J. A. Robinson, M.A., B.D., and Mrs. Robinson, has caused widespread regret, not only from his own congregation but from the community at large.

On the eve of their departure a complimentary banquet was tendered them at the "Beaver Valley Inn," Clarksburg, at which about seventy of the leading citizens of both Clarksburg and Thornbury were present.

The congregation of St. George's Church also tendered them a farewell on Thursday evening, August 26th, and presented them with a suitable address and purse, to which Mr. Robinson made a fitting reply.

Mr. and Mrs. Robinson expect to be in their new parish (St. Paul's, Clinton) on September 12th.

NIAGARA

A very pleasant event took place on Sunday evening, August 29th, at the conclusion of the evening service of St. Luke's Church, when the senior members of the choir met at the home of Mr. G. G. Brown, choirmaster, and presented four of their number and one ex-member with military wallets and coin belts, on the eve of their departure for Niagara-on-the-Lake, to commence military training, they having enlisted to fight for their country and freedom. Rev. C. E. Riley, the rector, addressed the recipients, while Mr. Brown made the presentation. Those who are leaving the choir are Stanley Brooks, Geo. Rowell, Reginald Kiernan and Ernest Crooks. Ernest G. Brown, jr., left the class a short time ago.

ST. CATHARINES

Mr. Vincent, the new organist for St. Thomas' Church, commenced his duties as organist on Sunday.

NOVA SCOTIA

On Sunday, August 29th, was held in All Saints' Church, Bedford, which, in spite of the very stormy weather, was thronged, one of the most solemn and beautiful services of the Church of England—the consecration service, which may not be held until the church building is free of debt.

The corner stone of the building was laid during the ministry of Rev. Dr. V. E. Harris, the building being completed within the year following. To the general regret, Rev. J. A. Winfield, the vicar, who has been in charge since the departure of the rector, Mr. Ambrose, for the front, was unable because of serious illness, to be present, being now in the hospital. In his absence Dr. V. E. Harris took his place, His Grace Archbishop Worrell, who consecrated, and whose presence while yet in the very shadow of bereavement was most deeply appreciated, together with Dr. Harris, going out yesterday morning, W. L. Payzant kindly driving them thither in his automobile.

There were also in the chancel, Rev. C. H. Fletcher, rector of Sackville, and Rev. W. Goddard-Fenwick, who is visiting Mr. Fletcher.

As intimated, a large congregation was present, and the service was in all re-

spects worthy of the occasion, the leadership of the choir, especially in the musical portions of the communion office, being very fine.

In the absence of Mr. Winfield, His Grace was met at the door by the acting vicar, Dr. Harris, with whom were the church wardens and the members of the vestry, the petition of consecration being read by C. C. Blackadar, one of the church wardens.

During the procession to the chancel Psalm 24 was recited, and following the service of consecration the Holy Communion was celebrated, His Grace being the celebrant, with Rev. W. Goddard-Fenwick as deacon, and Dr. V. E. Harris as sub-deacon.

His Grace's sermon, marked by the deepest earnestness, was one finely appropriate to the day. In its course he stated that eleven years ago, in Kingston, he had received a copy of a Halifax paper on the front page of which was a notice of his election to the Bishopric of Nova Scotia, while on another was a detailed account of the laying of the corner stone of the new All Saints' Church, Bedford. From the very first, therefore, he had felt a special interest in the church, and it was a matter of gratification to him, as it must also be to the congregation, that it was now free from debt.

He set forth beautifully what are the things for which the House of Prayer stands—the things of which it is significant, foretelling for All Saints an ever-widening usefulness.

The number of communicants was large, and the service altogether memorable.

The delegates to the General Synod who will attend are Dean Llwyd, Canon Simpson, Dr. V. E. Harris, Archdeacons Draper and Armitage, Canon Vroom, Rev. A. E. Andrew, Mr. Justice Fitzgerald, Mr. D. B. Bent, Mr. Andrew MacKinlay, Dr. J. Walter Allison, Messrs. R. V. Harris, A. B. Wiswell, H. L. Jones, Dr. J. J. Hunt, and His Honour, Judge Savary.

Mrs. W. W. Judd, wife of the new Headmaster of King's College School, Windsor, who has spent the month of August in Halifax, returned to Windsor on August 30th. Mr. Judd, who took duty at All Saints' Cathedral during August, was greatly liked. The school opens on September 15th.

Mrs. Foster, wife of the rector of Hubbards, and daughter of His Grace Archbishop Worrell, who has spent the summer in the city in order that she might be near her parents through most sorrowful days, returns to Hubbards within a day or two. Mrs. Kirkpatrick, who has also spent the summer at Bishop's Lodge, leaves shortly for Kingston.

RUPERT'S LAND

CARBERRY

The Rev. G. W. Findlay, M.A., rector of St. Agnes' Church, has been appointed Second Anglican Camp Chaplain at Sewell Camp with the honorary rank of Captain. During the period of the camp Mr. Findlay will remain in charge of St. Agnes' Church, being present each Sunday at one of the services also caring generally for the parish. A permanent assistant will shortly be appointed to assist him in the local work.

TORONTO

The Bishop will bless and dedicate the Mission House and Chapel of the Sisters of St. John the Divine, 323 Main Street, East Toronto, on Saturday, September 11th, at 4 o'clock.

The Right Rev. Bishop Hamilton, of Japan, preached in St. Alban's Cathedral on Sunday morning.

The Bishop of Toronto reports that his fund to provide prayer and hymn books for the Overseas' Force now amounts to \$372.25; and, as he is anxious to reach an objective of \$1,000 for the purpose, he will be grateful to receive and acknowledge contributions, small or large, in this behalf. The Bishop desires to cordially thank those who have already responded to his appeal. The Rev. T. W. Paterson, M.A., of Christ Church, Deer Park, has, at the Bishop's request, kindly undertaken to canvass for this fund.

The many friends of the Rev. A. J. Fidler, rector of St. Clement's Church, North Toronto, will be pleased to hear that the various reports concerning the state of his health that are current in the north end have been greatly exaggerated. Mr. Fidler suffered a nervous breakdown some time back and on the recommendation of his doctor took a complete rest, and has been away for some time in Pittsburg. His health now, however, has so far recovered that he expects to be back soon and will resume his duties some time next month.

ST. STEPHEN'S

St. Stephen's, though younger by a good deal than St. James' Cathedral, St. John's, York Mills, St. Paul's, "Little Trinity," St. George's, and Holy Trinity, is nevertheless one of the older churches in Toronto. Associated closely with the name of Denison at the first, it stood out in the fields for many a day; but, with the growth of the city, it has become a down-town church.

Under faithful ministrations of the Rev. Canon Broughall, who celebrated his jubilee in this his only parish, it became known for its hearty, helpful services, that avoided all extremes, for its good type of churchmanship, and for its aids generally to the spiritual life. Not least among these aids were the Bible classes for men and for women, the latter of which was taught by Mrs. Broughall, a true helpmate to her husband, the mother of three priests of the Church, and the foundress of Georgina House.

The second rector was the Rev. James Broughall, the present rector of Grace Church on the Hill. He was at first Fellow in Classics at Trinity College, then curate at St. George's, incumbent of Whitby, and assistant to his father. He had planned to build a new St. Stephen's, but, with the advent of his successor, the Rev. T. G. Wallace, M.A. (T.C.S.) that plan was given up and one of reconstruction was decided upon. This has been happily carried out and the old church has been reopened.

For the account of the services, which were held on Sunday last, we are indebted to the *Mail and Empire*, whose editor-in-chief, Mr. C. A. C. Jennings, teaches one of the Bible classes for men.

"St. Stephen's Church, College Street, which has been closed for some weeks while it was undergoing extensive alterations and redecoration, was reopened for service yesterday. A new system of heating and ventilating has been installed, also electric lighting. The roof, nave and aisles have been redecorated in a manner that has improved the appearance of the church and adds to the comfort of the worshippers. In addition, a new vestry and parish house have been added to provide accommodation for the many organizations in connection with the church. The parish house is not yet completed but will be ready for occupation at an early date, when the formal opening celebrations will be held.

"Large congregations attended all the services yesterday, which were of a festive nature. The Bishop of Toronto assisted by the rector, Rev. T. G. Wallace, Rev. Canon Gribble, Rev. J. Bennet Anderson, Rev. W. A. Graham, and Rev. R. Melville,

officiated at matins and the second celebration of the Holy Eucharist. The Bishop was the preacher and gave a brief history of the church. He commended the congregation on their zeal and generosity in undertaking so large a scheme for the beautification of the church and in providing increased accommodation. Sunday evening the preacher was Rev. Prof. Cosgrave, of Trinity College. The festival services will be continued next Sunday, when the preachers will be Bishops from outside dioceses who are visiting the city."

NORWOOD

On September 1st, the Lord Bishop, Assistant of Toronto, administered the Rite of Confirmation here and at Westwood. A profound impression was made by the Bishop's beautiful addresses, which were intensely practical and instinct with spirituality.

KINMOUNT AND BURNT RIVER MISSION

The Ven. Archdeacon Warren recently paid an official visit to this mission, inspecting church property, etc. On Sunday (29th August) he preached at three services.

PETERBORO

Rev. T. N. Lowe, rector of Bondhead, officiated at the services in St. John's Church on Sunday, August 29th. Canon Davidson preached Harvest Festival sermons in Bondhead, Tecumseh and Beeton.

Rev. H. F. Battersby, who has been taking the duties of Canon Davidson at St. John's Church, has returned to his charge at Beeton, Ont., taking with him the best wishes of many new friends made in this city.

NEWFOUNDLAND

Rev. Canon Noel has resigned the parish of St. Paul, Harbour Grace, of which he has been rector for forty years.

On August 4th, at the Cathedral St. John's, the Holy Communion was offered on behalf of all engaged in the war. A large and reverently devout congregation realized the beauty and appropriateness of pleading the great sacrifice for the one specific object, and all remained till the end of the service. A similar service will be held every 1st Sunday in the month at 11 o'clock during the continuance of the war.

Rev. A. Lloyd, a Newfoundlander, of the Diocese of Ontario, Canada, has been appointed assistant priest in the parish of Glace Bay, Cape Breton.

Personal Mention

THE news of the serious indisposition of the Archbishop of Canterbury caused regret to many a Canadian.

The Bishop of Kingston conducted a retreat for clergy at Bishop Bethune College, Oshawa, last month.

The Lord Bishop of Toronto and Mrs. Sweeny returned from the Queen's Royal, Niagara, early last week, so that the Bishop might be present at the public opening of the Central Technical School of the city by His Honour the Lieutenant-Governor of Ontario. The Bishop offered up the dedicatory prayer and gave the benediction.

The Rev. Dr. Boyle, Dean of Divinity in Trinity College, and Mrs. Boyle, have come home from their holidays.

Belvoir, the beautiful home of Mrs. R. R. Dobell, on the St. Louis Road, just

out of Quebec, has been accepted for use as a convalescent home for soldiers. It overlooks the St. Lawrence.

Mr. F. M. Burbidge, B.A. (Trin. Coll.), has been retained for the defence of the ex-ministers of Manitoba charged with conspiracy to defraud the province.

Generals Curry and Turner will each command a division of the newly formed Canadian Army Corps, under General Alderson.

Mr. Foster Ambery, son of a former Dean of Trinity College, and Mrs. Ambery, have returned to Toronto from Victoria, B.C., and have taken an apartment in Church St.

Mr. E. H. Duggan, of Toronto, has been re-elected president of the Division Court Clerks' Association, and Mr. A. Maclean Howard has been elected honorary secretary-treasurer.

The Bishop in Honan preached in the Church of the Messiah, Toronto, on Sunday night last.

Mr. Birchall Marling, M.A., of the Lakefield Preparatory School for Boys, is going on active service and he is now at Kingston. He is an "Old Boy" of Trinity College School, Port Hope, and a graduate of Trinity College, dating back to pre-federation days.

Mr. F. P. L. Washington, late of Trinity College, and a son of Mr. S. F. Washington, K.C., whose elder son was recently killed in action, is recruiting officer for the Royal 13th of Hamilton.

It is announced that the Rev. Canon Scudamore is going to Fergus, the Rev. C. H. E. Smith to Acton, and the Rev. H. H. Wilkinson to Harriston, all in the Diocese of Niagara.

Mr. F. W. Harcourt, K.C., of Toronto, has been appointed Grand Third Principal of the Grand Chapter, R.A.M., in place of the late Mr. Aubrey White. Mr. R. H. Spencer, of Trenton, has been elected chairman of the Finance Committee and Mr. E. B. Brown, K.C., of Toronto, chairman of the Foreign Correspondence Committee.

No. 2 Battery (the McNaught), 1st Brigade, has among its officers Lieut. J. W. Langmuir and Lieut. G. A. Porterfield, two "Old Boys" of Trinity Col-

lege School. Another is Lieut. C. Bath, late of Trinity College and McGill, now of No. 4 Battery, 2nd Brigade. Their unit is stationed at Caesar's Camp, Shorncliffe.

Mr. George C. Phelps, late of St. Thomas' Church, St. Catharines, is choirmaster of St. Thomas' Church, Huron St., Toronto.

The engagement of the Rev. John Hodgkinson to Miss Fannie G. Scobell, daughter of Mr. and Mrs. Charles E. Blachford, is announced, the marriage to take place early in October.

The Rev. H. C. S. Morris, of Trinity College, will leave Mrs. Morris in England because of the perils of ocean navigation.

Dr. H. M. Speechly, of Pilot Mound, Man., will be a guest at Wycliffe College, Toronto, for a week or so.

The Very Rev. Dean Paget, of Calgary, has been staying with his sister, Sister Eleanor, at the Kilburn Sisterhood at Shanty Bay, on his way to Toronto.

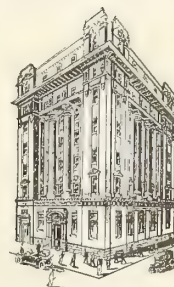
Ven. Archdeacon Paterson-Smyth, Mrs. Paterson-Smith and family returned to Montreal last week from the Maine coast.

Lieut. Reginald Forneret, son of Archdeacon Forneret, returned last week from England, where he has been in the hospital during the last five months, suffering from brain fever, caused in the second battle of the Ypres by a shell exploding near where he was.

A daughter (Enid Lillian) was born to the Rev. T. Reginald Haughton, of St. Jude's Church, Toronto, and Mrs. Haughton, at their home 15 Thorold St., on Saturday, September 4th.

The Rev. William Wilkinson, of Springfield, King's County, is the new rector of Springhill, N.B.

The Rev. Canon Jarvis, through his kinsman Mr. F. C. Jarvis, took steps recently to have a search made by the church wardens of St. James' Cathedral, Toronto, for the tombstone of his grandfather, Mr. Stephen Jarvis, registrar of the old Home District. Happily it has been recovered and the inscription has been found to read: "In memory of



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Stephen Jarvis, Esqr., born 6th Novbr. 1756, died 12th April, 1840, in the 84th year of his age. Also of Amelia Glover, wife of Stephen Jarvis, born 28th August, 1756, died 2nd December, 1819 in the 63rd year of her age." Mr. Jarvis was born in Danbury, Conn., where several of his relations remained after the American rebellion was over, among them Bishop Jarvis and the Rev. Dr Samuel Peters, father-in-law of Mr Jarvis, first provincial secretary of Upper Canada under Lieutenant-Governor Simcoe. When the war was over, Mr Stephen Jarvis, who had seen much active service, settled in Fredericton, N.B., remaining there till 1809, when he came to York (Toronto). He served in the war of 1812 as Adjutant-General till the capture of York in April, 1813, when he was taken prisoner. One of his sons was Frederick Starr Jarvis, and another William Botsford Jarvis, Sheriff of York. Mr. Frederick Starr Jarvis served, like his father, in the war of 1812 and in the rebellion of 1837, becoming subsequently Gentleman Usher of the Black Rod. One of his sons is Mr. A. M. Jarvis of the Sheriff's office, who is still active at 85 years of age. Another was Mr. Frederick William Jarvis, in his day also Sheriff of York, father of Mr. F. C. Jarvis already mentioned. Yet another was Judge Jarvis of Cornwall, father of Canon Jarvis.

A Canadian press dispatch from London, dated September 4th, says: "Congregations at Edmunds, Roundhay and Leeds propose building a Church in

Canada to strengthen the ties between themselves and relatives and friends in the Dominion and also to perpetuate the services of the Canadians in the war."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

OUR NATIVE INDIANS

To the Editor, CHURCH LIFE:

Dear Sir,—In reply to your correspondent's enquiry for books treating of the customs, rites and beliefs of our native Indians, I recommend the following:—

1. "Primitive Religions," by G. T. Bettany, M.A. B.Sc.; published by Ward, Lock, Bowden & Co. (6s.) London.

2. "The Old North Trail, or Life Legends and Religion of the Blackfeet," by Walter McClintock; published by Macmillan & Co. (15s.).

3. "Religions of Primitive Peoples," by Prof. Daniel G. Brinton, LL.D., Prof. of Amer. Archeology, Univ. of Penn.; published by G. P. Putnam's Sons, New York.

4. "The Native Races of North America," by Rev. W. H. Withrow, D.D., published by Wm. Briggs, Toronto, at 75c.

5. Certain Volumes of the Smithsonian Institute. That on the Esquimaux (450 pp.) is especially interesting to Canadians since The Church, largely alone, ministered to them, they have renovated the tribe.

HENRY HOW.

St. Luke's Rectory, Annapolis Royal, N.S.
August 30, 1915.

A RESOLUTION IN B. C.

To the Editor, CHURCH LIFE:

I have been requested by the House of Bishops of the province of British Columbia, to forward to you a copy of a resolution unanimously adopted by them on August 24th at Victoria, with the expression of the desire that it be published.

ALEXANDER J. KOOTENAY.

"That the House of Bishops of the Province of British Columbia desire to assure the Bishop of New Westminster of their appreciation and admiration of his conduct in offering his services as chaplain to the Overseas Forces.

"They promise to render to his diocese such assistance and help as may be required from themselves, as Bishops of the Church of God, during his absence; and further, they will ever pray God to bless him in his difficult labours, to preserve him both in body and soul, and to bring him back in safety and peace."

Present: The Most Reverend the Metropolitan, the Bishops of Kootenay and Columbia, in addition to the Bishop of New Westminster.

GENERAL SYNOD AND PRAYER BOOK REVISION

To the Editor, CHURCH LIFE:

Sir,—It is with fear and trembling, with acute anxiety, and painful apprehension that many educated Churchmen watch the hour dawning when General Synod will place the Prayer Book on the "operating table." The "vital organs," that remain in the already mutilated Liturgy, are marked down by the enemy within the Church for further excision. The danger to the whole Church, of still further weakening the Catholicity of the Canadian Church, might well stay the use of "the knife" at this period, when (by postponement) this young and inexperienced "surgeon" would, at a subsequent date, have the result of the

"operation" as performed by more experienced scholars and Liturgiologists at home. The war, with its abnormal strain upon our time and thought, makes the present the *most unsuitable moment* for any alterations in the Book of Common Prayer. Let us be "sober and vigilant." "B. C."

THE PLYMOUTH BRETHREN

To the Editor CHURCH LIFE:

Dear Sir,—I shall be greatly obliged if you or your readers can recommend to me any books or writings of good authority, to use in refuting the controversial teaching of the Plymouth Brethren.

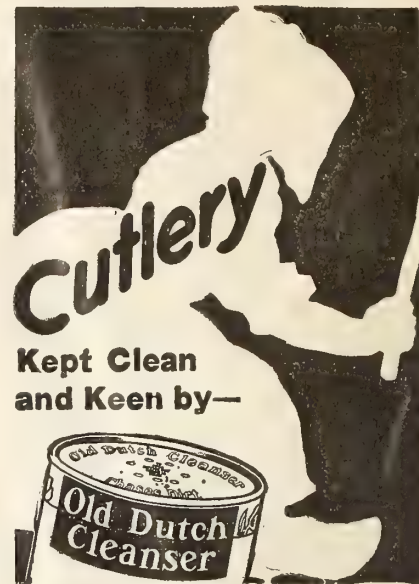
ENQUIRER.

A CHILD'S LAUGHTER

ALL the bells of heaven may ring,
All the birds of heaven may sing,
All the wells of earth may spring,
All the winds on earth may bring
All sweet sounds together;
Sweeter far than all things heard,
Hand of harper, tone of bird,—
Sound of words at sundown stirred,
Willing water's winsome word,
Wind in warm wan weather,

One thing yet there is, that none
Hearing ere its chime be done
Knows not well the sweetest one
Heard of man beneath the sun,
Hoped in heaven hereafter;

—A. C. SWINBURNE.



Soft and strong and loud and light,
Very sound of very light
Heard from morning's rosiest height,
When the soul of all delight
Fills a child's clear laughter.

Golden bells of welcome rolled
Never forth such notes, nor told
Hours so blithe, in tones so bold,
As the radiant mouth of gold
Here that rings forth heaven.
If the golden crested wren
Were a nightingale, why, then,
Something seen and heard of men
Might be half as sweet as when
Laughs a child of seven.

—A. C. SWINBURNE.

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AMONG all the phenomena connected with the war, there have been few things of greater significance and interest than the patient study of our adversary, his history, his achievements, his ideals, his temperament,—the patient, passionless investigation and enquiry, like that of the biologist with his microscope. Look at any of the great English dailies, weeklies, monthlies, quarterlies—almost any number—and you will find abundant proof of this. *Frederick the Great and William the Second; the Evolution of German Imperialism; German Literary Theories of the State*; and so on and so on. For instance, a recent number of the *Quarterly Review* contained a very illuminating study of German *Kultur* by four of our most eminent scholars, who treated it from the scientific, literary, artistic and historical points of view. Thus do we make our own and turn to action the prayer of Ajax before the walls of Troy,—that he might have “light to see the face of his enemy,” and this attitude of passionless investigation, of endeavour to understand even the adversary, is characteristically English.

* * *

A notable study of this kind is Dr. Arthur Shadwell's recent article on *The Causes and Meaning of German Hate*. Of all the passions evoked or revealed by the war, he says, perhaps none is so remarkable as the intense and massive hatred of England displayed by the Germans. (They speak always of England, and the writer uses the name, without forgetting or slighting the other races of the United Kingdom, or even, it might now be said, of the Empire). It is a serious mistake to treat this passion as “hysterical, if we use this word in its true sense of something unreal or stimulated. The Germans are an emotional people, and this passion of hatred is the strongest national emotion they have ever displayed.”

Those German newspapers which seem to deprecate it, are deprecating merely its undue or undignified expression, not the feeling itself. It is a thing not to be derided or ignored, but to be studied with the purpose of understanding, since “if it is lasting it will be a source of evil from generation to generation, measureless in magnitude and frightful to contemplate,” for by it “that vision of assured peace which the nations comfortably promise themselves ‘after the war,—a vision difficult enough to realize even with general good will,—will be shattered into frag-

ments and its place taken by an endless vista of future strife. I do not know if this can be avoided in any case, but there will be no possible chance of it so long as the poisonous leaven of national hatred possesses the German people.”

* * *

First, what is hatred?—for though we think we know, our ideas are but hazy on the subject. Our author reminds us that “hate” is a word used in many different senses, and that its analysis has been strangely neglected by moralists and philosophers, St. Thomas Aquinas being the only classical writer who seems to have given it much attention. In the Scriptures, for instance, the word is used without any sense of animosity, as in the passage,

“He that spareth the rod hateth his child,”

where it means that the father does not care enough about the child to trouble to correct him; or again, in the words of the Lord, “If any man come unto Me and hate not his father and mother,” where the word evidently denotes a state of secondary affection.

We ourselves frequently use the word to indicate a mild dislike; we “hate early rising,” we “hate rain,” we used to “hate going to school.” We do not imply or feel any active hostility, and probably we never use the word with any stronger desire than that of avoidance; hatred is not an English passion.

Real hatred, however, desires not to avoid, but to injure or destroy. *Illum odimus cui volumus et operamur malum*, says St. Thomas Aquinas, and so Shylock, in his question, which is really an assertion,—“Hates any man the thing he would not kill?”—supplies us with the true test of hatred which is *the will to destroy*.

This active murderous passion arises from a sense of injury and is a pre-eminently human faculty. The injury may be one actively suffered, expected or imagined; if either of the two latter, it may excite intense, though not lasting hate, while the strongest ground for hatred is that furnished by the sense of injury both suffered and expected,—intensified if the injury is moral as well as material. The intensity of the feeling varies, of course, according to circumstances, and is often keenest when indirect,—that is, when roused by injuries done to others,—one's wife or children, or a cause we love.

“The forgiveness of injury done to oneself is not the same as the forgiveness of injury done to others

whom one is bound to protect. The latter is not enjoined anywhere by Christian teaching, so far as I am aware, and herein perhaps lies the solution of many difficulties.”

The injury which causes hatred is not necessarily intended by the doer. Sometimes the mere existence of the doer is resented as an injury, and though this kind of injury implies some baseness of nature, it is none the less real and formidable.

* * *

German hatred of England is collective, and though this can hardly arise without some sense of real injury, it is more liable to depend on imagined injury than does individual hatred, and this through the contagion of suggestion. In Germany, people are peculiarly subject to *mass suggestion*, and therefore no doubt peculiarly open to the somewhat artificial influences manipulated by the Government and its agencies. Dr. Shadwell traces the origin of all this, and shews that it is no new or sudden growth, but a development of many years; he thinks it had its origin in 1870, and that the military insolence has infected the other classes of the nation, but that the national hostility to England took its rise in the violent anti-English campaigns connected with the pathetic and fatal illness of the Crown Prince Frederick. This agitation was mixed up both with party politics and with professional jealousy, and marked the rise of that hostile spirit among the German *intellectuals* who have surpassed all others in bitterness and intensity. It was directed primarily against Sir Morell Mackenzie, the medical leader Dr. von Bergmann, co-operating with the political aims of Bismarck in his campaign against our Princess Royal (Empress Frederick). Bismarck inaugurated a Press campaign,—very easily done in Germany,—and a court intrigue was supported by the present Kaiser. A fierce struggle was waged round the sick-room and over the dead body and even over the grave of the Imperial patient, and a fraudulent pam-

phlet was issued, supposedly the official account of the dead Kaiser and his last illness, but really a violent attack on Sir Morell Mackenzie. It was entirely written by German doctors who had been dismissed from the case, or only slightly connected with it. None of the eminent German physicians who were mainly concerned with the treatment of the case (and of whom Dr. Shadwell names six) contributed to it. It could not have been written without the authority of the present Kaiser, but was too libellous to be published in England, where the facts were wholly misunderstood by the medical profession.

The development of the “German idea” was accompanied by an astonishing evolution of trade and industry which more than anything else has promoted the ambition of *Deutschland uber Alles*, and has made the whole nation arrogant and disdainful of the rest of the world. They no doubt have solid grounds for satisfaction, but have utterly lost their balance.

* * *

This was the background. The first more immediate cause was the present Kaiser's patronage of the Boers, which led them to expect a help and protection that as a fact he had no power to give. This incapacity supplied the impetus and won popular support for the policy of world expansion and sea power. There was henceforth no trouble about Navy estimates; the idea of war became familiar, and “it is a perfect delusion to suppose that the German people have been forced into the war against their will. The Kaiser had never been so popular as when he declared war, and enthusiasm was redoubled when it was known to be against England,”—sentiment to be translated into action. “For years there has not been a class,—I believe there has not been a man,—who did not long to see the downfall of England”; all Germany was saturated with the hope. Not that they looked forward to war with

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England, but that they yearned for her humiliation; when events seemed to have put a weapon into their own

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hands, they rushed to wield it with enthusiastic delight.

* * *

But why?—it cannot be said (previous to the war) that England ever actively inflicted any injury on Germany. Whatever their relations have been they certainly left no sting. Since 1884, when Germany began her colonial policy, England has rather helped than hindered, while there has never been any commercial discrimination against Germany. "But the British Empire, in Germany's view, injures Germany simply by existing; it stands in the way of her expansion; in whatever way she turns, all the best is occupied by someone else, especially by Great Britain; it must be simply exasperating to find the British Empire lying across her path in all corners of the world." Then again, the Germans are in dead earnest in their views that the British Government deliberately planned and engineered the war in order to destroy Germany,—from envy of her commercial success,—and that part of the plan was to lull the German Government into belief in the friendly attitude of England. It is difficult for us to suppose that the Germans really believe this, but they do believe it; and their belief is a matter of the most tragic gravity.

* * *

And the consequences?—the first thing we have to do is to win the enemy's respect; the only way to do this is to beat him. Respect is the first step towards a just estimate. If they find they are wrong in one thing, they will be open to a possibility that they may be wrong in another, for they are logical and they respect strength. The army has done much to dispel their false impressions, but at home we have been less successful; the want of foresight and organization in the production of war material, the labour troubles, and kindred matters, seem to the Germans impossible in a people which is in dead earnest.

One of the principles which must determine our future policy is the vital necessity of removing German hate. We shall have to convince them that we did not enter on the war treacherously or for the purpose of destroying them. We must first convince them that they have underestimated our capacity, and second, that they have over-estimated our rapacity, but any attempt to attain the latter before we have achieved the former would be a fatal blunder.

And so every gleam of "light upon the face of the enemy" is a new call to determined effort, to steadfast energy of will, to united national sacrifice and service.

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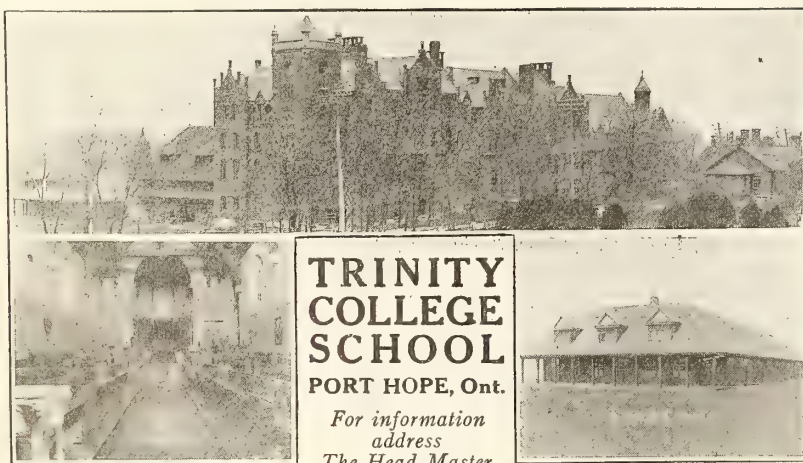
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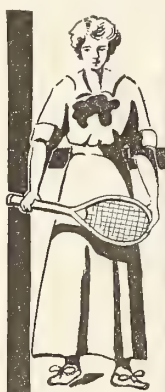
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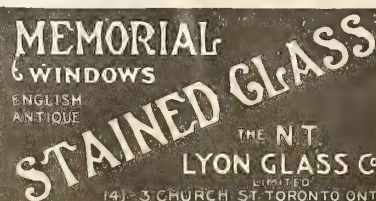
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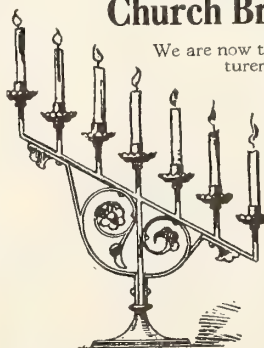
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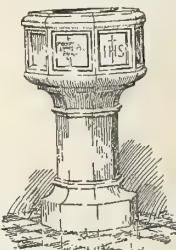
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The Week

Prayer and Money

"THE object is certainly excellent, but how can funds be obtained to carry on the work?"

To solve this difficulty many methods are resorted to that seem of the nature of expedients. Is it necessary to offer something in return for a contribution and thus rob the gift of the beauty of being a free-will offering?

Light seems thrown on this subject by the example of the saintly Dr. Wilkinson, Bishop of St. Andrew's, and at the time of his death, seven years ago, Primus of the Episcopal Church of Scotland. Canon Scott Holland writes of him that the secret of his power to help so many was, "*He made one so entirely and vitally aware of the moving Presence of a Spirit not his own.*"

The words of Bishop Wilkinson quoted below were the last uttered before he passed to his rest in the council chamber in Edinburgh, where he was taking part in a conference. One after another of the speakers had referred to the need of more money, and to ways of raising the sums needed. When Dr. Wilkinson spoke, as was his wont, he at once lifted the question into a higher atmosphere. We may do well to compare our present view with this opinion, breathed just before this faithful Father in God passed into the nearer Presence of

his Maker: "It is useless to talk of looking to God unless we are trying to do all we can with such gifts as He has entrusted us with. Therefore, I welcome thankfully the suggestions made, but I neither endorse nor reject them. Nothing but a sheer sense of duty would have made one, who was conscious of his own unworthiness in matters of devotion, rise up and speak as I am speaking, but I have found over and over again in my life that when a crisis came in the financial condition of any church or parish, the first thing to do was openly before God to acknowledge the need. I know full well what is being done in the various prayer associations that exist, but what I desiderate is that there should be, on some one Sunday in the year, a distinct statement put before every congregation of the needs of the Church and that those who care for these needs and believe in prayer should be asked during the week to set apart certain hours in which laymen and clergymen together should kneel before God, and first, at the Holy Table in the morning, and afterwards in meeting for prayer and devotion, should lay the special need before God. . . . Thus, again and again, if I may most reluctantly speak of myself, this has been the reason why, in parish after parish, as well as in my own diocese and in my own church, my people have helped me to get thousands and tens of thousands by acknowledging God with a humble, reverent and united heart, and then telling Him, as a child would tell its mother, what is needed. *The acknowledgment of God will insure that God will bless the work.*"

"When he had said this he fell asleep."

Choirs

"O WORSHIP the Lord in the beauty of holiness." These words are frequently inscribed upon the walls of our churches to remind the congregation that their purpose in coming to the House of God is to worship and adore the Divine Being. One wishes sometimes that it were possible to impress this text firmly upon the minds of the members of all of our choirs. The choir is chosen to assist the clergyman in leading the congregation in worship. Reverence and seriousness of manner are demanded from all in God's House, but especially from

those chosen as leaders. The devout and reverent manner of an earnest chorister frequently does more to glorify God than the beauty and melody of his voice. The choir is not selected to sing anthems and special music for its own glorification, but to lead the congregation in its worship. Often the members are clad in white as a symbol of the purity of heart demanded from those who serve within the Temple of God.

When the members of the choir are earnest and reverent and show by their demeanor that they realize not only their great privilege but also the sanctity of God's House, then God is glorified and man is uplifted and helped; but when they lose sight of God's glory and seek to outdo some other choir, when they seem to think that by sitting in the choir they are conferring a favour upon the congregation and Almighty God, when they are careless and irreverent, then they make worship well-nigh impossible. One fancies that the seraphim singing "Holy, Holy, Holy," around the throne of God in heaven must turn away their faces in troubled grief at the travesty of worship on earth. We might all well take as a motto for our worship St. Paul's words to the Ephesians, "With good will doing service, as to the Lord and not unto men."

The Self Effacement of Love

LOVE never reaches its highest until it learns, not only to give without receiving, but to give without recognition. Divine love showers its blessings day by day upon the human family knowing that not a thought goes out to Him except from some rare souls, as the author of all goodness and beauty. God gives of Himself without stint or measure and is content that His children, His wayward, selfish and forgetful children, should enjoy it all without a thought of its real value and with only a perfunctory acknowledgment of what is felt to be good, and a more or less sullen submission to the chastening which is regarded as a doubtfully necessary evil. Yet, He goes on giving; giving the cross that will one day bear him who now carries it; giving the sorrows that are full of surprises of celestial joys; sending the tears that are only cleansing the

sight and washing the face until it shall radiate with the smile of Divine Love and a joy to which the meriment of earth shall be as the crackling of thorns under the pot. So with us, if in our love we would imitate the Love of God it must be to labour unseen, unknown for others; to make it our pleasure to spend our love as God spends His sunshine on the evil and on the good. To be content to love unseen and unknown.

Angels

IT is the teaching of the word of God and of our Lord and Saviour, and it has in every age been the belief of the Church, that heavenly beings are employed by God to minister to, watch over, defend and comfort His servants. Seen or unseen, they are about us. The soldier in the trenches, the sailor amidst the perils of the deep, the priest waging battle as a "Knight of God" with human sin and misery—all have about them the ministering spirits sent forth by the God of men and angels to aid and protect His own. May we not pray as Elisha prayed, "Lord, open the young man's eyes," and is it not conceivable that to those who are looking death in the face day by day and to whom the unseen world is a great reality, there may be vouchsafed in answer to that prayer a consciousness of the presence of the chariots of Israel and the horsemen thereof.

Cigarettes, Chocolates and Other Comforts for the Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

Billy B., Toronto.....	.25
F. L., Beamsville, Ont.....	1.00
Mrs. Rogers, Beamsville, Ont.....	.25
Millicent F. Marshall, Beamsville, Ont.....	.10
Eve Ward, Beamsville, Ont.....	.05
Ruth, Beamsville, Ont.....	.05
Anon.....	.55
Mrs. E. D. Cameron, Brantford.....	1.00
Chas. E. F. Russell, Montreal.....	.65

Total for week..... \$3.90
Previously acknowledged..... 318.02

Total..... \$321.92

We shall be pleased to acknowledge and forward other amounts as they come in.

The Primate's Address

Delivered at the Opening of the General Synod, 1915, by the
Most Reverend S. P. Matheson, D.D., Archbishop of Rupert's
Land and Primate of all Canada

RIGHT reverend brethren, reverend brethren and brethren of the laity, as you are aware, the seventh session of our General Synod was due to take place in the city of Vancouver a year ago. Owing to the distressing conditions into which our country found itself suddenly precipitated by the outbreak of the war, it was not deemed prudent to hold the meeting at that time. Though I was out of the country and under the special circumstances which prevailed at the time, could not be consulted, I quite appreciated the cogency of the reasons which at the moment prompted the action taken in postponing the meeting. When a few months ago it was decided that we should meet this year, it was not considered that we could justify the extra cost involved in going to the far off Pacific Coast for our gathering, especially in view of the many urgent calls for money for other purposes just now. A more central locality, therefore, was fixed upon and I am sure that I express what is the sentiment of the whole Church when I say that we owe much to the city and Church people of Toronto for making provision, on such short notice, for having us gather here. It is to be hoped, however, that in the good providence of God, we may be able, at no distant date, to hold a meeting of the Supreme Council of the Church at what I venture to term the "far off Pacific Coast," and that for more than one reason. First of all because British Columbia is a land beautiful for situation and the joy of all who visit it—a land picturesque beyond the power of description—"A land of glamour and of glory and of hope," as a talented author recently described it. But chiefly it would be well that we should go there because it is "far off" and the long journey in reaching it would bring home to the delegates, as nothing else would, the vastness and the variety of our heritage as a Canadian people. We have looked at it on maps and read of it in books and pamphlets, but it is quite another matter to see it for ourselves. Actual sight brings vivid realization. And we need that realization, not that we may make our boast of the size and greatness of our country. No, "all such boasting is vain," and perhaps we have done a little too much of it in the past. But we want as a Church to realize that rarely in the history of the world has one young country had placed in its possession an inheritance, for development in weal or woe, so vast and so variegated, as our Dominion has in the Canadian West to-day. In the face of it all we want to have borne in upon us as Church people, vividly and profoundly, the sense of our responsibilities as leaders and councillors of the Church we represent. I repeat, the trip to Vancouver would have widened our vision of the opportunities for the Church in that vast West, which a young Church-worker in a captivating book descriptive of his experiences, terms "A land of open doors"—a land with open doors of opportunity on every side for the entrance of every kind of beneficence and healthy influence which the Church and a Christian civilization can bring with them.

Meeting as we do this year instead of last we disturb the sequence of our regular triennial gatherings. It will thus be for us to consider whether we should meet again at the regular time in 1917, or place the date three years from this year. A difficulty will emerge in fixing upon 1918, for a meeting then would collide with the Lambeth Conference which will hold its regular decennial gathering in that year.

Since our last meeting, four years ago, we have to record many changes and some additions in the Episcopate of our Canadian Church. Very shortly after that meeting Dr. Holmes, Bishop of Athabasca, was called to his rest with almost tragic suddenness. He was a good man and full

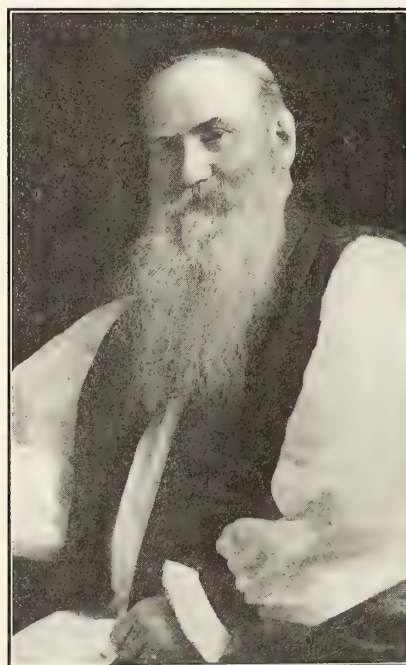
of the Holy Ghost and of spiritual power. Dr. Robins, his trusted Commissary and Archdeacon, was chosen and consecrated to the vacant see. God also called home a year ago Dr. Dunn, the venerable and venerated Bishop of Quebec, after he had served the Church in that diocese with great fidelity and efficiency for many years. He has been succeeded by Bishop Williams, who, from his long connections with the diocese and intimate knowledge of its traditions, should prove an admirable choice for the high office. By the removal of Bishop Perrin to England, the See of Columbia was rendered vacant and was filled by the consecration of Dr. Roper, who, after doing excellent work for the Church in British Columbia, has been transferred to the Diocese of Ottawa. It is a source of great satisfaction to the Church to have as a chief shepherd in the capital of our Dominion a man of Bishop Roper's strong personality and power. And here it is fitting that we should refer to the retirement of that aged and yet ever young Father in God, Archbishop Hamilton. For many years a most devoted and most successful parish priest, then an alert and in every way an admirable Bishop, then a most respected Archbishop, beloved by us all on account of his attractive personality. Dr. Hamilton has retired from active work, full of years and honour. I am sure that our ardent prayer is that his well earned rest may be sweetened with the benediction of his Master's "Well done good and faithful servant," and his waiting for the Lord's home-call may be brightened by the light at eventide. Since our last meeting the Church has witnessed the addition of another chief shepherd for its work in the foreign field in the person of Bishop Hamilton, who was consecrated as Bishop in Mid-Japan. It should be a cause of devout thankfulness to note this further consolidation of our work in the foreign field, especially in view of the exigent calls upon the Church in providing for development in the new parts of our own Dominion. We very heartily welcome both of our Foreign Missionary Bishops to this meeting of our Synod. The report given by our General Secretary of the visit of the delegation to our Foreign Mission Stations, makes peculiarly interesting reading, and should be studied by every Church person who has the Mission work of the Church at heart. A sudden break-down in health which we thank God proved only temporary in severity, rendered it necessary for the Bishop of Ontario to ask for an assistant. We welcome to this meeting Dr. Bidwell, Bishop of Kingston as coadjutor to Bishop Mills. We also welcome to this meeting Bishops Gray and Doull, the first Bishops of the Dioceses of Edmonton and Kootenay respectively. Bishop Scriven, consecrated within the last few weeks to the See of Columbia, is with us for the first time as a member of the Upper House, though he has been for years a familiar figure in the Lower House.

The House of Delegates will doubtless make fitting reference to the losses in its ranks during the past four years, but I am sure that the whole Synod will pardon a brief reference by its president to the passing of one of the members of that House. I refer to the death of the Hon. S. H. Blake, who, for over half a century had been an outstanding figure in the councils of the Church in Canada. He was a man of commanding intellect, of a wonderfully alert mind and of singularly magnetic speech. His ideas and convictions were fixed, not fluid, and he clung to them with an almost ferocious intensity and untiring tenacity. Though there were points upon which many of us differed from him profoundly, yet we could not help admiring his great brilliance and his solid virtues. From the inception of the General Synod he took a keen in-

terest in all its doings, and did much towards the shaping of its legislation. To say that we shall miss him at our meeting is to say very little. We shall miss his scintillating wit, his protagonism in upholding causes which he had at heart, his loyalty to missionary enterprises and above all, we shall miss the contagion of his earnestness and the uplift of his courage in undertaking great things for God and His Church.

In the tragedy of the sinking of the Lusitania the Upper House lost its efficient and much loved secretary, the Reverend Canon Phair, a servant of God in every way, possessed of one of the choicest spirits that ever animated the work of our Canadian Church. Though he did not fall on the battlefield, we cannot help feeling that he suffered martyrdom in the sacred cause of righteousness, truth, and honour, which our Empire is espousing.

That noble and useful organization, the W.A., continues to grow richer and richer in its good works. Since our last meeting, it has come into closer and larger connection with the work of the Board of Management, for which we are devoutly thankful. Since then, too, it has assumed the responsibility of the support of a definite department of our foreign mission work, namely, that among women and



The Most Reverend S. P. Matheson, D.D.,
Archbishop of Rupert's Land and Primate
of all Canada

children. When it undertook this it asked our Board to make a grant in aid, but to the honour of the organization and to our relief it has subsequently relinquished the grant, a kindness which has been most helpful to our Board in meeting unexpected obligations. It is, I am sure, very gratifying to us that this great auxiliary society should this year make its Board meeting synchronize with ours and that it meets in the same place. For purposes of mutual council with each other and mutual prayer and communion with the great Head of the Church, this circumstance should be most useful. That God may bind us ever more closely to each other in the union of our common work for Him, that we may be labourers together with Him and one day rejoice together, ought surely to be the prayer going up from all our hearts.

It is not my custom to say very much about the business coming before the Synod, but there are one or two matters upon which I desire to dwell. And first I would like to advert to one supremely important subject which will engage our attention at this meeting, and that is the report of the Committee on the revision and enrichment of the Book of Common Prayer. I cannot conceal from you my earnest wish that this important work may be carried through at this meeting of our General Synod. In the first place I feel that we need a revised and enriched edition of our Prayer Book for our Cana-

dian Church. Beautiful and rich as the old Book is, endeared as it is to us by generations of use, coming down as it does redolent with its sweet spiritual memories that are enshrined in its words of unrivalled dignity and beauty, one feels somehow that it will be dearer to us still by having some localizing touches here and there of our Canadian needs and Canadian sentiments.

It will be no new book, but it will be the Book of Common Prayer for the Church of England in Canada as our Canadian Hymnal is the book of Common Praise for our Canadian Anglicans. More than one of the most learned and wisest representatives of the Bishops in England have expressed to me the wish that the daughter Church in Canada should not wait for the action of the mother Church in this matter but that, untrammelled as it is by State connection, etc., it should lead in the issue of such a safe and wise revision of the Prayer Book as will show that the Book can be revised and enriched and yet remain in its essential and precious features the same book. The Committee has expended long and pains-taking labour upon their work and, to my mind, they have given us a sane and conservative revision of the old Book and a rich addition of prayers for special occasions. I can, with a good grace, commend the work of the various special committees and of the General Committee from the fact that, though a member of them, I was not able to be at many meetings, and had, therefore, very little personal part in the work, at all events, until towards the end. The deputy chairman, the Bishop of Huron, has done yeoman service, for which the Church will owe him very, very much. The two secretaries, Dr. Bidwell for part of the time and Archdeacon Armitage for the rest, have been most able and efficient in their work, and have laid the Church under great obligation to them for what they have done. The members of the Synod have had the draft book in their hands for some time, and have had an opportunity of examining it. It is to be hoped, therefore, that the new book will be adopted at this meeting and thus be in a position to be put forth for use within a short time.

There is a question which has been before several meetings of our Synod but no decisive action has been taken in regard to it. It is the matter of the Beneficiary Funds of the Church. It is urgently desirable in the interests of our clergy that something should be done at this meeting. If this Synod cannot suggest some solution of the matter, it ought, at all events, to recommend very strongly the establishment of some degree of reciprocity between the various provinces or dioceses having such funds. At present a clergyman removing from one diocese to another is liable to be placed in serious disability and also exposed to financial loss. This should not be.

Among the reports of the various committees of the Synod there are some which are not only excellent but pertain to subjects of profound importance to the life and character of our Canadian citizenship. It seems to me that if these reports are adopted some real effort should be made to bring them before the eyes and hearts of our people. It is not enough to pass them, print them, bind them, send them to the delegates, who already know about them and then place them on shelves in the archives of the Church. If the Church in its councils, after deliberation and thought, forms judgment on public questions vitally affecting the life of the community, that judgment should be known to the members of the Church and to the citizens generally. We are often accused of having no definite policy on public issues, simply because our policy is not known. The point I wish to make is that we should take definite measures for making known to our Church people what is the considered view of the Church on certain important matters of public moment. For example, in the report of the Committee on Moral and Social Reform, not to mention other supremely valuable recommendations, paragraph

(Continued on page 463)

OUR FATHER

WE have very many special prayers that have been written for use during the war. Some are comprehensive and often helpful in our intercessions.

There are, however, many who turn back to the Book of Common Prayer and find in it provision for all the need of this present time.

But of all the forms of prayer that may be used to embody the pleading of our hearts, not one is so suggestive and so completely satisfying as the prayer taught by our Lord Jesus Christ, Who, nearly 2,000 years ago, said "When ye pray say, 'Our Father, which art in heaven.'" His love embraced us in our present distress and using His prayer we find all our desires expressed.

He, Who is eternally the same, alone can give us a prayer which, in every age, in every land, under all circumstances, voices the cry of God's children on earth to the Father in heaven. For the Son, in the beginning with the Father, stooping to earth and through His Incarnation learning all human need, and now ever with His Body the Church, He, our Emmanuel, teaches us the words in which to pray, for He is with God and in man: He the God-man, is the Word.

So we apprehend, even though it be dimly, why the Lord's Prayer is equally suitable, whatever be the intention with which we use it. We may offer this prayer at our private devotions, in the morning when we commit our way to God and ask that He, the uncreated Light, will guide us as we go, or at noon-day as an act of recollection, or when wearied, at night we return our thanks with grateful hearts to our Father.

We may pray in these sacred words for the home, bearing each member of the family on our hearts, or for the parish, pleading Christ's own prayer for priest and people, and as thus we pray, misunderstandings will disappear, irritated feelings and impatience with one another will vanish like poison vapour dissipated by the glory of the unselfishness that shines through each petition.

Again, we plead the Lord's Prayer for our country, our Empire, for His family throughout the whole world, we offer it for our King, our rulers, our troops, for all serving others, for the tempted, the fallen, the dying.

Since each sentence is so rich a treasure for all who desire to pray, let us think of them in the light of the Call to Prayer that is insistent above all else at the present time.

"Our Father"—with these opening words we come acknowledging that all we are brethren; however sorely the family is rent with dissensions we address "Our Father," mindful that He is in heaven and we on earth, therefore our words must be few.

With our minds stayed upon the thought of God so near, and yet so great, we pray that we may all seek the one aim—the hallowing of His Name, and carry on our common work—the extension on earth of Christ's Kingdom—by doing God's will in all earthly matters as it is done in heaven.

This desire that God may be all in all is the ground of union on which His whole Church may offer these petitions, uplifted from the divisions caused by the sins of mankind.

Then we ask "daily bread," the needed strength for all who are upon our hearts; for those at the front, for those who minister in hospital and camp, for the sufferers, the prisoners, the bereaved; for all in the hour of their utmost need—His support and felt Presence, Who is the Bread of Life.

In the last petitions we pray to our Father that He, knowing the weakness of all, will not let the trying, the testing, be too severe or too prolonged, but that we and all we plead for, may be saved from the Evil One.

As we learn more of the riches of this God-given prayer,

our thankfulness will increase, that we may in the same words, though in many tongues, pray as one family through One Mediator, for our brethren throughout the world.

The complaint will no longer be heard that the Lord's Prayer is repeated too often in the same service, for the intention with which we offer it will be different each time and the compass of each sentence will be continually unfolded under the teaching of the Holy Spirit.

"For that wide open avenue of prayer
All radiant with Thy glorious promises;
For sweet hearts tuned to noblest charity,
For great hearts toiling in the outer dark,
We thank Thee, Lord."

The Church in the West

MY last two letters have dealt with the Edmonton Mission. It is to be hoped that this fact has not led readers to forget the valuable work done under the Archbishops' Fund by the Railway Mission of Regina and the Southern Alberta Mission with its centre at Cardston.

The Railway Mission was started by the Rev. Douglas Ellison in August, 1910. Since the Mission entered the Diocese of Qu'Appelle it has been instrumental in adding to the property of the Synod the Central Home of the Mission in Regina, thirty-five churches, nine vicarages and shacks and seven stables. The estimated value of this property is slightly above one hundred and seventeen thousand dollars. The Mission has also undertaken to supply two trained nurses for three years to each of two hospitals erected by the municipalities of Davidson and Rosetown. The value of this work is shown by the fact that during the first four months of operation the hospital at Davidson had forty-six patients and that at Rosetown forty-two.

The Southern Alberta Mission extends from the Crow's Nest branch of the Canadian Pacific Railway to the International Boundary and from the Rocky Mountains beyond the eastern limits of the Diocese of Calgary. The largest Indian Mission in the Dominion lies within this district and separates the eastern part of the Mission from the western. The difficulty thus created is increased by the fact that two rivers, hard to ford, mark the boundaries of the reserve.

This Mission was opened by Canon W. H. Mowat and Mr. S. M. Morgan, a graduate of Keble College, Oxford, and Cardston, the centre of the Mormon belt, was, after careful deliberation, chosen as its headquarters. The work lies mainly among the homesteaders and scattered settlers. The staff of the Mission is shown in the annual report given in 1914 to have numbered some fourteen persons.

The Rev. R. E. Young, of the Railway Mission, with one associate, is responsible for a district of about one thousand square miles. To work such a parish adequately is manifestly impossible and for those who contemplate only the immediate prospect, the pressure of work of necessity left undone is likely to prove overwhelmingly oppressive. Only the vision of what their efforts may one day mean to the future of the Church in Canada inspires men to persevere under such conditions. These small beginnings must materialize into something magnificent for the Canadian Church of the future. The history of the early Church will repeat itself; she shall be permanently progressive.

Mr. Young began his work in May, 1914. His first service was in a Masonic hall, the second in a theatre. Next day a house consisting of one large room and one small room was rented as a mission-house. The promise of a bigger rent induced their landlord to turn the missionaries out and they migrated to some rooms in a building that had been a restaurant

and boarding house and the lower part of which served as the village school. Economy had already necessitated the surrender of the theatre for services, which were transferred to the schoolroom.

Meanwhile the work was being extended in several directions. The first service outside Youngstown was in a country district north of the village. Then services were held at Hanna, in the Diocese of Calgary. As at Youngstown, the theatre was rented but subsequently a move was made to an unoccupied butcher shop. Here too a station was opened in the country. In September following the May when the Mission was opened at Youngstown, a service was held at Cereal in a room over a hardware and furniture shop and services were also arranged in a farm house for settlers living in a district to the north of the village. Early in the following year an opening was made at the village of Chinook in the Oddfellows' Hall, and later at a point fourteen miles south of Cereal, in a school house. Finally during the period under review, services were begun fourteen miles north-east of Youngstown in a building made of earth sods. It had been put up by farmers of the locality and was used for gatherings of every kind.

With the approach of winter it became evident that some of the buildings used for services would be unendurable during the cold weather; it was felt, moreover, that it was bad policy to be paying money for rent, lodgings and hotel bills that might be devoted to a building fund. Thus, with the assistance of the S.P.C.K., the S.P.G. and personal friends at home, it was decided to build, and by the end of November churches were built at Cereal, Youngstown and Hanna and mission houses, measuring 18 feet by 20 feet, at the two latter places.

The first year's work by two men thus had to its credit the opening of services at nine points and the building of three churches and two mission houses. The combined debt, moreover, on these five buildings was but five hundred dollars and it was anticipated that this would be paid by local effort within a few months.

The following sentences, forming part of an introduction to an account of this work, are worthy of note. "We are sometimes tempted in the hustling atmosphere of Western Canada to make haste quickly, to grow tired of the discipline of those small congregations composed of the few who believe in a character-creating creed and to descend despairingly to that dilletante Churchmanship which sacrifices creed for congregation. . . . A year's work in a new district has further emphasized the writer's first impressions of the prairie. We must give the settlers of the West a definite creed as the only foundation for definite character. A definite creed will rescue their lives from intellectual vagueness, from unreal emotional sentimentalism, and from that indefinite religiousness which so often crystallizes into definite irreligiousness."

G. H. B.

The Synod Sermon

Preached in St. James's Cathedral, Toronto, on Wednesday, September 15th, by the Rt. Rev. A. S. Lloyd, D.D., President Board of Missions of the American Church.

"God raised Him from the dead, and set Him on His own right hand—far above all principality, and power, and might, and dominion—and put all things under His feet, and gave Him to be head over all."—Eph. 1: 20-22.

IT would be well if these words could remain fixed in our minds always, describing as they do the consummation which the Revelation definitely proclaims for every people, and kindred and tongue.

The glorious future which such a vision portrays is no doubt the inspiration which compelled St. Paul to surrender his national allegiance, and turn away from what he had dreamed of as God's Will for mankind. In the vision he saw on his way to Damascus the Christ had revealed to him a new and beautiful conception of social development. If we read his epistles with the words in mind which the Christ spoke to him at that time—"I will send thee far hence to the Gentiles to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me," we get the impression that all St. Paul's Epistles are inspired by that vision, and the impression is strengthened when we note that the Apostle can find no higher motive for challenging men to become one in Christ by Baptism, and sharers of His life through partaking of Him in the Blessed Sacrament than this appeal—Apart from Him you can have no part in the Kingdom of God and of His Christ.

In this fifteenth year of the twentieth century, the world stands aghast as it contemplates the struggle whose issue we trust will make it impossible for humanity to be any longer subject to the forces which held men bound before the Word of God became Incarnate. After the bitterness has passed, we should expect mankind to be able to understand at last the truth which Christ revealed, and without which a permanent social order cannot be established. If our hope fail and if it turns out that the struggle must be had all over again, it is fair to declare that this will be due to the Church's practical impotency.

In such a day of horror and wretchedness what has become of the calm declaration of our Lord, "Whosoever sins you remit, they shall be remitted unto them, and whosoever sins you retain they are retained?" In the chaos that seems ready to overwhelm civilization, where is the splendid courage and certainty of St. Paul, who could stand alone in the city of Rome and proclaim Jesus Christ risen from the dead, Master and Lord? The truth then is the truth now. The power Christ committed to the Apostles is the Church's yet, and that power He described as all power in heaven and earth. If the means He ordained were potent once, the potency is still inherent, however helpless the Body may appear, however seemingly futile its attempts to lighten the Gentiles. At such a time the least among us may be permitted to try to find explanation for such a contradiction and to account for this strange helplessness of the Body of Christ as it confronts the power which crucified Him. May this become one's bounden duty since the Mission entrusted to His Body cannot be fulfilled till the question is answered.

Can it be explained by the suggestion that the Church has unwittingly ignored the basis on which He rested His teaching? The Incarnation is the Revelation of democracy. Theoretically, of course, this has ever been proclaimed as the glory of God's Church. Through the ages the same message has been delivered to mankind—"Ye are all Christ's freedmen: ye are all brethren, the children of your Father in heaven: ye are all free through knowing the truth." With one voice men have ever been warned not to surrender

the liberty wherewith Christ hath made them free.

The glory of the Anglican Communion is that by every means men can use to bind themselves to a theory, that Church has committed herself to the message entrusted by Christ to His Body. But it is one thing to commit oneself to a theory, and altogether another thing to reduce this to practical terms. With the best will in the world one may be unable to include all the factors involved in the truth which His theory would formulate, and when the truth to be formulated is an infinite verity, then in the nature of the case this becomes impossible. One must always remember that he is able to describe only so much of the truth as his experience has made him able to apprehend; and he must expect to find the truth his theory describes growing constantly larger than his statement of it. This is exactly true of what we describe as democracy. It is an infinite verity. Men could not of themselves have evolved it. The limitations of mortal experience are such that it would have been impossible for men to know that democracy demands that men must be born again from above, that men must be made able to become the sons of God.

If time allowed, it might be showed how those who knew the Christ laid down foundations on which democracy as it had been revealed might have been built up; and how they actually established the beginnings of a right social order. Without regard to their social relations, Christians were indeed brethren, they were free; they belonged to that kingdom in which material force is estimated at its real value. They were actually kings and priests; they did actually determine public opinion. They showed the world what was righteous, what was evil. Though despised by all men, they were masters of the situation. Though in bonds, all men envied their liberty. Though possessing nothing, they shaped the development of nations. Even after the Church was fawned upon and bedecked with all the gifts that men counted glorious, the same power was manifest.

If it were not a thrice-told tale, we would marvel at the amazing power with which men who had nothing, guided and controlled the conquerors of nations. We would wonder at the wisdom with which men having no influence beyond that which character compels, laid foundations upon which all the scientific development of our time rests; as well as all present day provision for the amelioration of social conditions. Nor is it amiss to remember that this unique development was due to the labour of men by no means perfected; on the contrary, in this day many whom we call saints (and properly, since men's character must be gauged by their ideals, and the real things which they have accomplished) might scarcely have standing. All the forces by means of which a right civilization will be finally established in the earth were put in motion in the first place by men who were masters because they were obedient to their Lord's Revelation of democracy; and the development which followed was carried forward by men who clung to that theory even to the death, though they were unconscious that they themselves had turned away from what He had shown.

No more striking illustration that the Church had lost this vision can be had than the splendid conception of the kingdom of God which was evolved in the Middle Ages; to contemplate that is to be thrilled even to-day, and we must recognize as giants the men whose dream it was. But to read is to know that the

Revelation had been lost sight of while men obeyed the law of development—of necessity they interpreted the truth in the light of their time, and of their own experience. But in spite of all, because the Church was striving with a singleness of purpose to reduce the truth to practical terms, society developed; and men grew in enlightenment and in the graces which the Christ had revealed as the expression of true human nature. And this not because their leaders were other than mortals, having the defects of their time, nor even because they were right—we know that in much they were not right—but they loved the truth, they longed to give expression to it.

Then came a strange and, as it resulted, a disastrous crisis in human development. While the Church had been busy establishing what she meant to be the Kingdom of God on earth, never realizing that she had forgotten the revelation and was following the model of the time she lived in; she had been faithfully proclaiming the message entrusted to her, and at last the seed which she had sowed began to bear fruit; and the whole world began to think and speak of human liberty. This having found expression, men knew it to be the significance of that faith in Christ which had been taught them and of the Revelation which He had showed. The idea took possession of society, and men's hearts were stirred until at last unrest, then rebellion against political and ecclesiastical tyranny broke out everywhere. The Church did not recognize the fruit of her own sowing, nor is this to be wondered at seeing that to this day society suffers on account of this same blindness. The struggle, which was really political, degenerated into ecclesiastical strife, and brother slew brother because they did not apprehend the significance of the Revelation which had set them free.

Perhaps the most damaging incident in the progress of civilization was the day when in the Council of Trent, the national Churches which clung to the papacy separated themselves from Catholic Christendom. Nor was the hurt due so much to the theological dogmas which were then crystallized. Time, the great test, may be depended on to show men wherein their statements are defective. The vital wound was inflicted when the Council of Trent stereotyped mediæval ideals.

Perhaps the day most potent for good in the development of civilization was that in which the Church of England refused to be represented at Trent. Not specially on account of the theological statements by which she justified herself. Though the value of these can never be overestimated the time has already come for their restatement. The important matter is that in repudiating Trent England finally committed itself to democracy.

It is significant that the Church had continued to grow and serve society so long as it boldly declared the truth in so far as this was apprehended. It should make our generation afraid to note that disaster followed as soon as the leaders of the Church refused to follow the light which more full understanding of the truth afforded; and in order to establish their own authority substituted a system of man's making for the Revelation which the Incarnate One had showed. Nor is there anything to indicate that Christianity would not have been reduced to the level and deadness of the old religions; or that there would be any hope for the salvation of the race, put in possession of its mind but not knowing the source of its strength; had it not been that the Church of England (perhaps not knowing what it did, since England was influenced largely by jealousy for its political rights) clung in spite of all to the protest that the Christ had bought liberty and not enslavement for mankind.

Yet, it must be confessed that the Council of Trent chose the easy way. It seems easy to prove that human experience shows that the multitude is unfit to be trusted to think for itself; that uncontrolled the masses will cause trouble

and inconvenience to those set over them as rulers. The Christ alone had faith in human nature which could declare that security and peace can never be established on the earth until every man does his own thinking and for his own sake meets faithfully his obligations as a man. It was to this ideal, seemingly impossible of attainment, to which the Church of England, however unwittingly, committed itself. Had it stopped to consider, it might have known that never in human history had such a theory been reduced to successful practice. Only in the early days of Christianity was exhibited even a suggestion of it. Yet this was the Revelation which His Body was bidden to show to the human family and may we not say, led by the Holy Ghost the Church of England committed herself to the task which had been entrusted to His Body.

So the Anglican Communion is committed to democracy. Not to this or that theory or attempted expression of it which men here or there may have evolved, but to the divine showing of it which Christ revealed in His own acts and words, and which He bade His Church to show and interpret for all humanity, whom He had redeemed and made able to become the sons of God.

But the first force in democracy which finds expression is centrifugal. So it turned out that as soon as the principle was admitted men began to apply it with results that no man had foreseen, but which were most disturbing. The whole system which had been evolved to make it easy for a few to control the multitude had been based on religious sanctions. Indeed, hitherto no man had doubted that this was right and proper. In the old world before the Revelation this was a matter of course. But no sooner did men begin to claim the liberty wherewith Christ had made them free than they found themselves in conflict not only with political but with ecclesiastical authority. Nor had the Church yet learned that the trust committed to her did not extend to the control of human thought. Indeed to this day many have not realized that in the Catholic Church there must be room for every definition which does not contradict the truth, seeing that no definition can include all that an infinite variety contains. How much less then could those who bore the responsibility of the Church's well being be free from dread in a day when she was just beginning to understand the significance of her own message? The end was tragic. That Church which with splendid courage had committed herself to democracy was disrupted by the very principle which she had championed, and when the choice fell between the Church as established, and the liberty which had suddenly illumined men's minds, the leaders' courage failed. Disruption followed. Men separated themselves from the Church rather than surrender their liberty, and sought for new basis for organizing themselves into companies through which they might labour together to bring liberty to the world in the name of Christ.

No man would desire to withhold admiration from those who dared for liberty's sake to set themselves against ecclesiastical authority even though they believed that the Church was the dispenser of eternal issues. Yet no admiration for the individual can make us forget the direful results that followed. All unconsciously the Church of England fell into the snare she had escaped from at Trent. She became practically the advocate and defender of a system instead of the Revelation; though in theory at least she remained true to her trust, and has never surrendered the position which she had assumed with regard to human liberty. Weakened by the loss of multitudes of her children; confused by controversies which vitiated her life; perhaps there is no clearer witness that God is in the midst of her than that the Anglican Communion is to-day and has been the champion of human liberty, the proclaimer of democracy throughout the world.

But Society and the Church have both

suffered as a result of her not knowing the day of her visitation. Drawn away from her mission to interpret the Revelation for redeemed humanity, her energies consumed in bootless controversy, that Church as truly as her separated children, has wasted her strength in becoming the champion of definitions; so that she has lost the power for the time being to be the guide and interpreter of the truth for society in its struggle for development. She herself had taught men that they were right when they declared that no eternal issue can depend on mortals, even while she was declaring to men they must on pain of eternal loss accept her conclusions.

Men having understood her true witness, have spurned the teaching which contradicts it; and to-day when human society is sorely riven; though it has no hope except in the Christ lifted up from the earth, the Church seems impotent because she is broken into fragments, and no where speaks with one voice or with the authority which her divine character imparts to her.

It was not promised that an organization, however perfect, or however truly resting in the truth, should be able to show and teach mankind the meaning of the Revelation. That honour was conferred upon the Body which He created in His likeness and inspired with His Spirit; that Body whose purity should be its guaranty, and whose holiness the ground of its authority even as was true of the Christ in His flesh.

The nations are rent asunder. That all will be well we know because Christ reigns. Certainly that the issue will find human society on a higher level than it ever has been, is assured because we know that the power which men have used to work havoc is the wrongly used power which the Incarnate Word of God made men able to develop. But the splendid privilege which of right belongs to the Church in making, that new heaven, and earth which will rise out of this chaos, may not be hers until she has shaken herself free from the vain disputations which have wasted her energies, and again in her life and works interprets for mankind the Revelation shown by Him, Who is the Way, the Truth and the Life. And such liberation will follow and such honour sometime, for the Christ has declared that through His Body all men shall see the salvation of God.

The question is whether living generations shall share that honour. There seems to be good hope that we may. For generations men have thought they were serving God in their theological disputations, and in the name of truth have torn asunder His Church so that the word Protestant, once the synonym of liberty, has become a most unlovely term describing nothing more than contention about men's opinions. But the centre of the storm has passed. Everywhere Protestantism as such has lost its virility. When men stand for names to-day, it is rather because in those names they have learned the power and gentleness of the Christ. The Body is becoming enlightened and no longer do those who know that God's best gift to men is the right to think, find themselves bound to believe that others must be condemned if their own definitions are repudiated. We are actually living in an age when men are beginning to realize that democracy is the revelation of an infinite verity; that it will be established when men know the Father; and they are escaping from the delusion that the Faith is a form of words. This means that the liberty which is theirs, in Christ Jesus having been guaranteed, there should be nothing to hinder all separated Christians from coming back to their home.

It may be safely said that Christians everywhere are learning again that the continuity of the Body's Life will always be its surest mark as the true witness of the Resurrection. There are clear proofs that men are realizing afresh the necessity of the Sacraments for the inspiration and strength of the Body. So that present day opposition to the unbroken and unchanging witness of the Church may

be fairly credited to misunderstanding on the part of those descended from men who in their day contended with such zeal for the liberty which Christ bought with His own blood, that they forgot the ground on which their witness rested and the means by which their liberty might live.

Nor need Christendom feel that there is no cause for thanksgiving in the very disruption which for a little while has robbed the Body of its power; seeing that as men speak, there is reason to believe that, but for the zeal of those who put liberty first, the whole Church might have sunk back again into bondage. The hope of this time is that Christian people seem to be realizing where to put the emphasis, and to estimate rightly those things which however important and necessary to be preserved are practically small concern to the rank and file towards helping them understand the Revelation of the Incarnate Word of God. Why should not the Church in Canada and in the United States unite in an appeal to all the branches of the Anglican Communion praying that they strive to bring together what might be called the democracy of Christendom? All are the result of the splendid stand our Mother took when she set the Revelation of the Father above the glory of the kingdoms of this world. If, in the struggle to realize the glorious vision some of her children have drawn apart, or if on the other hand the Mother herself has been unable to meet sympathetically their impatience and seeming lawlessness; why should she not in this day when things are beginning to be estimated at their real value, be able to learn how to guarantee to all alike the liberty without which we should all be in darkness; while she persuades them in the name of Christ to bring back again their splendid strength and spiritual power to help the Mother interpret the new things for the new world that is about to be born.

We are facing a condition, not a theory. The whole world barely conscious of what it is fighting for has assembled to win the last political battle before democracy shall be recognized as the natural expression of human development. The Christ sent His Church to show men the Father that they might know the truth and be free. At this moment, speaking generally, only the faith of one race is expressed in the terms of human liberty. Those people are so divided that they are powerless to interpret for mankind the truth which they would die for. What more splendid challenge could be offered to the Anglican Communion than the privilege of learning how to distinguish essentials from non-essentials and thus make it possible for all lovers of liberty with one voice to proclaim Him as Lord Who alone can make men able to realize their freedom?

The blessing that would follow such an adventure is not less glorious because it must be frankly confessed that such a condition would not describe Christian unity. Let this be admitted and in all humility let us further confess that until the Church's cardinal sin is repented of and repaired the will of Christ may not be accomplished. Yet, let us remember that nothing could hasten that day which all Christians pray for so certainly as the welding together into one of the democracy of Christendom. Men have honestly believed that they champion the truth revealed by the Christ when they champion theological dogmas, nor will any persuasion remove this impression. It is true for the race as for individuals that the truth must be expressed in the terms of human life if it is to be comprehended. It cannot be put into words, as St. Paul taught when he wrote, "Ye are our epistles." Once those who know that it is true, have demonstrated that liberty in Christ Jesus and not a theological system is the truth revealed, then the controversy will have been shifted to ground where a solution of the problem becomes possible. Then the unity of Christendom may be hoped for.

How the Church in Nova Scotia Deals with Russians

AN interesting work in behalf of Russians belonging to the Orthodox Church and labouring in Halifax is being carried on within the Cathedral district.

The work is important, not only because of the measure of success which has attended the services, but because it suggests a possible way of ministering to Russian people, thousands of whom are to be found in all parts of Canada, without in any way alienating them from their own Church, which up to the present time, has been able to do but little in the way of providing for the spiritual wants of its people in this country.

The work, undertaken by Rev. V. E. Harris, one of the Cathedral clergy, and secretary of the diocese, has been from the first, in every sense of the word, a work of love and certainly has not been without its results, if the love and devotion of the two hundred or more Russian people of the city may be taken into account.

The services are held in St. Luke's Hall every Sunday at nine thirty. The preparation of the hall by the removal of the seats and the placing into position of the altar, etc., is attended to Saturday evening.

The services in the main consist of the Eucharistic Office of the Church of England in Russian, copies of which were procured from the S.P.C.K. The strong choir of men sing Introit, Kyries, Creed, Sursum Corda, Ter Sanctus and Gloria in Excelsis from the Sluzhebneek or other service books of the Russian Church. From the lectern placed on the floor of the hall below the altar the Epistles and the Gospel are sung by men appointed by the priest. For this purpose the Apostol and Evangellie of the Russian Church are used.

The priest's parts of the service, said necessarily in English during the first few months of the work, are now entirely in Russian.

The Communion itself is administered to each communicant as in their own Church, and in general the people are encouraged to continue to observe the religious customs and rights which they have been taught from childhood.

Baptisms by Trine Immersion (usually the first week after the birth of the child), Churchings, (generally on the fortieth day), and Marriages, take place in the Cathedral itself.

A plot of ground for burials has been procured in St. John's Cemetery.

A service on the same lines has of late been organized at Trenton near New Glasgow by Rev. W. W. Clarkson, and preparations are being made for the extension of these services to other industrial centres and to lumber camps within the diocese.

Children's Day

WHEN? 20th Sunday after Trinity, October 17th, 1915.

WHAT? The purpose of Children's Day is threefold:—

(1) To afford a special opportunity for bringing very definitely before our Church the importance of the religious training of the young and the value of Sunday School work.

(2) To call forth the united prayers of our people that God's blessing may rest upon our work.

(3) To provide an opportunity to give freely and generously for the support of the organized Sunday School work of our Church as represented by the Sunday School Commission.

FOR WHOM? Children's Day is intended for the whole Church and not simply for one part of it. That the congregations generally, as well as the Sunday School, are expected to unite in its observ-

ance is clear from the following resolution of the General Synod—"That the General Synod, realizing that the success of our organized Sunday School work depends largely upon the general observance of Children's Day, recommends that Children's Day be made the great educational festival for the child life of the Church in each congregation, and that the whole congregation take part in the observance of the day, joining heartily in the intercessions and in the offerings in aid of the Sunday School extension work of the Church."

How? While each parish must determine for itself how best to observe this day, a true observance will be characterized by the following features:

(1) Special celebration of the Holy Communion.

(2) Special services for parents, teachers and officers, with special sermons.

(3) Special service for the Sunday School members.

(4) Special offerings for the work of the Sunday School Commission.

The Commission needs \$10,000. Your school and congregation has some part of that amount to raise. If you do not do your part it means that the Church will have failed to do its duty.

YOU WILL NEED—

(1) Copies of the *Children's Day Letter*.

(2) *Special Envelopes*—at least one for every member of your congregation and Sunday School.

These may be obtained, *free of charge*, on application to the General Secretary of the S. S. Commission, 133 Confederation Life Building, Toronto.

(3) *Special Service Forms*.

Order these from the Institute Publications, North Toronto, or the Church Record S. S. Publications, Confederation Life Building, Toronto.

Bishops' Engagements

SUNDAY, SEPTEMBER 19TH

SO far as it has been possible to ascertain before going to press, the following are the churches at which some of the Bishops will preach. Other engagements will doubtless be made between this and Saturday and will be announced in the daily papers.

The Primate, a.m., St. James' Cathedral. Bishop of Calgary, a.m., St. Stephen's. Archbishop of Algoma, a.m., Holy Trinity and p.m. Christ Church, Deer Park.

Bishop of Montreal, a.m. St. Mary Magdalene's; p.m., St. Aidan's.

Bishop of Athabasca, a.m., Church of the Epiphany.

Bishop of Niagara, a.m., St. Matthew's (Chester); p.m., St. Matthias'.

Bishop of Yukon, a.m., Church of the Redeemer; p.m., St. James' Cathedral.

Bishop of Kingston, a.m., St. Thomas'; p.m., St. Barnabas' (East).

Bishop of New Westminster, a.m., St. Alban's; p.m., Church of the Redeemer.

Bishop of Qu'Appelle, a.m., St. Luke's; p.m., St. Alban's.

THE BRAMPTON CONSERVATOR

We congratulate this exchange on the very handsome illustrated number issued in commemoration of the twenty-fifth anniversary of the acquisition of the paper by its present owner, Mr. Sam. Charters, registrar of the county, and formerly its representative in the Legislature.

St. James's Cathedral, Toronto

(Contributed)

ST. JAMES'S CATHEDRAL, in which the opening service of the General Synod was held yesterday, is to Torontonians, and probably to Canadians generally, the Cathedral of Toronto. It is intimately associated with the life and growth of the city as well as with that of the Church.

Dating back to some year between 1793 and 1799, its vestry contributed at the first municipal as well as parochial affairs strictly so called. The people's warden was then town warden, or town and people's warden, and he was elected by the town's folk irrespective of creed.

The first and second incumbents, the Rev. Thomas Raddish and the Rev. G. O. Stuart, held service in the Government House, but the latter managed to get a church built before his removal to Kingston in 1812. This stood apparently on the northerly half of the present site, old prints showing it to be very unpretentious and surrounded by trees, stumps, and gravestones. In 1818 it was enlarged and improved by the third rector, Dr. Strachan, having served for a time as a military hospital during the war. Throughout that period service was held in a government building that had been speedily repaired for the purpose after having been damaged by the fire of 1813, on the capture of the town by the Americans.

According to Mrs. Jameson, in her "Winter Studies and Summer Rambles," Toronto had in 1836 an ugly little red brick church. (To that date also belonged the old parliament buildings in Front Street and the original buildings of Upper Canada College in Russell Square). This church was succeeded by another, a stone one, which suffered from fire in 1839. It was re-opened at Christmas in that year with the enthronement of the rector as first Bishop of Toronto, a most notable, important event and, according to contemporary records, a very impressive ceremony.

In the late twenties steps had been taken toward the erection of a "Scotch Church," St. Andrew's, and it had been announced with evident satisfaction by one of the newspapers of the day that a subscription to the building fund was expected from the Archdeacon (Dr. Strachan). In the forties his own parish (for he continued to be rector till 1847) was several times divided, Trinity, St. George's, Holy Trinity, and St. Paul's being created. In 1847, Dean Grasett, who had for some time been assistant at St. James's was made rector and he continued to exercise a watchful, kindly oversight for something over thirty years. His sons still maintain an intimate connection with the Cathedral.

In 1849 fire again visited the parish, destroying the sacred building beyond hope of restoration. By 1852 the present one was ready for use, the architect being the late Col. Cumberland, who, with the late Mr. Storm, also drew plans for University College. At least twice it has been embellished and improved,—in 1880, when the new organ was put in, the electric lighting installed, the marble steps built into the chancel, and the old galleries removed—and last year when it was given its present beautiful appearance.

On the former of these occasions Canon Du Moulin had been for some years rector. When he took office the famous (not to say infamous) law suit about the rectory endowments was in progress. He refusing to allow his name to be associated with it, a settlement was effected, though nobody can claim that it was a very happy one. From his day date the daily Lenten ad-

resses, which all of his successors, Bishop Sullivan, Canon Welch, and Canon Plumptre, have continued.

It was in 1889, the year of the celebration of the Jubilee of the Diocese, that Canon Du Moulin read from the pulpit a declaration, by authority of the Bishop of the Diocese, that notwithstanding the recent promulgation of the Cathedral establishment, St. James's was



St. James's Cathedral, Toronto

still to be a Cathedral Church and its rector for the time being Sub-Dean. A Cathedral it is by Act of Parliament and a Cathedral it ought to remain by reason of its history. There all the Bishops of the Diocese, except the first, have been consecrated, as well as other Bishops. There the former have been enthroned, except the present Bishop, who naturally went to St. Alban's for that ceremony. There too all the great public services of the Church have been held and there King Edward, King George, and the Archbishop of Canterbury have worshipped. There regimental colours are stored that belong to the history of the country.

Personal Mention

THEIR Lordships the Bishops were much in request for sermons last Sunday. The Primate was to have been at All Saints' in the evening, but was prevented by indisposition. The Archbishop of Nova Scotia was at Holy Trinity in the morning and at St. Alban's in the evening; the Archbishop of Algoma at St. Mary Magdalene in the evening; the Bishop of Qu'Appelle delivering a discourse in the morning at the same church. In the evening the Bishop of Qu'Appelle preached at St. Stephen's, at which the Bishop of Koot-

On Tuesday a week ago occurred the death of a member of a family that has been connected with Toronto and the County of York from the beginning of their history, Mr. Edgar Manning Playter, manager for twenty years or thereabouts of the branch of the Canadian Bank of Commerce at the corner of Queen and Bathurst streets, Toronto. He had been in poor health for some two years. Three members of the family survive, Mr. N. Playter, Mrs. Knowles, Miss C. L. Playter, well known as the teacher of the junior department of St. Alban's Sunday School, the Extension Secretary of St. Hilda's College, and the secretary for the Lenten Lectures at Trinity College.

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A Canadian Associated Press despatch from London, dated September 7th, says: "Captain C. S. Wilkie, retired officer, Toronto, is emphatic about the entire absence of panic on the Hesperian. He praised the stewards highly. He had to slide down a rope to reach the boat. When some distance down he lost his grip and narrowly escaped falling into the water. He was treated for injuries to his hands by a Red Cross nurse at Queens-town. He was an hour and a half in a boat which carried thirty others and came ashore in evening dress."

Captain Wilkie is the elder son of the late President of the Imperial Bank and a Master of Arts of Trinity College. His brother is also in the service and an uncle is General Benson, K.C.B., of the Remounts Department.

* * *

From New York is announced the marriage of Mr. W. Edgar Bates, of Asbury Park, N.J., to Miss Ada Wilhelmina Leonora Breadon, B.A. (Trin. Coll.), daughter of Mrs. Amelia Breadon, niece of the Rev. Dr. Starr, of the New York Training School for Deaconesses.

* * *

The Rev. W. A. Blyth, M.A. (Trin. Coll.), has resigned from Hawthorne, in the Diocese of Ottawa, and returns on the 1st of October to Appleby School, Oakville, where he taught for two years from its opening.

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Mrs. Plumptre, of St. James's Rectory, Toronto, has, for the National Council of Women, issued a letter to the women of Canada, appealing to them not only to let their men go to the war, but to encourage them to do so.

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The Rev. Jerrald C. Potts, M.A., of St. Thomas' Church, Toronto, and Miss Potts, are settled at 21 Harbord street.

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The Rev. A. Harding Priest, B.A., (Trin. Coll.), is resigning the curacy in St. George's parish, St. Catharines, to join the Army Medical Corps.

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Mr. Mainwaring Sharp, son of the Rev. C. Ensor Sharp, rector of St. Thomas', Toronto, has obtained a commission in the 5th Lancers.

* * *

The engagement is announced of Chrystina Marguerite, daughter of Mrs. Josephine Addison, of Rockford, Mich., to Rev. G. M. Brewin, rector of St. Paul's Church, Grand Rapids, Mich., and formerly of Trinity College, Toronto. The wedding will take place in St. Mark's Pro-Cathedral in the latter part of November.

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The marriage was solemnized on August 18th, at Holy Trinity Church, Milestone, Sask., between the Rev. H. Ernest Moxon, vicar of Sintaluta, Sask., and Margaret, sixth daughter of Mr. A. A. M. Dale, of Weyburn.

The officiating clergy were the Very Rev. Dean Sargent, Dean of Qu'Appelle, assisted by the Rural Dean of Moose Jaw, the Rev. W. Watson. The Ven. Archdeacon Dobie celebrated the nuptial Eucharist. The Rev. W. Cole, vicar of Assiniboia, acted as best man and Miss Kathleen Dale, sister of the bride, as bridesmaid.

Among the passengers saved from the Hesperian was Nursing Sister Robinson, daughter of the Rev. Canon Forneri, of Kingston, who was coming home on furlough.

* * *

The Rev. Hugh Speke, Keble College, Oxford, and Wells Theological College, lost his life in action on the night of August 11th. On graduating, he went to the South African war. Returning from it, he was ordained to the curacy of St. Michael's, Bromley-by-Bow, which he filled from 1902 to 1905. From 1905 to 1910 he was vicar of Curry Rivel, Somerset, but in the latter year he gave up the cure to work in Alberta and Athabaska on the Archbishops' Western Canada Fund. When war broke out he went home and obtained a commission in the 9th Battalion of the Somerset Light Infantry, soon being promoted to the majority. At the time of his death he was with the 10th Lancashire Fusiliers. One of his brother officers wrote of him, "bravest of the brave," and another, "For the death of a hero blessed be the Lord."

* * *

Indubitable proof has been received of the incorrectness of a rumour that had been current as to the death of Pte. R. A. Mitchell, A.M.C. He is alive and well and he is still at Shorncliffe.

* * *

The Girls' Friendly Society of Toronto deserves the greatest possible praise for the excellent work done by members and associates alike in providing exceedingly good meals for visitors to the Exhibition. It is to be hoped that their untiring labours have resulted in much gain to their treasury.

* * *

On Thursday morning early some of the young ladies who were selling white roses made their way into hall at Trinity College and surprised the Bishops and Dons at breakfast, getting goodly con-

tributions for their fund for tubercular children.

* * *

The Laura Secord Memorial School is to be dedicated at Queenston to-morrow.

* * *

It is reported from Chatham, Ont., that Captain George Musson, M.D., now in France with the first Canadian contingent, has been appointed medical health officer of that beautiful city.

* * *

From Winnipeg comes the statement that the total value of Lord Strathcona's estate in Canada is \$2,488,934.

* * *

The Anglican clergy of Kingston have presented the 59th Battalion, C.E.F., with a McClary field kitchen, costing \$625.

* * *

A special despatch to the *Mail and Empire* from Ottawa, says:

"An amusing anecdote is being told here in connection with Sir Robert Borden's visit to the military hospital maintained by the Province of Quebec in Paris. The Prime Minister went through this hospital, accompanied by Major Storr, Commissioner Roy and Mr. Langlois. He was received enthusiastically by the wounded soldiers and presented with an address by the hospital staff. Sir Robert in the course of his visit met two of the sisters on the staff of the hospital and spoke to them in French. One of them asked, 'Don't you speak English, sir?' The Prime Minister therefore showed his familiarity with the English tongue. The two supposedly French sisters were from Ireland."

* * *

Mr. Charlecote Llwyd, younger son of the Dean of Nova Scotia, holds a commission in the 63rd Rifles at Halifax and has volunteered for overseas service.

water, Gospel and Mammon, harmony taught us in our Sunday Schools.

Here then is the Church's opportunity in this, her supreme hour of trial. Is she to prove herself incapable of seizing it and so condemn herself to a secondary place in the life of the state, or is she, cleansed and purified, to take her place as the Light of men? Let our younger men, who should be seeing visions and dreaming dreams, see that the Church comes through triumphant, and that, in spite of those who are bound hand and foot in the grave clothes of tradition, the marks of the triumph are left in our Prayer Book.

W. F. CLARKE, M.D.

TRINITY COLLEGE, TORONTO

To the Editor CHURCH LIFE:

Dear Sir,—In the interesting article on Trinity College in your issue of the 2nd instant, you named a notable group of five men—Sir Edmund Osler, Sir Henry Pellatt, Col. Nicholls, Sir William Mackenzie, and the late Dr. James Henderson—whose services to Trinity, in connection especially with the Federation movement, are indeed remarkable. Permit me to add another name, equally notable, that of Mr. W. R. Brock, whose business acumen, valuable counsels and generous contributions mark him out equally with those you have named, in connection with the achievements of Trinity during the past decade and a half.

To another group of three men this university is very greatly indebted during the same fateful period—Dr. J. A. Worrell, our present Chancellor; his predecessor, the late Mr. Christopher Robinson, and the late Dr. Edward Martin, of Hamilton.

Here, then, are nine men of conspicuous ability, of extraordinary devotion, and of splendid generosity, to whose combined labours, with, of course, the co-operation of many others, our Church University owes the strong position it occupies to-day and its proud hopes for the future, when the reorganization, already well advanced, shall have been completed.

T. C. S. MACKLEM.

Trinity College,
11th September, 1915.

THE PLYMOUTH BRETHREN

September 10th, 1915.

To the Editor CHURCH LIFE:

Replying to "Enquirer" in your issue of the 9th inst. I may say that there is a little book published by the S.P.C.K. entitled "The History and Teaching of the Plymouth Brethren," by J. S. Teulon, M.A., Prebendary of Chichester Cathedral, which I can heartily recommend.

W. H. CASSOP,
Rector of Levis, Quebec.

To the Editor, CHURCH LIFE:

Dear Sir,—In answer to your correspondent "Enquirer," in last week's issue, with regard to a book of good authority to use in refuting the controversial teaching of the Plymouth Brethren, I would recommend *The History and Teaching of the Plymouth Brethren*, by J. S. Teulon, M.A., published by the S.P.C.K.

(Rev.) P. M. LAMB.

Toronto.

PRAYER BOOK REVISION

The Editor, CHURCH LIFE:

Sir,—In your leader of September 9th, with reference to Canon Plummer's suggested folder "prayer book," you advance as a reason for considering such a thing the present day alarmingly common failure of eyesight. Is this an ironical suggestion? We may rest assured that failure of eyesight in Canada does not arise from excessive study of the Prayer Book. The so called "unnecessary matter" in the present book is not used as it should be. Not long since an English woman went to one of our cathedral churches and asked to be churched, but was informed that such a service was not customary in Canada! Will this very right and appropriate service every become customary once the suggested shortened prayer book finds its way into the homes of the people?

While on the subject of revision generally, I should like to point out that the people have not yet been taught the present book, and yet it is proposed to issue another and more complicated one. Canon Plummer's suggestion and the ideas of the revisionists appear to be diametrically opposed.

In the temporary (we hope) absence from the Dominion of tens of thousands of Churchmen with the Overseas Forces, this is an utterly inopportune time to launch upon the Canadian Church a new Prayer Book of any description.

C. O. THOMAS.

Montreal, Sept. 13, 1915.

HELP FOR S. S. TEACHERS

To the Editor CHURCH LIFE:

Dear Sir,—To know of a good thing and keep that knowledge to one's self must be selfish.

The paramount importance of the Sunday School is generally admitted. The difficulty of helping many of the most faithful Sunday School teachers to fitness for their work presses upon those who are striving to make the Sunday School the best that it can be.

Hearing that the rector of Holy Trinity, Toronto, gives an address each Wednesday night to help teachers to study the lessons for the following Sunday, the writer took a journey of some distance to be present. Having done so once, an opportunity seems lost if this address is missed.

The leading lessons in Prayer Book and Bible subjects are dwelt upon and connection made between them, so that one thought is impressed. The course followed is that outlined by the Sunday School Commission.

The work of preparation is not done for those who hear, but they are inspired and illuminated and taught to focus the matter that is of vital importance.

S. S. TEACHER SINCE 1869.

General Synod

COLLECT FOR THE 15TH SUNDAY AFTER TRINITY

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ Our Lord. Amen.

PRAYER FOR THE SYNOD

Almighty and Everlasting God, Who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod now assembled in Thy name. Save them from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern and sanctify them in their deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

MEETINGS

We regret that by inadvertence a mistake was made in the dates of meetings. The public missionary meeting will be held on Friday evening of this week at 8 o'clock in Holy Trinity Church.

The speakers will be the Rt. Rev. W. C. White, D.D., Bishop in Honan, the Rt. Rev. Heber J. Hamilton, D.D., Bishop in Mid-Japan, and the Rt. Rev. M. M. Harding, Bishop of Qu'Appelle.

The report of the Sunday School Commission will be discussed on Saturday.

* * *

The Synod meets daily in the Convocation Hall of Trinity College at 10 o'clock in the morning. Holy Communion is celebrated daily in the College Chapel and at St. Alban's Cathedral at 7.30 o'clock. Morning Prayer is said in the College Chapel daily at 9.30 o'clock and Evening Prayer at 5.45 o'clock.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE SUPREME HOUR AND PRAYER BOOK REVISION

2132 Queen St. East, Toronto.

To the Editor CHURCH LIFE:

Sir,—The General Synod of the Canadian Church is to meet this month in Toronto and, as the report of the Committee on the Revision of the Prayer Book is to be presented and considered, our Church is confronted with the opportunity and responsibility of making some contribution towards solving the problem of the past failure of organized Christianity as shown forth in the bloody and inhuman conflict now in progress between so called Christian nations.

The task of the Church is, first, to realize its failure to interpret Christianity to the world. Second, to seek out the cause of the failure, and lastly, so to revolutionize its methods of interpreting and presenting Christian truth that there can be no further excuse for our present hopeless contradiction of belief and practice.

With devout members of the Russian, the Roman, the German and the English Churches all killing one another in the name of justice and freedom, and all invoking the aid of the same God in the conflict, there can be no question of the failure of the churches to interpret the Gospel of Love and forgiveness to the nations. What is the cause of this tragedy? Why are Christian men and boys of all nations killing one another in the name of Christ and of all that men hold dear? The only explanation of the tragedy

seems to be that there is no Christian nation, and that our idea of God and of His methods of dealing with men are still those of pre-Christian times. Christian bishops at the bidding of materialistic states still "Christen" our dreadnoughts and bless our battle banners and so sanctify war in the eyes of the people. The Christian churches have attempted to make compromises between Christ and Mammon, and, as there can be no possible compromise between the two, that which stands for the religion of the nations has remained much as it was before the Christian revelation. Our own Church's share in the responsibility for this state of things is made clear by reference to our Prayer Book, where we find in the catechism "or an instruction to be learned by every person before he be brought to be confirmed by the Bishop" in answer to the question, Which be they? (i.e., the Commandments of God.)

"The same which God spake in the 20th chapter of Exodus, etc." We find nothing about what God said in the 5th, 6th, 7th chapters of St. Matthew's Gospel. No, the catechism tells us things we must in some way believe about Christ and about the Sacraments, but not a word about the difficult and unqualified commands of Christ: "Love your enemies"; "Take no oaths"; "Resist not evil"; "Give to him that asketh," etc.

The laws revealed to men by Moses are put before the word of God as revealed in Christ, and even Moses' laws are taught in such a way that we soon learn that they are not intended for us, as we commit no very grave offences. Now the solemn recitation of these comforting laws at our Communion Service, when we attempt to get into the very presence of God, does not help us to realize that Christianity is a spiritual force capable of turning, and intended to turn, the whole world, the whole complicated relationships of men "upside down," and not the milk and

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Arha.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston, Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. MCADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

EDMONTON

During the past month the Lord Bishop of the Diocese has been filling the duties of Acting Chaplain to the 63rd and 66th Battalions. These two regiments are now stationed at Sarcee Camp, but hope to return to Edmonton for the winter.

The Bishop, Ven. Archdeacon Webb, Canon Boyd, Rev. C. W. McKim and Rev. C. Carruthers are the clerical delegates from the Diocese to the General Synod and all left for Toronto early in the month.

Rev. Canon Howcroft, rector of St. Paul's, has returned to his home from the General Hospital, where he underwent a most critical operation on August 22nd. His many friends will be glad to hear that he is progressing satisfactorily.

Mr. J. M. MacCormick, Head of the Church Camp Mission, spent a Sunday in Edmonton recently, preaching at Holy Trinity and St. Peter's.

Rev. E. W. Winter, of the Edmonton Mission, has during the past few Sundays been in charge of the services at St. James', Beverly.

Rev. W. A. Baker, assistant priest at the Cathedral in Edmonton, and formerly of St. Matthew's Church in Ottawa, has left for Boston, where he will take a position as curate in one of the churches there.

HURON

ST. THOMAS

Ven. Archdeacon Hill, rector of Trinity Church, since 1885, has resigned, to take effect September 30. He was seventy years of age on May last. At the parade of the 25th Regiment on Monday evening he was presented with a long service medal, he being honorary major and chaplain of the regiment. Rev. J. W. J. Andrew, rector of St. John's Church, Berlin, has resigned that position to come to St. Thomas as rector of Trinity Church.

CHATHAM

An Honor Roll has been established in Christ Church for the purpose of honouring the men from Chatham who have enlisted their services in the great war. One of these lists contains the names of the men from Christ Church and the 24th Regiment who have fallen

in battle, and the other contains the names of men who are now serving at the front. One of the lists is headed, "Men of Christ Church and the 24th Regiment who have fallen in defence of the Empire in the European war," and the other is headed, "Men of Christ Church and the 24th Regiment who have enlisted for service in His Majesty's forces. Your prayers are asked for them."

NEW WESTMINSTER

W. A.

The September Board meeting of the Anglican Women's Auxiliary to Missions was held on Tuesday 7th in the Cathedral schoolhouse, at New Westminster. Corresponding secretary read many letters of interest, several from churches asking for aid; one for help in paying for lumber, the church so far having done everything for itself; one for church furnishings at Gibson's Landing, and from St. Peter's, South Vancouver for money, \$300.00, to put in a heating system.

Literature secretary spoke of the book for study class. It has not been decided upon but is expected to be "Modern Heroes in the Mission Field."

The Dorcas secretary reported a balance of \$13.94 and nine new members.

The Dorcas secretary read a very interesting letter from Miss Moody, about "The Pas School in Saskatchewan," also one from Rev. C. Swanson speaking of the need of clothes for children owing to their fathers being unable to sell the furs which usually bring them in a good income. Letters of thanks for the splendid bales sent out were also read.

The Extra-cent-a-day fund, amounting to \$20.80, was devoted to the church at McBride.

The treasurer reported a balance in hand amounting to \$461.90.

Arrangements were made for a reception to Miss Trent at Christ Church schoolhouse on Friday, Sept. 24.

All reports of work were satisfactory and encouraging. The new work amongst Chinese women and children, carried on by Miss Lucas, is progressing.

The Japanese West End Mission continues to flourish under Mrs. Patrick's careful administration. The East End old mission house has been repurchased and is being renovated and restored to its original condition. A clubroom is to be opened there to which the Japanese officers on ships coming into this port can be invited. It is hoped that the missionary may get permission to visit the sailors on the ships, for they, (the Japanese sailors,) are not allowed to land.

Rev. Bernard Oana hopes to be allowed to travel on our own coast boats, so that

he may get in touch with the Japanese men working along the coast.

The social service work has been organized to the extent of appointing a worker, who begins her new duties on October 1st.

The subject of continuous intercession during the war was discussed and it is earnestly hoped that the branches will all take part in it and arrange the time tables. A service of intercession was held in the Cathedral at the noon hour by the rector, Rev. Canon d'Easum, who gave a short address urging his hearers "not to lose sight of the spiritual in the material."

A vote of sympathy with the Nova Scotian auxiliary in the loss of their valued president, Mrs. Worrell, was carried, during the morning session.

NIAGARA

HAMILTON

The Rev. Canon J. E. Murrell-Wright, of Lethbridge, Alta., preached at the Cathedral at 11 o'clock on Sunday.

There were very large congregations present during the morning and evening services at the Church of the Ascension on Sunday, Sept. 5th, when two beautiful silk flags, memorials of the war, were hung in the chancel. They are a Canadian banner and a Union Jack. These are to remain permanently in the church, and, in all probability, the names of all the members of the congregation who are serving at the front and others who will leave for active service will be inscribed on one of the memorials, while the other will bear the names of those who have fallen on the battlefield.

Rev. Dr. Renison, for the first time since his return to the city after his vacation, delivered stirring sermons.

GUELPH

The Bishop of Fredericton, who conducted a successful mission at St. George's Church last winter, will pay another visit to Guelph in the near future. Needless to say, he will be most heartily welcomed.

HARRISTON

Canon Scudamore, rector of St. George's for fourteen years, has left for St. James' Church, Fergus.

NOVA SCOTIA

The Synod office these days wears an air of unwonted quiet, both the Archbishop and Dr. V. E. Harris, the Diocesan Secretary-treasurer, having left for Toronto. Canon Vernon, Secretary of the Church of England Institute, also left on Monday, September 13th.

The new choir stalls and altar service book for All Saints' Cathedral have arrived and are in the utmost sense works of art. They will be dedicated to their holy uses on the eve of St. Luke's day, which is the eleventh anniversary of the consecration of our beloved Archbishop. The very beautiful altar book is a memorial to the late Dean Crawford and is the gift of the Sanctuary Guild of the Cathedral.

Dean Llwyd left last week for Toronto to attend the General Synod. Archdeacon Armitage left on Monday, September 13th.

The Church in Halifax has lost, in the death of Miss Gossip, one of the most devoted Church women in the whole diocese. She was an active member of the Cathedral congregation and will be sadly missed there.

Rev. T. H. Perry, rector of St. Matthias' Church, and Mrs. Perry will return from Ontario on September 19th.

Rev. J. Lemoine, rector of St. Mark's Church, has fully recovered from the injury sustained some weeks ago while in the act of stepping from a boat to shore, down at his camp on the St. Margaret Bay Road.

On September 1st the Rev. J. D. and Mrs. Hull, of St. John's Church, Cornwallis, celebrated the tenth anniversary of their wedding. A surprise party of over a hundred parishioners visited the rectory in the evening to extend congratulations and to present the rector and Mrs. Hull with an address and a purse of money.

QU'APPELLE

MEDICINE HAT

Delegates to the General Synod:—Right Rev. M. McAdam Harding, D.D. Clerical delegates—Ven. Archdeacon Dobie, D.D., Rev. Canon Knowles, LL.B., Ven. Archdeacon Johnson, B.D., Rev. Canon Pratt, Rev. A. C. Calder, LL.B., Rev. A. E. Burgett, M.A., Rev. Canon Williams, Rev. Canon Hill. Lay delegates—Mr. E. W. Miller, Mr. C. C. Rigby, Mr. R. J. Lecky, Mr. W. E. Thorneloe.

A meeting of the Chapter of the Rural Deanery of Medicine Hat was held at Holy Trinity, Medicine Hat, on Wednesday, September 8th. All members were present, viz.: The clergy from Irvine, Medicine Hat, St. Barnabas' and Holy Trinity, Redcliff and Suffield and Alderson. The day started with matins at 9 a.m., followed by a celebration of the Holy Communion at 9.30 in Holy Trinity Church. A short business meeting was held at 11. At noon there was a short service of intercession, after which the Rev. A. M. Harding, of Holy Trinity, entertained the chapter at luncheon. At the afternoon session the Rural Dean, the Rev. E. A. Davis, rector of St. Barnabas', laid before the chapter a report of the proceedings of the meeting of Rural Deans at Regina on August 26th, convened by the Bishop of the diocese. The report dealt with matters of considerable importance and led to careful debate and discussion by the members. At the end of the session the chapter was invited by the Rev. A. C. Swainson to hold its next meeting at Alderson on October 28th and the passage for Bible study and the subject for discussion (prayers for the departed) for that meeting were decided on. The meeting then closed with prayer. At 7.30 evening song was held in Holy Trinity Church, when the Rural Dean preached on the missionary work of the Church.

REGINA

An important session of the Rural Deanery of Qu'Appelle was held in Regina recently. The Bishop presided.

In the Bishop's charge the announcement was made that there were now five clergy from the diocese acting as chaplains with the Canadian forces at the front and from an estimate it was reported by the Secretary of the Synod, the Rev. Canon Knowles, that between 4,000 and 5,000 men from the diocese were fighting the battles of the Empire, either with Canadian Contingents or as British reservists.

His Lordship emphasized the duty of all able bodied, unattached men to enlist, and stated that following the war he looked for a revival of immigration to this country from the British Isles.

The Rev. C. G. A. Stuart, of St. Chad's College, was freed for a time to act as business agent for the college.

QUEBEC

Rev. Mr. Kline, of Philadelphia, has been giving temporary assistance at the Cathedral during the absence of the dean.

Rev. A. R. Reeve leaves Sawyerville to be assistant missionary on the Magdalen Islands, while Rev. N. Ward comes to Sawyerville.

The Rev. J. Bradshaw has been appointed to Lake Megantic.

Rev. H. S. Fuller has been appointed in charge of Montmorency Falls and Lake Beauport.

ST. MATTHEW'S, QUEBEC

The Rev. Canon Scott, rector of St. Matthew's, has been appointed divisional chaplain to the First Canadian Division.

SHERBROOKE

The Bishop inducted the Rev. H. R. Bigg as rector of St. Peter's Church, Sherbrooke, on Sunday, Sept. 5th.

RUPERT'S LAND

The name of Havergal College has been changed by the shareholders to Rupert's Land College, and as such it will henceforth be known.

Various reasons have led to the change being made by the directors. In the first place, it has been found from time to time that the local college was being confused with the older institution of the same name in Toronto, and the impression has often prevailed that the Winnipeg Havergal was a branch of the Toronto one.

In the second place, a desire has for some time existed among the friends of the college that, as a western institution, it should have a title which would link it more closely with the west and which would better embody the traditions of the history of the Church of England in Western Canada. It has been thought that "Rupert's Land College" would carry out this object.

SASKATCHEWAN

Bishop Newnham has just returned from an official visit to the mission posts in the north. Travelling by way of the Pas, he was able to go over the winter trail to Cumberland house by canoe, as the country through was all under water from the unusual high water in the Saskatchewan. The Bishop states that in this district the hay fields are all swamped. He continued by way of the Sturgeon River, through the lower end of Beaver Lake, and on up the Sturgeon to Pelican Narrows, thence up the Churchill to Stanley and on to Lac la Ronge.

The trip back was over the same route reversed. The trip occupied seven weeks, and permitted a visit to all of the missions of the Church in the district covered.

Bishop Newnham reports that the forests of the whole north country are on fire from Pelican Narrows clear through to Lac la Ronge, the smoke being so dense that it was impossible to see 25 yards back from the shore.

The Bishop says that the Indians of the north are very poorly off for money, though they have been able to secure plenty of game. Fur prices have been very bad, and are likely to remain so through the coming winter; consequently the Indians have been doing, and contemplating doing, very little trapping.

In addition to this, the extensive fires are destroying game of all kinds and will drive the larger animals away from this part of the country, where they will not likely return for a long time, or until a new growth comes up for feed.

This is likely to reduce the Indians to the verge of starvation, as the game is their only source of livelihood. Throughout the spring the weather has been intensely dry, with the result that the gardens of the missionaries and the Hudson's Bay factors are practically a failure. This applies also to the wild berries, which supply both the Indians and some of the animals.

Bishop Newnham said that the Indians take a very keen interest in the European war, and they are greatly excited when travellers bring in news.

They were much elated by a report that the Dardanelles had been forced, and at the Pas this report had led to a general celebration.

Bishop Newnham has left for Toronto to attend a meeting of the Bishops of the Church, the Mission Board and the General Synod.

TORONTO

The Lord Bishop of the Diocese dedicated the Chapel and several gifts, and likewise blessed the individual rooms, of All Hallows' Mission House, 323 Main St. East, Toronto, on Saturday last at four o'clock, in the presence of a congregation that more than filled the house. Accompanying his Lordship in the performance of the ceremony were the priest

in charge, the Rev. Hamilton Mockridge, the Rev. V. C. F. Morgan, rector of St. Saviour's parish, in which the mission is situated, and the Rev. Dr. Boyle, of Trinity College, chaplain to the Sisters of St. John the Divine, some of whom will live in the Mission House and work in the parish. His Lordship afterwards delivered an address on the work of the Sisters, who, something more than twenty years ago, rendered at St. Cyprian's, then in the fields, assistance of a kind similar to that now being given in this new district to the north of Danforth Avenue. He was followed by the Bishop of Ottawa, a former chaplain to the Sisterhood, whom many old acquaintances are hearing gladly on this his first visit to Toronto since his translation from Columbia to Ottawa. The Assistant Bishop of Toronto, together with the Bishops of Ontario and Quebec, occupied a seat within the chancel, the Dean of Columbia, the very Rev. Dr. Schofield, also being present. The singing was led by a choir of twelve boys belonging to the Mission. At the conclusion of the service tea was served in the large room of the Mission, which is screened off from the chancel by folding doors.

The priest in charge is the youngest son of the late Dr. Mockridge, for many years assistant at Holy Trinity Church, Toronto, secretary of the Board of Missions, and secretary of the Provincial Synod's Board of Divinity Degrees. All three of his brothers became clergymen, the Rev. Dr. John Mockridge, of St. James' Church, Philadelphia, the late Rev. Charles Mockridge, of Roxbury, Boston, and the Rev. W. H. M. Mockridge, formerly a missionary in Japan, who makes his home with the Rev. Hamilton Mockridge and their mother at 325 Main St., next door to the Mission House. All four, like their father, graduated from Trinity College. Both of their grandfathers were clergymen, the one in Warwick and the other, the Rev. John Grier, at Belleville. Miss Grier, the excellent Principal of the Bishop Strachan School for very many years, is an aunt, and another is the mother superior of the Sisterhood of St. John the Divine, which has done a vast deal of good through its hospital on Major St. and its school for girls, Bishop Bethune College, Oshawa.

The first annual convention of the Sunday School Association of the Deanery of West York is to be held at St. Paul's Church, Newmarket, on Tuesday, September 21st, 1915; chairman, Rev. W. J. Creighton, M.A., Bradford, president. Among those who will take part are: Rev. W. J. Southam, B.D., Toronto; Rev. T. G. McGonigle, L.Th., Newmarket; Rev. C. V. Pilcher, B.D., Toronto; Rev. E. G. B. Browne, Toronto, and Rev. R. A. Hiltz, General Secretary, Sunday School Commission.

Membership of the S. S. Association of the Deanery of West York consists of the clergy, superintendents, officers and teachers of the Sunday Schools within the Deanery.

No convention fees will be charged, but an offering will be taken up to defray expenses.

The clergy are specially requested to notify the Rev. T. G. McGonigle, Newmarket, *not later than Saturday, Sept. 18th*, of the total number of delegates who expect to attend from the various parishes. *This is important.*

The Sunday School workers of the Deanery will be given an excellent opportunity at this convention to receive inspiration and direction from those who are experts in S. S. work.

TORONTO

ST. MATTHIAS' CHURCH

Mr. F. M. Brunton, who is to read for his B. D. examinations at Trinity College during the coming academic year, will also assist the rector of this parish.

ST. AIDAN'S

At St. Aidan's Church on Sunday, the rector, who has just returned from his vacation, presided at the services. He comes back fully restored in health and vigor and better able to carry on the work of the parish. At the evening service, Rev. Mr. Burch, who had

been supplying during the rector's absence, bade farewell to the congregation.

CENTRE ISLAND

Harvest Thanksgiving services were held at St. Andrew's Church, Centre Island, on Sunday. Bishop Reeve preached at the morning service and the Rev. Canon Powell, rector of Holy Trinity, at the evening.

RIVERDALE

The Girls' Auxiliary of St. Clement's Church, under the leadership of Miss Margaret Shea, continued their meetings during the summer months, taking up Red Cross work. At a garden party they held they realized \$128. In addition they have contributed \$25 for hospital supplies, \$10 for prisoners' comforts in Germany, 400 bandages, eighteen bed jackets, 72 pillow cases, two feather pillows, nine small pillows, three pairs knitted socks, ten dozen dressings, 100 wash cloths and one gross safety pins.

YUKON

The Bishop of the Yukon Territory, the Rt. Rev. I. O. Stringer, who is in Toronto to attend the General Synod, tells of the eagerness of the men in the Yukon to enlist, in spite of many discouragements and disadvantages.

"There are many men who would be glad to enlist were it not necessary to pay their own transportation charges to Vancouver in order to be able to do so," said the Bishop, as reported in the *Toronto Telegram*.

"One man, named Watt," the Bishop continued, "left his job as a telegraph lineman for the Yukon Gold Company, journeyed to Vancouver at his own expense, and there joined Elliott's Horse. When he found that Elliott's Horse would not soon go to the front, he left, went to Montreal, worked his passage to England on a cattle boat, and there joined the Strathcona Horse, thus completing a journey of about 10,000 miles practically at his own cost."

Referring to the general conditions in the Yukon, the Bishop said: "The depression is not being felt in the Yukon like some other sections. As mining is the chief industry, gold is always at par with a greater demand than ever."

The Primate's Address

(Continued from page 456)

eight refers to "Political Purity" and contains many weighty statements on the subject. That the politics of our country have been growing more and more impure as years go on is a sad and self evident fact. This is neither the time nor the place to enter into details but it is not too much to say that to every right minded citizen who loves his country the situation from time to time seems most grave indeed. It seems almost as if no political party can remain long in power before corruption creeps into it and spreads like a dread disease until it gnaws upon its vitals and kills it. Revelations of wrongdoing come to the surface here and there like hideous local eruptions and it is not encouraging to be told that these are only slight compared to what is covered up and remains seething underneath. The situation, I repeat, is most menacing to the future well-being of our country. There must be a cleansing of the springs of our political life or else our whole character and ideals as a Canadian nation will be gravely imperilled.

The cleansing is in the hands of the electors, who must see to it that only clean men are placed in public positions and not only that, but that only clean men will be kept there. It may be asked, what has the Church to do with this? Much every way, is my reply. If in the last analysis the people are responsible and we cannot have a pure political atmosphere unless "the people love to have it so," then, I say, there is not only much but everything for the Church to do. And this brings me to what I desire to press home about our not only forming clear and definite views as a Church on

public problems, but also seeing to it that these are duly promulgated to our people. The question is, how is this to be best done? If a clergyman takes these matters into the pulpit, he is accused of being a partisan, and the chances are, in many cases, that he is. Then we have that most undesirable production—the political parson. What I venture to recommend is that the Church after prayerfully forming its judgment on public questions and holding up proper ideals of character and conduct, as it frequently does in reports of Synod Committees, should not embalm these in journals of Synods, which are seen by but few, but should have them each printed separately in such a form as to be capable of distribution among our people at the proper time. For example, when a Federal or Provincial Election is coming on, let the solemn declaration of the Church on the sacred responsibility of the franchise and matters connected with it, be read in every Church of our Communion in the land, and not only that, but a printed statement of it be placed in the hands of every Church person who is a voter. While a man may not take sufficient heed to what he hears, it is wonderful how the quiet reading, marking, learning of a message leads to an inward digesting of it and ultimately to an acting upon it. I feel that the Church must do something in combining with other agencies towards stemming the tide of political impurity which is and has been flooding and defacing our fair land. And I venture to mention this method of beginning to do that something. Our weakness in the past has not been that we do not possess proper ideals or convictions on public questions, but that we have failed to bring them officially and authoritatively before the attention of our people.

Another matter closely affecting the public life of our people is the observance of the Lord's Day, upon which there is a luminous and excellent report brought in by one of our committees. This should not be passed by unnoticed. If we allow the gradual invasions upon the sanctity and the due observance of this day by indifferentism and pleasure-seeking, until it becomes the world's holiday rather than God's Holy Day, we shall be surrendering one of the best safeguards of our moral and spiritual well being as a nation. We cannot fail to notice and to be pained by the fact that the trend of modern thought and practice is in the direction of loosening the sanctions which would conserve this day for respecting the rights of the soul as well as of the body. The Church must make some systematic effort to uphold the integrity and sanctity of the Lord's Day. I say a systematic effort, for we must not leave this to the haphazard of an occasional sermon on Sunday Observance, but there must be an organized effort for educating public opinion against the neglect and desecration of the day and in favour of upholding one of the best traditions of our Canadian public life. I would suggest that a definite Sunday be appointed with the authority of this Synod, when not only sermons will be preached but when the considered thought of the Church as a whole will be made available to our people in some convenient printed form. The volume of public opinion on other questions which we see setting in with such irresistible momentum as to carry everything before it, has, we know, in every instance been rolled up by patient and persistent advocacy not only from pulpit and platform, but chiefly from the message of the printed page. For the sake of safeguarding what we must all deem to be one of the chief bulwarks of our Christian civilization, the maintenance of the Lord's Day for rest and worship, let the Church not only pass resolutions but pass them on to our people in order to leaven public opinion on the subject, and my brethren, if there ever was a time in the history of the Church when it behoved us to strengthen the things that remain and are ready to die it is the present. God is not permitting us to pass through this awful crisis in our Empire and in our Dominion without some grave purpose. The agonies of Europe, the tragedies of this war that are

desolating so many of our hearts and homes, it seems to me, are either the death pangs of a decadent civilization, or the birth throes of a better order of things for our world. I believe they are the latter. God is testing us with this terrible war that he may purify us as gold tried in the fire. Already in the year that is gone, we have learned much. "We have experienced as never before the beat and the throb of a mighty common purpose. In the unity and strength of that common purpose we have found ourselves lifted up to new heights of life. We have been taught that the things which we thought were first are not first. The selfishness which has affected so much our social, industrial and national life stand to-day revealed in its true character, and its inevitable consequences. We have already grown wiser, and more serious. This Dominion of ours which especially in recent years of abnormal prosperity, had been playing with speculation and programmes of aggrandizement and intoxicated with success had been in danger of surrendering entirely its soul to material things, has within the last few months been awakened to the realities of life. The old truths of duty and loyalty and sacrifice have once more proved themselves to be the bread of heaven by which men and nations live." Yes, my brothers, we have gained these things already, but we must gain more, and that is why some of us desired that we should have this meeting of the highest Council of our Church at this time. We wanted this meeting as a war session of the Church militant when we could mobilize our spiritual forces to co-operate with God in carrying out the purposes of His divine will. We did not want to defer our meeting till the war was over, lest then it would be too late to take measures from bringing out of this awful conflict and tragedy the spiritual results which God designs. This, then, is no ordinary meeting of our Synod. No meeting just now can be such. It must be extraordinary abnormal in its intensity, in its thoughtfulness, in its heart-searching. As the Bishop of London remarked the other day, "The cry which was raised at the beginning of the war to keep the nation from excitement, 'Business as usual,' has proved a most mischievous narcotic. The real cry should have been, 'Nothing as usual,' for there has never been such a day of God for a thousand years," and so I say this cannot be a normal meeting of our Synod. It must be an epoch-making meeting—a memorable meeting in which our hearts and souls will have been stirred as never before. While we sit here God is permitting to continue the most awful war that the world has ever seen, a war involving sacrifice in men and treasure unparalleled in the history of the world. If we believe in Him as the Supreme All Ruler, as the Disposer of All Things, as the Almighty who can refrain the spirit of princes and is wonderful among the kings of the earth—if we believe that He can at His will break the arrows of the bow, the shield, the sword and the battle and yet He is allowing all this to go on. He must have a purpose and that purpose the most transcendently great and grave one, for it is being bought by the most colossal price ever paid for anything beneath the skies, except the price paid on Calvary for the sins of the whole world. Now, what I desire to say is that, it is for us to search and see what that purpose is and then to co-operate with God in bringing it to pass. The first thing God requires of us just now is to "Consider our ways," as the Bible expresses it.

And when we do, the conviction is at once brought home to us that our ways in this age are not right. We all admit in our more serious moments, for example, and we remark it to each other, that religious indifference has settled down upon us, that God's things with many are not first nor second but even last. We admit that a great many wholesome religious practices which should have been precious heirlooms from our fathers have been allowed to slip out of our modern life—regular Church attendance, Bible reading, family worship and home religion generally. Now if these things are right

and if they have produced the saintly lives of much loved forbears, whose memories we recall with deep admiration and affection, clearly it must be God's primary purpose for us just now that we should get these things back. And it is for the Church to lead in this. It will be recreant to its most solemn duty, if it does not, that is, expend all its energies just now, in inaugurating a spiritual campaign for bringing back into our lives the precious things which our modern Christianity has lost. In some measure the Church has been doing its part during the recent months and doing it well. We have preached courage, loyalty and patriotism, and it was fitting that we should do so, for the cause for which we have been rallying support is one about which no follower of the Christ need entertain qualms of conscience. Our Empire entered upon it with clean hands and a pure heart. We thank God for the splendid response in men and means which has come from our Dominion. We thank God for the valour, heroism and the steadiness in the direct conflict displayed by Canada's sons. Our clergy have shown not only willingness but so great eagerness to go forward as chaplains that places have been found for only a very small proportion of those who have volunteered. While the Church has thus done what it could so far, and has co-operated with commendable zeal with other organizations in providing for the comfort of those who have gone forth for king and country, there is yet a great work for it to do. And that work will consist in seizing the opportunity which the seriousness produced by the war offers for deepening the spiritual lives of our people. Certainly never in the history of the Anglican Communion and perhaps never in the history of Christendom has such an opportunity been given to the Church and such a challenge thrown down to it. People on every hand are turning round and seeking after God whom they had lost out of their lives for years. People on every hand, as someone has expressed it, have "discovered their souls" and they realise that nothing which the whole world has to offer can compensate them for the loss of those souls. People are more sensitive than they have been for years to spiritual impressions and in many instances, in fact, are hungering for religion and after righteousness. Others are on the eve of coming back to God and are just waiting for a moving word and a stimulating touch of sympathy. The question is, will the Church adequately avail itself of all this abounding chance of winning souls and of bringing back the lapsed and the indifferent? Will it adequately buy up this unspeakably great opportunity? Will the Church itself be re-baptized with the Holy Ghost and with power? Will there come out of all this a Church born again, a freshly quickened Church. The answer to all this must come from you and me as far as our Canadian Church is concerned. And, it seems to me, that it should come from this Synod, as the highest representative body of our Church. The Christian Church must lead just now, or abdicate for ever its claim to be Christ's authoritative agency for good in the world. The Church is on its trial. It is being challenged and criticized. Now, as perhaps never before, has been given to it the supreme moment for vindicating itself and showing to the world that it possesses the power of God under salvation, the power to reconstruct a broken down civilization and to bring good out of evil. But the practical question is how is the Church to do this? How is it to lead in this great campaign? We shall be told that the Bishops must lead in their dioceses. Yes, and, please God, they will endeavour to do so. We are devising means for at once setting about a systematic effort to revive God's work in the midst of this year. And then we shall be told that the clergy must wake up, and do something in their parishes. Yes, and, please God, they will be earnestly constrained to do it, and will do it. But, my brothers, this is not the whole Church or even the major part of it. The Church is the congregation of faithful

people. The Bishops and Clergy are, after all, only a very small portion of the Church. If, from this Synod we are to start a fire of enthusiasm throughout our Church that will kindle and spread till the whole is aflame with new fervour and zeal, then every Bishop must go home to his diocese, every clergyman must go back to his parish on fire. But that is not all. Every layman must go home to his parish and to his family alive with a new enthusiasm. He must go home with this resolve on his lips and his life, "As for me and my house, we will serve the Lord." Ah, yes, we want a revival of zeal and earnestness all round. If judgment is to begin it must, it is true, begin with the house of God, but it will never succeed if it stops there. The Bishops and clergy must be quickened, quickened in their preaching, quickened in their visiting, quickened in their praying. The Bishops and clergy must lead. They are appointed thereto. But leaders without an army following are of little avail. Let me plead then, for a real and actual co-operation on the part of the laity in this matter. Let every layman, as I have said, go home from this Synod resolved not only that things are to be different with himself and his family after this, but let him go home to be a recruiting centre of spiritual power in his district, and carry a benediction with him from this meeting. The Church may be revived, and, God knows, it needs it. The Bishops and clergy may be awakened up, and, God knows, we need it, and great good may come from all this and will come. But it is not enough. We want, as I have said, the co-operation of the laity for we know what it means. For years we Bishops and clergy laboured earnestly for the support of Missions and did what we could, but we had only a small measure of success. When a few years ago the laity threw themselves into the effort, it was revolutionized with success. Let us, in the same way, have your co-operation in things spiritual. My brothers of the laity, we Bishops and clergy may do our duty to your sons and daughters to the utmost of our power. We may imprint the sign of blessing upon them in baptism, we may lay upon their heads the hands of blessing in Confirmation. These are all well, and being God's means of grace, will bring his benediction and place the lives of young people on right paths. But the home influence must act with these or it may eventually counteract them. God must not only be the God of the Sunday and of the Sanctuary but the God of the weekday and the "God of Bethel" as well. He must be not merely the casual visitant on the mountain tops of spiritual vision but the Real Presence in every day life. Who, even when we know it not, is guiding us with His eye and gathering us into the continuity of his purpose. The weekly influence of the Church and its ordinances is of unspeakable blessing, but it is only

occasional. The daily influence of a home where there is the fear of God is perpetual. We value the benefits of the ministry of the Sanctuary supremely and we feel that we cannot do without them either for ourselves or for those committed to our care. But there is something indescribably and sweetly influential in the religious ministry of a Christian home. It was not a priest but only a patriarch whose blessings to his grandsons thrills us every time we read it, because it throbs with a strong conviction of an experimental religion. "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads." There is, you know, a priesthood of the laity, and where it exists and is exercised it furnishes a succession of spiritual helpfulness which goes down from father to son and from mother to daughter, binding together the generations of God's servants as they march to the Land of Promise. God grant that as a result of this meeting there may be on the part of us all a sustained effort to revive God's work in the midst of the years and that before we adjourn we may arrange some definite means of carrying it out.

We have had the pleasure and the privilege this morning of listening to a most inspiring and helpful sermon from our brother of the sister Church of the United States. Bishop Lloyd is a most devoted and enthusiastic advocate of Missions, and is president of the Missionary Society of the American Church. For that reason as well as for many others, we have been most fortunate in securing his presence with us. We thank him for coming and giving us the inspiration of his words and of his experience.

May God be with us in our meeting and make us wise and prudent in our deliberations for the carrying on of his work.

M. S. C. C.

ACCORDING to the treasurer's report shown at the meeting of the Board of Management of the Missionary Society of the Church of England on Monday, \$55,823 of the apportionment of \$164,824 for general missionary work has been already received. Of the \$13,000 apportioned for Jewish work nearly half has been received, while \$6,000 has been received for special work. It was decided by the Executive Committee to reinforce the foreign missionary staffs with one married missionary for each field, the Indian field receiving particular attention.

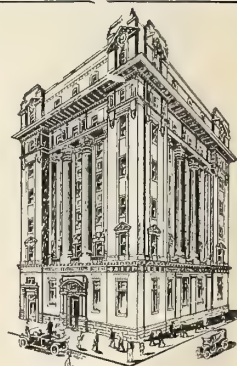
The Apportionment Committee set the sum for general missionary work in 1916 at \$175,037, and for the Jewish work at \$13,000. They also expressed the appreciation of the generosity of the Church people.

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Women's Work and Social Service

"LITTLE drops of water,
Little grains of sand,"
sang Janet, keeping time with her vigorous sweeping outside my door. It was raining heavily and the childish phrases beat time to nothing in my head, and rather irritated it than otherwise. Janet's voice is cheerful and healthy, and her singing, if well-intentioned, could only by gross flattery be called melodious. I felt I must stop her, and I moved to do so—then fell into a train of thought and soon forgot to notice her song.

* * *

The Much and Little;—that question of national thrift and saving, which, without exaggeration, has become to-day a matter of tragic importance. "Two ounces less of meat a day per person in the United Kingdom" has been estimated as necessary in order that the supply of meat may last—in order particularly that the needs of the troops may continue to be properly supplied. *Punch* has pictured a conscientious little boy, carefully weighing his helping on a small pair of scales, with the remonstrance, "*An eighth of an ounce too much, Father.*" If there is a touch of priggishness in this, yet it represents the possibility of national saving on a scale really worth while. The saving of a penny a day per head of the population of the United Kingdom would mean an annual saving of £68,000,000, sufficient to pay the interest on a debt of £1,500,000,000. In Canada the same ratio would make an annual saving of about \$160,000, enough to provide—how many machine guns and motor ambulances, for instance?

Three walks instead of the street car each week would make my personal saving of 14 cents; a Friday lunch each week of only coffee and rolls would do the same for many; or it might be worked out by a definite monthly saving of 62 cents, while some one estimated expenditure of \$7.30 if not spent would produce the year's proportion. Dispensing with your usual one new hat this winter would pretty well cover this. Household expenditure might be reduced, in many and many an instance, merely by a little readjustment, by looking a little more closely into the buying and preparation of food. The substitution of macaroni and cheese for meat twice a week would alone accomplish a surprising annual saving, but for the average Canadian household probably the most effective method would be the control of waste—waste in buying and preparation of food, waste at meals; waste in luxurious living, in too

many dishes, in too much profusion; waste in dress by buying new clothes merely because of a new fashion, or in expensive little extras, because advertisements say "no well-dressed woman can afford to do without them," and we are not brave enough to take the risk; waste above all through the habit of buying things that take your fancy, without regard to the purpose they are supposed to serve. If you can resist the first desire to buy, you will so often cease to desire. Our wastefulness has become almost criminal, and anything which would help to check it would do more for our national character than many of the more spectacular reforms. Should we ever learn to check it? Yes, if we could realize the practical necessity, the practical value; if we could realize that "*the cost of the war, to some extent at least, must be met, not by borrowing, but by saving*"; if we could realize that this is one of the duties which we owe to our soldiers.

* * *

"I feel so discouraged over my Red Cross work. I spend so much time, and it all seems so little when it is done." But go to headquarters, see the piles of socks and shirts and bandages and dressings ready for shipment, case after case going off each week, new supplies pouring in all the time, day by day, from all parts of the country; well, when you see that, your own time spent in providing a small part of this great whole seems time well spent does it not?

My little neighbour, Freddy, has been giving his "candy money" all along to the Red Cross; his little monthly contributions are part of those big totals found in the treasurer's statement; they are "his bit," and according to his ability, he is showing the true spirit of national service. The enormous sums raised for Red Cross and relief and kindred objects will disclose on analysis innumerable very small gifts. Through pennies alone no less a sum than £12,500 has been contributed to the *Times* Fund; no one saying, "It's too small to matter, so I'll keep it," but rather, "O, don't refuse it because it's so small—it's all I have, do let me give it."

* * *

Or, is it worth while making the effort to remember our men daily and definitely at noon; to be in church for the special war intercessions; to leave the household tasks for a few minutes every day in order to bring the needs of the time into the Presence of God; to give up the chance of an evening's

recreation, because your own "watch" comes that particular evening at 9 o'clock, and you must not be faithless to your appointment with God? It hardly seems worth while perhaps, but it is different when we realize that "the feeble whisper of our prayer is allowed to creep into the great volume of intercession," which is ascending day and night without ceasing from men, women and children all over the world; from sleepless couches and beds of pain; from trenches and battleships; from castles and cottages; from stately cathedrals and bare meeting-houses and wayside shrines; from crowded congregations and from solitary hearts; from souls deeply experienced in spiritual things and from souls newborn in anguish and need; from the Hosts of God encamped about us and from the souls who have been called within the Veil;—when we realize that our poor little prayers are part of this great spiritual force being released for God to use according to His will. Our "little" is surely then seen to be worth while.

Or again, the individual man with his own life and love and hopes and plans, his own power to do and serve and suffer and die. "Will it really matter if I don't go?" "Will it really matter if I keep for myself what I have to give?" "My life is worth a good deal to me—surely it cannot be really needed by the cause, it's so little; I'll just keep it." Who that is a man reasons thus?

Nay, rather—"Here am I, send me. I can't use my life better or do more with it than thus." "My life may not be worth anything much, but at least it's worth more if I serve than if I shirk." "Get me to the front; put me where I can do my duty." And so "March we to the field ungrieving,"—these mighty hosts.

* * *

But there is one exception to this way of thinking. Some people try to calculate the sum total of loss and misery, the miles of maimed or dead, the miles of mourners, the years taken from the youth of the world's life. That way we must

resist like a temptation, so enfeebling is its ghastliness. So unsound its reasoning. It is true that we are called to bear one another's burdens, yet equally true that every man must bear his own burden. The sum total of human misery will not fall in its accumulation on any one heart or home or nation, and it is very necessary for us to dwell on the thought that "suffering is a sum in addition to God alone," and to none else.

* * *

And as I thought thus, I seemed to see a great river flowing onward in resistless strength and majesty and beauty. Countless streams were feeding it, little rivers flowing through placid pasture lands and under the shade of great trees, tiny brooks coursing their musical and merry way over pebbles and shallows, deep still streams moving on without sound or language in quiet beauty, dark, gloomy rivers flowing between frowning walls of rock, where rays of sunshine seldom smiled, little mountain brooks making a silver streak down steep descents, and bringing the icy touch of distant snows; the great river drank of them all, refusing none, and the very smallest was permitted to make its little offering to the main current. It received gifts from the skies too—clouds distilling into moisture, sometimes into angry and tempestuous rain-storms, sometimes into gentle and refreshing showers. The great river took them all to its bosom as it flowed onward.

Once I shuddered as I watched, for it seemed to have become blood-red, but perhaps it was the touch of the setting sun sinking in a crimson glory in the heavens; and then presently it was moving on under cool spaces and in the white moonbeams, and it was clear as crystal; sometimes children bathed in it and played on its banks, cattle and horses watered in it, ships sailed on it, in their mission of keeping open the highways of the seas; and wherever its course lay it brought cleansing and refreshing, it brought life and growth.

And then again I saw that the

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river took its rise out of a hill where stood a cross; the main current flowed from that spot, gathering to itself all the streams of service and self-denial of countless souls, of loving hearts and dedicated wills; of little children in their simplicity and love, of gentle women in the seclusion of quiet homes, of toilers in the heat and dust of the highway, of priests and nurses and all the ministering spirits of our daily experience, of soldiers on the fields of battle, of sailors going down to the sea in ships, of all who have lived and died for others—it was all

drawn into that main stream and united with it. And I knew that it was the river of Sacrifice, and wherever it goes it is a river of life, "for the way of the Cross, which is the way of Sacrifice, is also the way of Life."

* * *

And Janet was still singing
"Little drops of water,
Little grains of sand,"

but I no longer felt the desire to make her cease, for her song had brought me a message of illumination.

HONOUR BRIGHT.

Training for Sunday School Teachers

A PRACTICAL Course of Training for Sunday School Teachers will (D.V.) be opened at the Bishop Strachan School, Toronto, in November, under the direction of the Council of the School.

In 1910 the Sunday School Commission of the Church of England in Canada recommended to Sunday School Teachers throughout the Dominion a prescribed course of study in Sunday School teaching. Preparation for these examinations of the Commission did much to stimulate systematic study and practical training for Sunday School teaching in many parishes. The certificates soon came to be highly prized and have been obtained during the past five years by a rapidly increasing number of Sunday School teachers from the Atlantic to the Pacific.

The time seems ripe now for a further step in advance; and the Council of the Bishop Strachan School, in response to urgent requests, have decided to take such a step by establishing what may be briefly described as a Normal School Course for those who wish to qualify themselves as trained and efficient Sunday School Teachers.

In the spirit of service and of devotion to the Master, Who said, "Feed My Lambs," this work is now inaugurated. Its purpose is twofold:—

(1) To be of service to those girls who, having left school, have entered upon a period of comparative leisure that follows upon school life. The call to qualify themselves as Sunday School teachers—and the opportunity here offered constitutes such a call—will come to them at an age when the altruistic spirit—the desire to make their lives useful and noble—is beginning to manifest itself most strongly. The course prepared will enable such a girl to return to her home and parish fitted to pass on to the younger generation that which in her own life she has proved to be good.

(2) To offer to those who are already Sunday School teachers, or to others who are interested, that practical help which will the better equip them for their work. Such teachers know, better than any beginner, the difficulties as well as the importance of the work, and they are invaluable in helping the beginners to realize the seriousness of the Sunday School teacher's responsibility.

At the end of the Course an examination will be held, and certificates awarded to all candidates who shall satisfy the examiners. The Course will be standardized so that candidates passing this examination will be entitled to the diploma of the Sunday School Commission without further test.

The Course will fall into three divisions:—

I. Religious Knowledge:

Old Testament History;
The Life of Our Lord;
The Life and Epistles of St. Paul;
Church History (a selected period);
The Prayer-Book (selected portions).

II. The Theory of Teaching:

Methods of Education—lesson schemes, class management, school organization;
Child Study—infancy, childhood, adolescence;
History of Education;
Missions and the Sunday School;
Nature Study as a preparation for Scripture Lessons;
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III.—The Practice of Teaching.

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- (1) Daily practice, under supervision, in teaching children of different ages;
- (2) Sunday School Organization.

This Sunday School Teachers' Department will be in charge of Miss Margaret Evans, late lecturer at St. Christopher's College, London, England. Miss Evans is now working under the Sunday School Committee in the Diocese of Ottawa, but by the kindness of the Bishop and of the Committee she will be free to undertake training work in Toronto on November 1st. The Rev. R. A. Hiltz, M.A., secretary of the Sunday School Commission, has kindly promised to give several lectures during the year on Sunday School management. The course covers three terms:—from November 1st to December 18th; from January 15th to the end of March; and from the beginning of April to June 15th. The fee for the Three-Term Course is \$75.00, or \$25.00 a term. The full course of three terms is urged upon students as being thorough and complete and it is hoped that where individual resources may find the cost heavy, a parish or a diocese may undertake to send one of its teachers, that she may carry back what she has learned to her own Sunday School. For those, however, who find the time required for the Certifi-

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cate Course more than they can give, and who yet desire to have some of the training, one term may prove helpful; while to meet the needs of others whose time does not admit of daily attendance, some of the lectures on Child Study and Sunday School Management will be opened at a moderate fee.

Further particulars may be had by applying to the Bishop Strachan School, Toronto.

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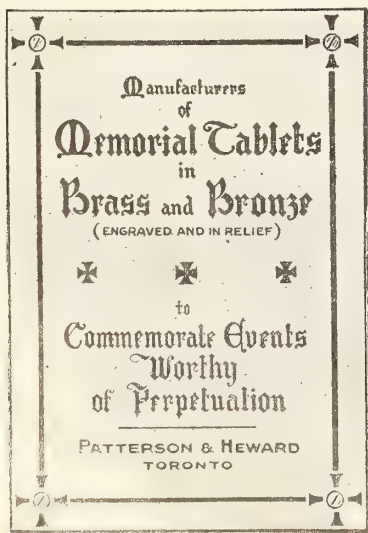
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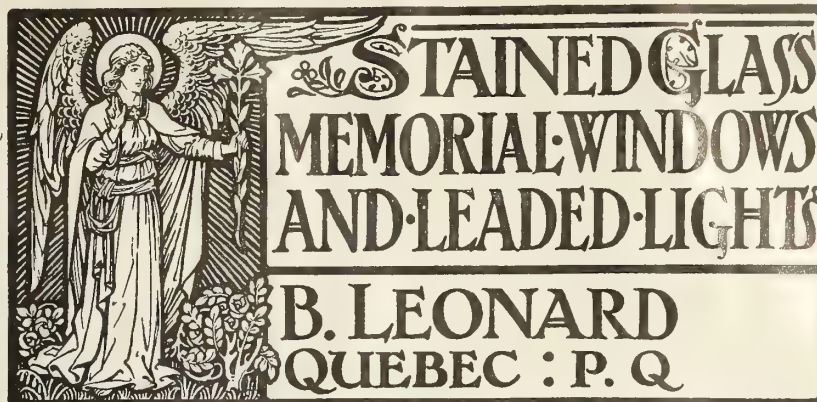
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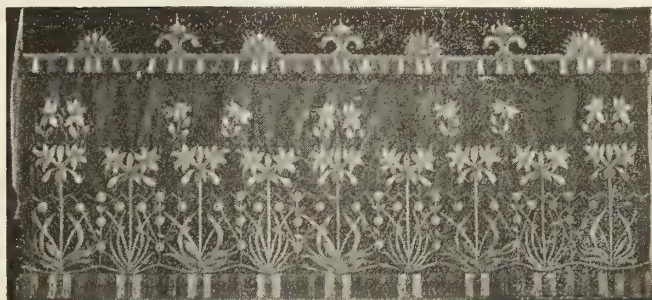
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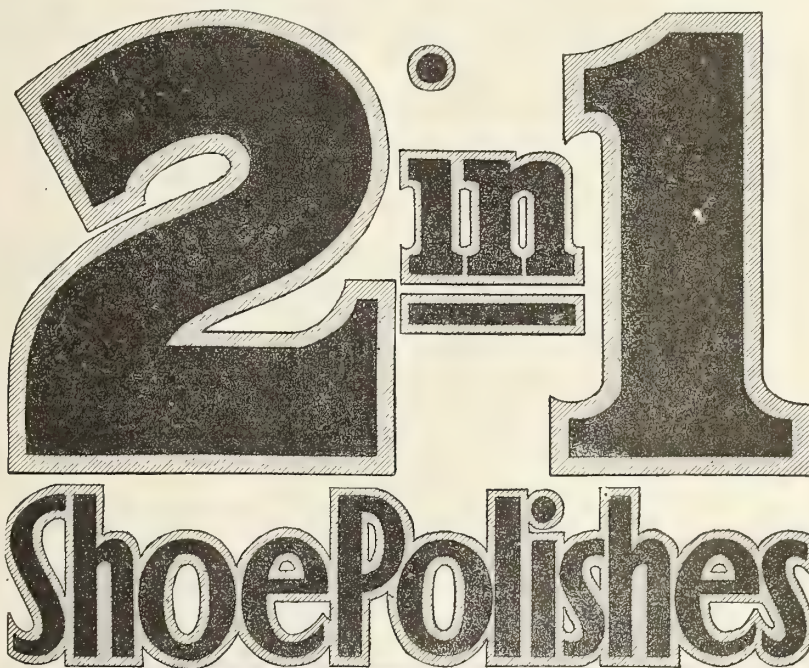
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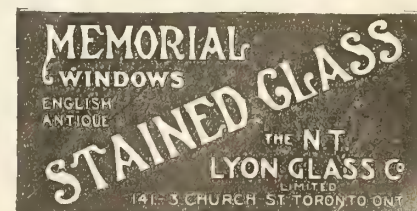
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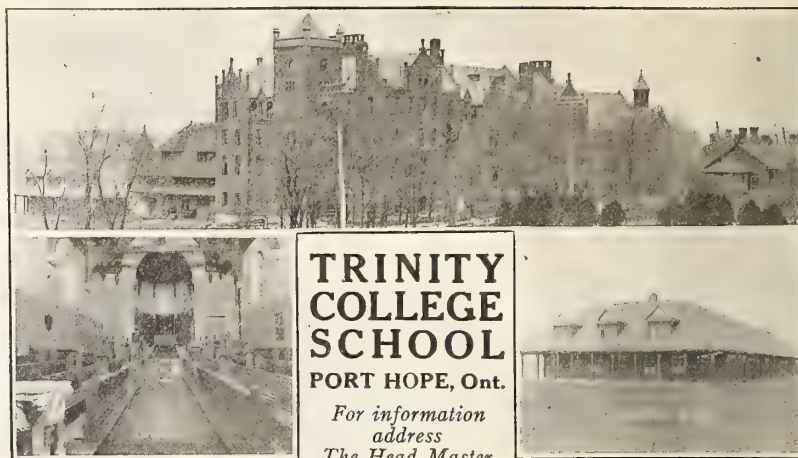


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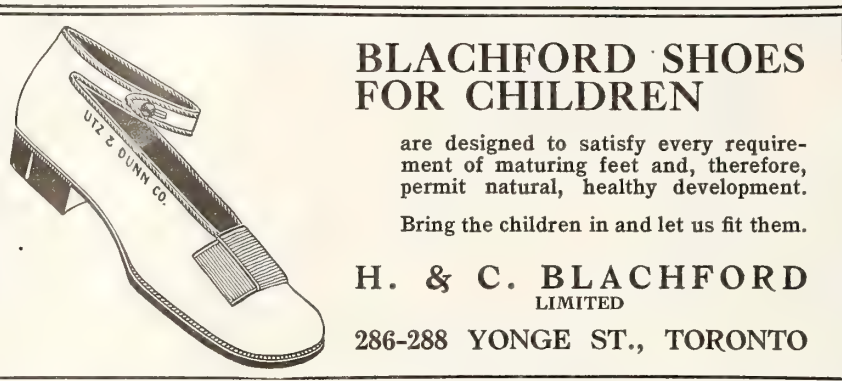
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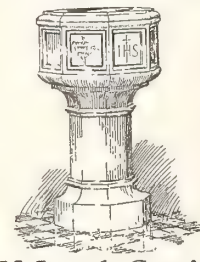
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VOL. VII., No. 38

TORONTO, THURSDAY, SEPTEMBER 23rd, 1915

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The Week

Symbolic Teaching

WHEN we dwell upon the nature of those things chosen to be the outward signs in Holy Communion, and the channels of His grace, the teaching that lies behind our Lord's choice, is very beautiful.

Two points that are most suggestive and that seem to hold in a wonderful manner the balance of truth may be found helpful.

(1) As Christ took the simplest, most natural things of daily use for Holy Communion, and Holy Baptism, so He teaches, surely, that not in sacraments only but everywhere the commonest things of daily life may be made by God, the channels of His Love, the expression of His tender care, the assurance of His near Presence.

(2) Bread and Wine are indeed simple food. (We must remember that to the Jews of our Lord's time on earth, wine was the ordinary drink at their meals). But when we think of bread and wine let us remember through what they have passed before becoming daily food. The wheat has been threshed, winnowed, ground, kneaded and subjected to the fire, the juice of the grape has been pressed, strained, purified and fermented. So the Son of God had in Himself perfect goodness. But that man might be able to feed upon that goodness, He took upon Him our

flesh and crushed, wounded and bruised became through the fiery trial of death, the Bread of Life for us, our nourishment and strength.

The two thoughts meet and overshadow us as we draw near to the Altar.

The things that are so simple, so universal, so part of our daily life, yet speak to us of all the preparation they have passed through before they are ready for our use.

So the means in Holy Communion so simple and natural, yet received in faith and self-surrender, become to us the channel by which the power of Christ's sacrificed Life is communicated.

Therefore, as has been said, "If I eat of this Bread that means *sacrifice*, if I drink of this Wine that means *sacrifice* (i.e., serving and loving at a mighty cost), I must not only partake of the sacrifice so as to have the benefit of it, but I must willingly share in it."

St. Alban's Cathedral

UMBAGE, we regret to hear, has been taken at the contributed article on St. James's Cathedral which appeared in our issue of last week. This is shewn in two letters, which we print to-day. No reflection was intended to be cast upon St. Alban's as the Cathedral of the Diocese of Toronto. As a matter of fact, a paragraph which might have given offence was excised by the writer himself without editorial action. St. Alban's was directly mentioned only once in the article complained of; and that reference proves plainly that recognition was intended to be given to it as the Cathedral of the Diocese. "There (i.e., in St. James's) the former (the Bishops of the Diocese) have been enthroned, except the present Bishop, who *naturally went to St. Alban's* for that ceremony." By implication it is mentioned indirectly in the words "the recent promulgation of the Cathedral establishment." There is only one such in the Diocese, that of St. Alban. The opening sentence states a truth, whatever may be thought of it. But it says simply that "St. James's Cathedral . . . is to Torontonians, and probably to Canadians generally, the Cathedral of Toronto," not to the Church people of Toronto, or the Cathedral of the Diocese of Toronto—which is a real distinction with a difference. Non-

Anglicans feel that they have an interest in St. James's by reason of its history, municipal and other, and that they can go there on great occasions like the Day of Intercession on August 4th of this year. Toward St. Alban's, which has as yet no connection with the municipal or provincial history, they do not feel the same. It is a purely diocesan building; in which they have no part, though possibly in days to come other generations, regardless of creed, may cherish toward it something of the same feeling that generations of the past, with that of the present, have cherished and do cherish toward St. James's. In that case, the position of the city (and of the Diocese) of Toronto will be analogous to that of the city and Diocese of London with their St. Paul's and their Westminster, or of Dublin with their St. Patrick's and their St. Mary's.

Soldiers' Thanks for the Prayers of the Church

THE following extract from a letter received recently by one of the Toronto clergy from a private in the second contingent will, we think, be of interest and encouragement to many. "I take the liberty of writing you a few lines to thank you for your great kindness on my behalf. My dear wife in her letters tells me of the very nice way in which you refer to me and the earnest prayers you offer up for me. I am sure I appreciate your kindness very much and take this opportunity of thanking you and the congregation of St. ——. I know I need their prayers and knowing that the people in dear old Toronto are praying for me, helps me to do my duty cheerfully and try to lead a life which will make me worthy of the special appeal to God. I myself, pray earnestly that God will answer my prayers and the prayers of the minister and congregation of my parish and that of His great mercy and goodness, He will grant us success that we may bring this terrible war to a speedy termination for the benefit of mankind and a lasting peace between nations."

St. Michael and All Angels

MICHAELMAS, through the name of the autumn term, is intimately associated with education and with law courts. Education is

not concerned solely with making children good citizens but, much more, with training them to be members of the Kingdom in Heaven. Woe to the teacher, therefore, in college or in school, who, by teaching or by example, unfits them for their high calling, or who, amid the routine of daily work, forgets that work's true aim, practically despising "these little ones, whose angels always behold the face of the Father in Heaven." To the work of teaching or of the ministry the practice of Law is often preferred because it offers greater monetary rewards. But that is no reason for adopting it, for its chief concern ought to be the prevention of injustice and helping those to right who suffer wrong, even as Michael fought against the dragon. Those are aims befitting men and angels, whose service has been "ordained and constituted in a wonderful order." Michael, as becomes one who always beholds the Father's face, brought no railing accusation against the adversary, but said: "the Lord rebuke thee." Such should also be our practice, for we too have the hope of seeing the Father's face. May the holy angels, in their ministrations from the Holy Spirit to us, guard us from profane swearing, keep us childlike, and nerve our arms to fight till our warfare is accomplished and we, like them, see the Father's face!

Cigarettes, Chocolates and Other Comforts for the Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

Sutherland Macklem, Toronto.....	\$5.00
Betty B., Toronto.....	.25
A Friend.....	2.00
A. H. Rowe, Penetanguishene, Ont.	1.00
F. L., Beamsville, Ont.....	1.00
Kathleen Jemmett, Beamsville, Ont.....	.25
L. T. A., Beamsville, Ont.....	.25
Phyllis A., Beamsville, Ont.....	.10
T. V. H., Beamsville, Ont.....	.15
Anon.....	.25

Total for week..... \$ 10.25
Previously acknowledged..... 321.92

Total..... \$332.17

We shall be pleased to acknowledge and forward other amounts as they come in.

Semi-Annual Meetings

The Sunday School Commission—M.S.C.C. Board

NO better evidence of the wonderful awakening which the Church of England in Canada has experienced in her Sunday School work could be found than the last semi-annual meeting of the Sunday School Commission, which was held in Toronto on Friday, September 10th. The presence of 20 Bishops, including the Primate, the Archbishops of Nova Scotia and Algoma, the Metropolitan of British Columbia, and the Bishop of Honan, besides representative clergy and laity from eighteen of our twenty-four dioceses, made the gathering seem almost like a Synod. The keen interest manifested throughout and the seriousness with which the problems of the Sunday School were attacked showed most conclusively that the leaders of our Church are fully alive to the importance of the work which the Sunday School represents.

The report of the General Secretary showed that the Commission had been very active during the five months which had passed since the last meeting. In the work of Teacher Training, Summer Schools, Boys' Missionary Clubs, the issuing of literature, etc., much had been accomplished. The General Secretary personally attended 103 meetings, visited 4 Synods, 5 deaneries, and 36 parishes and schools. He also gave 60 sermons and addresses, had 87 interviews, and travelled 6,670 miles.

The work which is about to be begun in Bishop Strachan School and Haverger Ladies' College, Toronto, in providing courses in Teacher Training, was highly commended and a resolution passed authorizing the Executive Committee to confer with the authorities of the Church Schools in Canada with a view to enlarging the usefulness of the plan proposed.

One of the most important decisions reached by the Commission had to do with the future development of its work, and the lines which this development should follow. The General Secretary in his report outlined a policy which provided for the appointment of an assistant secretary for each of the four ecclesiastical provinces, the first appointment to be made for British Columbia as soon as funds permitted, the second for the province of Canada, then for Rupert's Land and then for Ontario. This policy was thoroughly discussed and the following resolution, moved by the Bishop of Ottawa and seconded by the Bishop of Fredericton, was passed—"That the policy outlined in the Report of the General Secretary as to the appointment of an Assistant Secretary in each of the Ecclesiastical Provinces is approved and recommended for definite action as soon as financial circumstances permit, and that this resolution be reported to the General Synod for approval."

If this policy is endorsed by the General Synod and if the Church will provide the \$10,000 asked for by the Commission, the appointment of a secretary for British Columbia can be made almost immediately.

The report of the executive committee brought two important matters to the notice of the Commission, viz.:

(a) That arrangements had been made with the S.P.C.K. whereby the Commission becomes the Canadian Agent for *Our Empire*. This arrangement goes into effect with the issue for November 27th, 1915. This will mean that all renewals as well as all new subscriptions must be forwarded to the General Secretary as soon as possible in order to ensure that subscribers will secure the magazine without any break. It was pointed out that the present circulation of *Our Empire* is 28,115.

(b) A proposition to form a Joint Committee on Missionary Education representing the M.S.C.C., the W.A. and the Sunday School Commission, to do the work formerly done by the Missionary Prayer and Study Union Committee of the M.S.C.C., the Joint Summer School

Committee, the Committee on Boys' Missionary Clubs, and the Joint Consultative Committee of the M.S.C.C. and S.S.C. Upon this committee it is proposed to have representatives of the three organizations above mentioned and also a representative from the L.M.M. and the A.Y.P.A.

The Commission approved of the proposal and, as soon as it has been approved by the other bodies concerned, the committee will be constituted.

The real purpose of this committee is to correlate the missionary educational forces of the Church, to prepare a programme of missionary education for the whole Church and to co-operate with the organizations concerned in carrying the programme into effect.

The Lesson Committee's Report is always an interesting one and this time was exceptionally so. Not only did it present a general summary of the work accomplished by the Committee during the past four years, but also gave the results of the recent Questionnaire sent out to all the clergy of Canada. From this Questionnaire and from information obtained from the publishers no less than 10,500 of our Sunday School teachers are following the Commission's schemes and are using the Lesson Helps of the Canadian Church.

The committee reported that steps have been taken to prepare a new cycle of lessons to take the place of the present cycle on its expiration in 1917. The principles already agreed upon by the Commission as a guide to the committee in its work are as follows:—

(a) That the child is the determining factor in the Sunday School, and that all other elements are to be regarded as means to be used for his religious nurture.

(b) That we should emphasize the fact that the child is a developing organism requiring food, atmosphere and exercise, appropriate to the capacities, experiences, needs and interests of each stage of his development and that, in harmony with this principle, the mind and memory of the child should be stored with the great facts and truths of our faith.

(c) That the scheme of lessons for the Sunday Schools of the Church of England in Canada should be based upon the schemes issued by the great Sunday School organizations, while taking note also of the strong points of individual schemes.

(d) That there should be one Sunday School lesson scheme for the whole Church of England in Canada.

The following conclusions were also agreed to, as a result of the answers to the last Questionnaire, viz.

(a) That a twofold treatment of the Lessons (Junior and Senior) is required by our Sunday Schools.

In this connection it is a matter of satisfaction, that, at the request of the Commission there will be given in future by our Sunday School Publications such a twofold treatment, both of the Scripture Lesson and the Prayer Book Lesson for each Sunday.

(b) That, while text books have an important supplementary place in connection with our Sunday School schemes, the needs of our Schools at present are well met by the use of periodical lesson helps.

(c) That, in view of the fact that the Lesson Schemes of the Sunday School Commission and the Canadian Church Lesson Helps are in such wide use throughout the Church of England in Canada, it is manifestly the duty of the Sunday School Commission, to direct its energies to the improvement of its own lesson schemes.

Another important department of the Commission's work is the Lantern Slide Exchange. Through the untiring activity of the Rev. Ralph Mason, the Exchange is now on a permanent basis. No less than 300 sets, containing 5,200 slides, and valued approximately at \$2,000, are now available for members.

Among other matters of importance dealt with by the Commission, were the following:—

(a) The providing for a Graded Sunday School Lectionary.

(b) The approving of the following Text Books for Junior Bible Classes:—

The Life of Christ, Vol. 1, Blakiston.

The Life of Christ, Vol. II, Blakiston.

The Story of Christ's First Missioners, Penstone and Hughes.

The Builders of the Church and the Prayer Book, Rowton.

Church Study, Penstone.

Faith and Character, Misses Dent.

The Layman's History of the Church of England by G. R. Balleine.

The Acts of the Apostles, Miss E. M. Knox.

M.S.C.C. BOARD

DURING Monday and Tuesday, 13th and 14th insts., the Board of Management of M.S.C.C. convened in the assembly room of St. James's Parish House in its semi-annual meeting. With his Grace the Primate in the chair, together with the Bishops of all the Canadian and the two foreign dioceses, and clerical and lay delegates representing all these dioceses, it was one of the fullest board meetings ever convened.

The report of the General Secretary to the Board emphasized as a peculiar object of the Society's interests for the future missions to Indians and Eskimos of Canada. In the course of a very interesting debate on the matter of this report, in which the Western delegates in the main took part, it was clearly revealed as the will of the Board that, in view of the policy of retrenchment adopted by the C.M.S. with respect to Canadian work, it was the duty of the Church to undertake the financial responsibility devolving not only for pastoral and evangelistic work, but for medical

and educational work as well. This burden will be felt about 1920 when the C.M.S. finally withhold all their grants for these missions.

The report of the executive committee to the Board of Management called forth a number of interesting debates. Among these was that elicited by the communication from Dr. John R. Mott requesting a *pro rata* contribution from the M.S.C.C. to the activities of the Foreign Missions Conference of North America. It was elicited that questions of doctrine and comity might be involved in such an alliance. Pending further information, no contributions will be made.

The committee's report for the safeguarding of foreign missionaries from the strain that may be placed upon them from deputation work was adopted. Missionaries are to have one-third of their furlough period for rest; and without the consent of the Home authorities no work saving deputation work is to be undertaken.

A memorial from the diocese of New Westminster respecting the Oriental problem in the west was received and practically adopted. Its purpose was to express the conviction that this work was for the Church as a whole, administered by the Missionary Society rather than a diocesan charge.

Reports of various committees were received and considered. That of the appropriations committee providing for an expenditure of \$188,000 in 1916 was, as usual, the most interesting. In the Canadian grants totalling \$100,000, interesting items are \$4,000 for the Church Camp Mission and \$13,000 for work among the Jews.

The report of the W.A. showing an income of \$88,000 was heartily received.

The Revised Rules and Regulations for Foreign Missions were adopted.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

RELIGION OF THE MICMACS

To the Editor:

In my article of last issue on the Religion of our Micmacs, I should have stated that the baptism of the Sagamos Membertou was performed by the secular priest, M. Jessé Fleché. He, at the same time, baptized twenty others. The Jesuit Fathers Briar and Massé doubtless assisted in evangelizing this tribe. I am sorry that my postcard was too late to make this correction before the publication of my paper, written while on a holiday and without any books. Those who are interested in these matters might profitably read Lescarbot's history. He shows how deeply engrained was the belief in dreams. The Micmacs had a tradition of the Flood, etc.

HENRY HOW.

St. Luke's, Annapolis Royal.

NO CHURCH AT WARD'S

September 15th, 1915.

To the Editor CHURCH LIFE:

Dear Sir,—After having spent the past three months at Ward's Island, I should like to comment on what seems to me a most serious objection to that end of the island from a Church standpoint. Each part of the island is provided with a Church with the exception of Ward's Island and it seems to me it is hardly reasonable that the residents at Ward's end should have to do without a single celebration of the Holy Eucharist all summer and therefore not able to make their Com-

munion. To me personally it has been a great deprivation and I should much like the opinion of your readers on the subject. I am fully aware there are Church privileges at St. Andrew's, Centre Island, but elderly people and mothers of young families cannot very often find it possible to walk to Centre Island and back for early Communion.

Having a tiny baby myself I have been unable to make my Communion all summer and I feel sure there must be others in similar circumstances.

A RESIDENT OF WARD'S ISLAND.

TORONTO CATHEDRALS

To the Editor of CHURCH LIFE:

Dear Sir,—May I draw your attention to a statement at the beginning of the article on "St. James's Cathedral, Toronto," in last week's issue of CHURCH LIFE. Said statement affirms that St. James's Cathedral is to Torontonians and probably to Canadians generally the Cathedral of Toronto. I wish to protest against such statement on the ground that the Cathedral of the diocese is undoubtedly St. Alban's.

OBJECTOR.

To the Editor of CHURCH LIFE:

Dear Sir,—In your issue of September 16th appears a most interesting article on St. James's Cathedral, Toronto. The opening sentence of said article states that "St. James's Cathedral . . . is to Torontonians, and probably to Canadians generally, the Cathedral of Toronto." I have always been under the impression that St. Alban's Cathedral was the diocesan one and that St. James's retained the title merely by courtesy. I shall be most grateful if someone will put me right on this matter.

TORONTONIAN.

PUBLIC SERVICE

IN such an eventful week in the history of the Canadian Church as that in which the General Synod of Canada has been meeting to discuss in these epoch making times the great problems that confront us, there are many themes worthy of comment. The Primate's excellent charge is full of material,—weighty, suggestive, courageous,—exactly what we all look for when the Primate speaks. His outspoken condemnation of political impurity is distinctly characteristic and it is well that the Synod has endorsed his candour in a time when such political wrong doing is soon forgotten, when actual indifference seems to characterize the attitude of the electors, when all political parties are said to be "tarred with the same brush," and when a repetition of such offences is freely predicted.

The fault we have to find with most of the condemnations uttered of wickedness in high places is that they merely condemn and there is no practical suggestion made regarding means of prevention. It is all very well to cry "confound their politics," but in the words of the political boss, "what are you going to do about it?" Most people like to hear the condemnation and they pat themselves on the back and wear a satisfied smile and say that they are not like other men. Lightnings may flash, and the thunder bolts may come, but the storm passes over and is never remembered. Condemnation is negative, let us have something positive,—faith without works is dead.

The Primate, however, makes several suggestions. He says, "the cleansing (of the springs of our political life) is in the hands of the electors, who must see to it that only clean men are placed in public positions, and not only that, but that only clean men are kept there." Again he says, "When a Federal or Provincial election is coming on, let the solemn declaration of the Church on the sacred responsibility of the franchise and matters connected with it, be read in every Church of our communion in the land, and not only that, but a printed statement of it placed in the hands of every Church person who is a voter." These are helpful suggestions and should be acted upon when election day is in sight.

We think, however, that there is upon the Church a more immediate duty. Some good Church people we know work themselves into nervous wrecks during an election campaign to elect some candidate who bears a party label of the same colour as their own and conveniently forget the resolutions of Synods and their own sober thoughts on national ideals and political privileges and the sacred responsibility of the franchise. It seems to us that in these days of the institutional Church and social service it should be an easy thing in most parishes for the rector to turn the attention of at least a portion of his flock to the all important problems of public service. Churchmen as a rule do not take their public obligations seriously. It is the duty of every Canadian, whether Churchman or not, to take some share in the public service. It may not be as a member of Parliament, but the service of good men is equally important on the public school boards, and the municipal councils. The fire department, and the militia service afford other opportunities. Boards of Trade and Improvement Leagues, Red Cross Societies, patriotic societies, the Juvenile Court, playground commissions, and other organizations in these days are making valuable contributions to the growing Canadian citizenship. Why should it not be the duty of every rector to help on the cause of public righteousness by urging upon his people the vital importance of the cause of citizenship and service to the state. Preaching a sermon once a year is not performing this duty. It is insistent, persistent, and consistent work with the young and the old, in season and out of season. If we would only believe that "where there is no vision the people perish," we

would give more thought to shaping that vision so that the state would not perish but live happily ever afterward. The most important thing in our growing national life to-day is the quality, the fibre of our citizenship.

"The Felicitous Grain"

THE Bishop in Honan and the Rev. G. E. Simmons, M.A., and Dr. P. V. Helliwell, two members of his missionary staff, have been decorated with the "Order of the Felicitous Grain" or of the "Excellent Crop," as it is sometimes phrased, because of their work in connection with famine relief in 1912 and 1913. They formed a committee and saw to the distribution of some fifty thousand dollars worth of food, etc.

As is quite proper in Chinese eyes, his Lordship's decoration is of the third class and the two others of the seventh. The difference is largely one of size, the design of the insignia being otherwise the same, except that the Bishop has a ribbon to put around his neck and wears his Order suspended from it, whereas Mr. Simmons and Dr. Helliwell wear theirs pinned on the left breast.

The insignia consists of an eight-pointed star of white enamel, set in silver, with a golden sheaf of wheat in a circle of white, bordered by green and gold. Accompanying the star is a small rosette of red with a heart of blue, of shades corresponding to those of the ribbons from which the star depends.

The patents are made out in Chinese character, the recipients' names and all. Their most prominent feature is the seal and signature of Dr. Yuan, President of the Chinese Republic, that of the secretary being about one-eighth the size. Round about the parchment runs an artistic design of what appears like roses, acorns and oak leaves.

Mr. Simmons was kind enough to furnish a translation of the letter addressed to him by Mr. Commissioner Hsu, bearing date Kaifeng, June 10th, 1915: "Dear Rev. Simmons,—Please allow me to congratulate you on obtaining the 'Felicitous Grain Decoration,' which is to be conferred on you in appreciation of the famine work which you did. I feel sure that you are well deserving of this honour."

The letter heading, it may be added, is printed in English, and but for the foreign names, would not be taken for anything but English.

In conversation in his rooms in College, Mr. Simmons, who is a graduate of whom Trinity is proud, told of the Chinese reverting to the graceful native costume. There had been a tendency to wear occidental clothing, leading to many curious, not to say ludicrous, combinations on the part of men who had never been in Europe or America. One such came to pay a call wearing a lady's ruff and wished to know if it was not charming. Another wore his flowing robe over a pair of ordinary undergarments, instead of silken breeches, and drew up his robe almost knee high to display the beauty beneath.

These stories remind one of the description of Dr. John G. Paton's catechumen as she appeared on the day of her baptism. Wishing to do full honour to the occasion, she put on all the articles of European clothing she could find or borrow. To crown all, she wore a pair of trousers as a fichu.

Mr. Simmons has found equal incongruity produced by westerners trying to make favour with the Chinese by adopting their dress and assimilating themselves to their mode of life. Omissions or combinations equally amusing are made by these well-intentioned people. In view of the intricacies of the question of fans, spectacles, spectacle cases, and what not, even the Chinese inland missionaries, of whom Mr. Simmons speaks highly, are more and more keeping to the modes of

dress to which they were accustomed at home.

The main thing, after all, is consistency and a desire to bring men to a practical knowledge of Jesus. Quick of perception and possessed of many, very many, noble characteristics, the Chinese are quick to notice and denounce discrepancies between doctrine and practice.

Among them he finds a keen appreciation of learning and degrees, as the missionaries in Japan find among the Japanese. Taking hold of this he and his fellow workers interest themselves in schools, subsidizing to the extent of ten or fifteen dollars a year teachers, in public or in private schools, who will teach the children the character of the Lord's Prayer, the Commandments, the Creeds and the like. An examination as to the pupil's proficiency is held and prizes are given accordingly to both pupils and teachers.

Then native catechists, of whom there is already a considerable body, take in hand the children and often the teachers themselves to instruct them in the truths of the forms which they have learned. Thus many enquirers and catechumens have been secured, a large part of the funds for this educational work being provided by the missionaries themselves out of the "tithe" of their salaries—eight hundred dollars for unmarried men and twelve hundred for those who are married.

In the five years of the mission in Honan twelve hundred have been placed upon the books. Many have been baptized and gathered into congregations. Some have been confirmed. On his way home Mr. Simmons attended a service in Kaifeng at which some six hundred worshippers were present. Of these sixty-four communicated.

It is easy to put down figures, but it is not easy to tell the influence exerted by the fourteen missionaries, men and women, who are trying to live the Christ-life among these Confucians and Mahometans. That far transcends all statistics.

For the Bishop and Mr. Simmons as they do their deputation work, we bespeak a hearty welcome. They are engaged, whether here in Canada or yonder in China, in the Church's true work.

THE ARCHDEACONS' ASSOCIATION

THE Archdeacons' Association of the Church of England in Canada met at Trinity College on Thursday night a week ago, nearly all the archdeacons in attendance at the session of the General Synod being present. The Bishop of Columbia, who, as Archdeacon Scriven, was president of the Association, occupied the chair. He was, by a resolution adopted by standing vote, congratulated upon his elevation to the Episcopate, and in replying, he expressed his warm interest in the Association and his hope for its continued success. Resolutions of congratulation were also addressed to Archdeacons Robins, Gray and Lucas upon their appointments as bishops.

On motion of Archdeacon Armitage the Association expressed its sorrow at the deaths of Archdeacons Kaulbach, Pentreath, Belt, Smith, Macdonald and Ker.

The Ven. Archdeacon John Alexander Mackay, of the Diocese of Saskatchewan, was elected president; Archdeacons Armitage, Richardson, Naylor and Collison were chosen as vice-presidents and Archdeacon Davidson, of Guelph, was selected for the office of secretary-treasurer. The secretary-treasurer reported that the association had a balance of \$20 to its credit.

General Synod Notes

COLLECT FOR THE 16TH SUNDAY AFTER TRINITY.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

PRAYER FOR THE SYNOD.

Almighty and Everlasting God, Who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod now assembled in Thy Name. Save them from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern and sanctify them in their deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

* * *

It is noteworthy that the pronoun applied to the Church in the Collect for last week is "us," whereas the one for this week employs "it." This week's emphasizes the collective, or corporate, aspect of the Church and is therefore peculiarly appropriate to the meeting of Synod, when the Church as an organization is specially brought to our notice. But, with attention to organization and machinery, we too often lose sight of the individual side of things, viz., that we who are baptized are the Church and that the body we so often speak of as the Church, with all its corporate activities, its services, and its sacraments, exists not as an object in itself, but, as the Epistle for the ordering of priests emphasizes, for the building up of the Body of Christ, for the perfecting of saints—"till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, into the measure of the stature of the fulness of Christ."

In the marriage service we are again reminded of St. Paul's teaching, in this same Epistle to the Ephesians, as to the Church being the Body of Christ and to the intimate relation which subsists between it and Him. In others of the Epistles, notably to the Romans and the first one to the Corinthians, the Apostle gives to this connection an individual application, insisting that, because we are members of Christ and severally members one of the other, we must live straight and be straight in our dealings with our neighbours. We must grow up to Christ in all things, Who is the Head.

* * *

The Archbishops and Bishops of the Church are men to be proud of. Externally they are goodly to look at, not a few of them being handsome. All look like good men. When they come down from the Upper House in their convocation robes ablaze with scarlet, set off by the whiteness of their lawn, their procession in single file is most imposing. Some affect the pectoral cross and some don't, but all are truly devoted to it in its symbolism and that for which it stands. There is a diversity of habit among them when they join the Lower House for a joint session, as they did on Friday for the Mission Board and on Saturday for the report of the Sunday School Commission. A fairly large number of violet cassocks was seen, which caused a lady unfamiliar with episcopal costume, who had seen only one of their lordships so dressed, to ask: "Who is the gentleman wearing the purple dress?" Some wear the Bishops' leggings and a very few are content with trousers after the manner of the Ameri-

can Bishops, perhaps deeming that more democratic. Democracy is a thing of the heart and soul, not of garments; and some of those who are careful to wear everything that ancient custom sanctions are just as democratic as those who go more plainly and more simply garbed.

* * *

Objection has from time to time been taken in public and in private to their lordships' sitting separately as the Upper House. This session has justified their so doing, in at least one particular—the action on the National Anthem. Had they been members of the Synod on a level with the clergy and the laity when the inclusion or the exclusion of the "cursing verse" was being decided, they might have been outvoted, numerous though they are; and that would not have been good for properly constituted authority. Still less edifying would it have been if any possible division among themselves had been manifested to the dele-



The Rev. Canon Powell, D.D., Prolocutor of the Lower House.

gates. As has been the case upon occasion in the exercise of the royal prerogative in civil matters, the Bishops were on this question in fuller accord with popular feeling than was the majority of the Lower House when it carried the day in favour of exclusion. Fortunately its vote has been reversed by acceptance of the Bishops' message. In any case it is difficult to see why it is wrong to sing:

"O, Lord our God, arise,
Scatter his enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix.
God save us all."

when for a couple of centuries at least, and especially during the last fourteen months, the prayer to be said "*In the time of war and tumults*" has been said from the Prayer Book throughout the Empire: "O, Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist; to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride, assuage their malice and confound their devices; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, who art the only Giver of all victory; through the merits of Thy only Son, Jesus Christ our Lord. Amen."

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Of course, this prayer may be revised out of the Prayer Book, but at present it is authorized for use. If in it "confound their devices" is compatible with Christian charity, surely it cannot be a sin to sing, "Confound their politics." Every parson in the land has been telling the

lay people, some of whom knew more about it all than they themselves did, that we are right in this war and that the Germans, from the Emperor down to the meanest of his subjects, are sons of the Devil. That being so, we should all sing and pray against them, "hating their sin, but loving the sinners," as the clergy sometimes phrase it in the pulpit.

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A very timely thing that is being done is to appoint a committee to consider the relation of the General Synod to the Provincial and Diocesan Synods. There is work for all of them to do, so that the affairs of the Church may be the better managed. From the vestries should go to the several Diocesan Synods things which transcend the parish interests and which relate the parishes to the diocese. From the Diocesan to the Provincial Synods should go those questions and recommendations which concern the province; and from the Provincial Synods should be sent those matters which are intimately connected with the life of the Church and of the country at large. We are still too diocesan, and even too parochial, in our outlook and our methods. There is some danger of our falling into the ways of the Congregationalists with their strong development of individualistic tendencies, when a parish priest announces in open Synod that, notwithstanding the expressed wish of his Bishop and the law of the Church, he will follow only the law of the land and his own opinions, or when he acts as his own ordinary in the arrangement of his Church services, to mention only two matters.

* * *

Another question of vital importance that needs to be dealt with is that of the division of dioceses, though it, probably, belongs more properly to the several Provincial Synods. Since 1850 the Diocese of Quebec has not been divided, though it is too extensive for one man to administer thoroughly single-handed, even though the English-speaking settlements are, in many instances, few and far between. Since 1857 the Diocese of Huron has continued as it was when it was first erected. Considering its extent, its fantastic shape, and the density of its population, something in the way of division ought to have been made in these almost three score years, even though it has a most capable diocesan. Toronto, too, has gone for forty years without further division, and it is the largest diocese in the Dominion in point of number of parishes and of clergy. Algoma has never been divided, in spite of its vast extent and the difficulty of working it. Suffragans at least might be appointed, the makeshift of assistant Bishops being unsatisfactory in principle, more than satisfactory though the only Assistant Bishop in the Church undoubtedly is. In the missionary dioceses, so called, they seem to have a fuller appreciation of the importance of this question than they have in the older, more settled dioceses.

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The settlement of the Primatial See in the capital of the country is a question which undoubtedly belongs to the General Synod, and it is one to which it might well address itself with all convenient speed. How can any prestige attach to the office of Primate if the occupant of it is now in the east, now in the centre, now in the west of the Dominion? Canterbury and York would not have the authority, or give the inspiration, which they now have and give, if successive Primates throughout the centuries had been seated now in one diocese now in another in the two provinces.

More important still; the work of the Church can never be so thoroughly overseen as it ought to be, if the Primate for the time being is also Metropolitan of his province and Bishop of a diocese that in itself is larger than one man can properly oversee. When Diocesan Bishop, Metropolitan and Primate are all found in one person, it is fortunate that we have in him a man of strong physique, cheery optimism, and spiritual perseverance. But even he could do better in all probability if his own diocese were the county

of Carleton, if he were not Metropolitan, and if freed from the diocesan and provincial ties, he were more at liberty to go wherever the calls of the Church at large might take him.

* * *

Similarly the Metropolitans would be more effective if their dioceses were small and if they were settled in the capital or the metropolis of their jurisdiction. This would, probably, mean, according to the present distribution of provinces, Vancouver for British Columbia, despite the historical claims of Victoria and New Westminster, Winnipeg for Rupert's Land; Toronto for Ontario, and Montreal for Canada, as it was at the inception of that province. Of course Halifax and Quebec, as the See cities of the original dioceses of Nova Scotia and Quebec, have strong claims to consideration on sentimental and historical grounds. It is worthy of note that the Metropolitan of British Columbia presides over a diocese that is largely of a missionary character, as also does the Metropolitan of Ontario. And even the Metropolitan of Rupert's Land has a fairly large number of missions within his bounds.

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One of the interesting exhibits shown by the M.S.C.C. is a set of rubbings of a stone that marks the site of the old Jewish synagogue in Kaifeng. Practically upon this site our Church's mission in that city is situated.

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His Grace the Archbishop of Nova Scotia spent Sunday in Oakville with his father, the Rev. Canon Worrell, this parish now being in charge of one whom he knew as a boy when he was rector of Barriefield, a Professor in the R.M.C., and Archdeacon of Kingston. His Grace and the Board of King's College, Windsor, N.S., sixteen of whom are in attendance upon Synod, are charged with the task of finding a lecturer or professor for the modern language department. Because of the last incumbent's nationality it was deemed expedient to allow him to sever his connection with the College.

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The Bishop in Honan journeyed to Hamilton on Saturday night to preach on Sunday morning at St. George's Church, which, in his mission, supported a worker now deceased. On Sunday evening he was at the Church of the Ascension, at which Canon Murray had preached in the morning.

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The Bishop of New Westminster and Cariboo has not been able to stay to the close of the Synod, his leave of absence as a military chaplain expiring on Saturday of this week. He left for Vancouver on Monday.

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The entrance hall of Trinity College looks like a most attractive fair, with its flags and its bunting-covered tables. On the latter are displayed exhibits of the Missionary Society of the Canadian Church, the Social Service Commission, and the Sunday School Commission. Among these are diagrams, placards and banners with many kinds of devices, together with interesting books on these three branches of Church activity. The two Church papers published in Toronto are represented, CHURCH LIFE's display being brightened by beautiful flowers. In this section, too, are found specimens of the wares of advertisers who patronize the paper—Church ornaments in brass, designs for stained glass, and duplex envelopes with proper registers. Further along are some excellent views of Trinity, which are to be had in portfolios, together with literature about the College, the University, and the Bishop Strachan School.

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The Upper House of the Synod holds its sessions in the library, a fine room with arched ceiling and alcoves, situated directly above the entrance hall and running from south to north across the centre of the main building. Formerly the books were housed downstairs, till the present chapel was built in 1882. Among the collection are many rare volumes in the-

ology and general literature, many of them given by the English universities, the great societies, the S.P.G. and the S.P.C.K., and private benefactors like the late Canon Scadding, of Toronto.

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The Lower House meets in the Convocation Hall of the College, which was opened in connection with its twenty-fifth anniversary in 1877. High though the wood ceiling is, the air became uncomfortably hot on the first two days of the meeting, even though the windows were kept open. No wonder that the Prolocutor said that the delegation who brought fraternal greetings from the Church of

Eglinton; as the founder and first principal of St. Clement's School and St. Clement's College for Boys; as the editor of the Sunday School publications; and as the President of King's College, Windsor, N.S., except Laval and the Seminary, the oldest college and university in the King's overseas dominions. In the same year, 1912, he received two other honorary degrees, one from the University over which he then presided and the other from the University of Aberdeen, when he paid it a visit as a delegate to the Congress of the Universities of the Empire. Before he left the Diocese of Toronto he had been made a Canon of St. Alban's Cathedral,

If Trinity is proud of the Prolocutor, Lennoxville is justly proud of his deputy, the Rev. Canon Tucker, rector of St. Paul's Cathedral, London, Ont. To Lennoxville pre-eminently he belongs, though he owes allegiance also to the Sabrevois College and the Montreal Diocesan. He has served at St. George's in Montreal and in Christ Church, Vancouver. At the former he took an active part in the formation of the Montreal Theological College Association and the Sunday School Association of the Diocese of Montreal. In Vancouver he was local secretary of the C.C.C.S., but in 1902 he became secretary of the M.S.C.C., thus becoming more widely known to the Church at large.

Dr. Davidson is a graduate in Arts of McGill and an honorary Doctor of Civil Law of both McGill and Lennoxville. In the former university he has been a Professor of Commercial Law and Dean of the Faculty. In civic affairs he takes a deep interest, trying to promote reforms and progress. He took an active part in the agitation against the passing of the Jesuits' Estates Bill in 1889; and in the year following he was present at the convention of the Church held in Winnipeg for the purpose of drafting a scheme for the consolidation of the Church in Canada. With the formation of the General Synod three years later he had much to do, and he has been present at every sub-



The General Synod, Trinity College, Toronto, 1915.

the United States could not be in doubt as to the "warmth" of the welcome they had received.

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By unanimous vote the Rev. Thomas Wesley Powell, M.A., D.D., was re-elected Prolocutor of the Lower House, and well he deserves the honour. Taking his Divinity course at Trinity, he qualified for the L. Th. degree. Not satisfied with that he went on to the B.A., taking philosophy. In due course he became a Master of Arts and in the spring of 1912 he received the degree of D.D. *honoris causa* because of his most successful work as a parish priest in the new parish of St. Clement's,

and on his return to it as rector of Holy Trinity his stall has been given to him again. Down-town church though it is, large congregations will fill it again because the rector is a good preacher and because he has a message to men. As stated in a letter which appeared in our columns last week, he holds weekly a study class for Sunday School teachers. Withal he is a good business man, possessed of force, tact and humour. He made a good fighting speech in defence of the Sunday School Commission's report and he modestly made way for others to speak in response to the Mayor's address of welcome and the deputation from the United States.

His missionary addresses and lectures were most valuable and his sermons are most acceptable. In 1908 he was a delegate to the Pan-Anglican Congress and in 1910 to the World's Convention on Missions, which was held in Edinburgh.

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For assessors the Prolocutor has Dr. L. H. Davidson, K.C., Chancellor of the Diocese of Montreal, and Dr. J. A. Worrell, K.C., Chancellor of the Diocese of Toronto, both learned in canon law and both devoted men, who in their respective dioceses and in the Dominion at large have given untold thought, time and energy to the work and the interests of the Church.

sequent session. Therefore the warning which he uttered about caution in changing the name of the Church when Archdeacon Ingles' motion was under discussion was one that fully deserved to be heeded. He and his fellow assessor are of as great assistance in preventing unwise things from being done as they are in facilitating progress.

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Like Dr. Davidson, Dr. Worrell is a clergyman's son. His father, who is still living at a good old age, is a graduate of Trinity. Such also are the Chancellor and his brother, the Archbishop of Nova Scotia. All three were at one time mem-

bers of the Corporation of the College, a photograph of them commemorative of that event hanging in the College library. Only last autumn Dr. Worrell was sworn in as Chancellor of the College, whose finance minister, so to speak, he has been for nearly twenty years. As pointed out in our last issue, he had a large part in the negotiations over federation with the University of Toronto and in framing the agreement that was concluded. Since 1904 he has been an active member of the Senate of the University, giving the same diligence to the discharge of his senatorial duties as he has done in the other relations of life. Thirteen years ago he proposed a change of name for the Church, but this year he did not think the time opportune for taking action. As everybody knows, he is Chancellor of the Diocese of Toronto and Honorary Treasurer of the M.S.C.C.

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Another Chancellor who stands out prominently in Synod is the Treasurer, His Honour Judge McDonald, of Brockville and the Diocese of Ontario. With his own money he is generous, his prize for Biblical Knowledge offered for competition in the Divinity Class of Trinity College being only one witness to his openhandedness. But in dispensing the Synod's funds he prefers to be charged with overcarefulness in requiring a voucher for every expenditure, as Archdeacon Armitage well expressed it, in bearing testimony to the excellent work which he has rendered the Synod. Synod did well to adopt the recommendation of the auditors that clerical assistance be allowed the treasurer, even to the very small amount mentioned in the vote. Another instance of the treasurer's insistence upon proper procedure was found in connection with the unexpended balance of the appropriation for the working expenses of the committee on the Book of Praise. By formal vote the Synod authorized its being put back into the general account.

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The other officers elected are: clerical secretary, the Ven. Archdeacon Ingles, M.A.; lay secretary and registrar, Mr. Francis H. Gisborne, K.C.; auditors, Messrs. Lansing Lewis, Montreal, and R. J. Carson, D.C.L., Kingston. The secretaries worked hard to get everything in readiness for the meeting; they are still working hard to keep the business moving along smoothly, to get their daily minutes written up, and to attend to railway certificates and the lunch tickets. Church people in Toronto are standing the expense of the luncheons which the College steward is serving every day in the dining hall of the College. Tickets are necessary because of other guests for whom the secretaries are not responsible.

* * *

"Evensong is a great relief and rest after all this talk." Thus a reverend principal of one of the western colleges expressed himself. Members of Synod attend the services in the College Chapel at 9.30 a.m. and 5.45 p.m., Holy Communion being celebrated at 7.30 a.m. It is restful to be present at any of the services, for the chapel is a reverential place, especially when the subdued light shines through the coloured windows in the morning or the evening. The proportions of the building are such as to make it feel like a house of prayer and the furnishings, though simple in the extreme, are in admirable taste. The service in term time and in vacation is very plain. The organ is seldom used just now, though it was given its annual overhauling in case it should be needed. It is a fine thing from the gallery or the ante-chapel to hear the many voices of men making the responses and reading the alternate verses of the psalms and canticles.

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The Primate was very happy in his reply to the Mayor of Toronto's welcoming speech on Wednesday, the 15th. He recalled the time when he and Archbishop Sweatman were presented together to the late king, who spoke to the Archbishop of "Muddy York." This led the Primate

to advert to the common origin of Toronto and Winnipeg—mud—which has made them both rich—and to their forwardness in the support of the Church and her work.

The Prolocutor of the Lower House being a Torontonian, asked Mr. Henderson of Windsor and Mr. Lansing Lewis of Montreal, to perform this duty for him. The former waxed eloquent on the metropolis of Canada (meaning Toronto), which led Mr. Lewis to return thanks "on behalf of the village of Montreal."

The Mayor had informed the Synod that it was the first representative body of any denomination that had refused to allow the city to spend \$10,000 upon its members. Doubtless this was a bit of humour; but, if it had not been for the war and the Synod's sense of the propriety of economy in the circumstances, there would have been a readiness equal to any other to accept an automobile drive, and any other form of entertainment, at the city's expense.

The Mayor also assured the Synod that he was one of the faithful, and that he was profoundly attached to the Church, and that he had a deep admiration for the work that she had accomplished. He was escorted to and from the dais by the Provost of the College and Archdeacon Armitage.

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"Your Glory," said the Archbishop of Algoma, in responding for the Upper House to the speeches made by the deputation from the United States, "was the way in which a small boy of my acquaintance addressed me shortly after I became Metropolitan. I was not yet accustomed to archiepiscopal trappings and the little fellow, though he knew that something had happened to me, was not sure how he ought to address me. Looking at me, he could hardly see how 'your grace' could apply to me, so he said: 'your glory.'" Thus he apologized for his unfamiliarity with the modes of address used in the Protestant Episcopal Church of the United States. But he fully expressed the gratitude of the Canadian Church for the great thoughts and the many other good things which it owes to the American Church. He recalled with deep feeling the kindness of the Bishop of Marquette in meeting him at Sault Ste. Marie when he first arrived there to take up the work of his bishopric, and he spoke of the hopefulness and cheerfulness of the Americans. Further, he said it was for us to work together and as one for the safeguarding of peace, the Scriptures, home, and children, for on the home the nation is founded. In closing, he thought the deputies, though we live in northern regions, could not accuse us of giving them an Arctic reception.

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His honour Judge Fitzgerald and Archdeacon Cody spoke for the Lower House, after the prolocutor had bidden the delegation welcome. The archdeacon recalled the pleasure he had had in going to the United States on a similar errand a few years ago and in speaking at the celebration of one hundred years of international peace on the occasion of the anniversary of the naval battle of Put-in-Bay—an engagement not all flattering to British pride, be it said. He adverted to the number of clergy and of Bishops with which Canada had furnished the United States—Brent, Rowe, Scadding, Du Moulin (all Trinity men), and Acheson (a Wycliffe man), presently to be consecrated Coadjutor-Bishop of Connecticut. If he had been giving a complete list, he would have added Bishop Anderson of Chicago, one of the most respected and most trusted men on the bench, and the missionary Bishop of New Mexico, Dr. Howden, who also were educated at Trinity.

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Amid exchange of greetings such as these, it is well to remember that our present Synodical system with lay delegates had its origin in the States, going back to colonial times. After the revolutionary war it became fixed, coming to Canada through Bishops White and

Hobart and Dr. Stuart, of Kingston, to Bishop Strachan, who introduced it here.

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The delegation from the American Church consisted of Rev. Dr. Goodwin, of St. James's Church, Rochester, and the Right Rev. Dr. Olmsted, Bishop of Central New York; but as the Primate phrased it, they had annexed Bishop Lloyd, the preacher of the opening sermon. They were to have been joined by Mr. William Richards Butler, but an important railway meeting in Philadelphia prevented him from being present.

Dr. Olmsted spoke first and recounted his recollections of 1903 at Washington when he met the Bishop of Keewatin and learned that his diocese extended to the Arctic Circle. He was able to tell of their diocesan givings for missions having exceeded the apportionment by \$3,000. And he stated: "We think we know who began the present war: we think we know what the character of the war is, and, though we have been cautioned to be careful in expressing our views, our sympathies are not with Germany." He hoped that the Church would learn more and more of the teachings of Jesus Christ in regard to peace and that the time described by the prophet Isaiah would soon arrive.

Drawing a manuscript from his pocket, Dr. Goodwin explained his action by saying that it "ensured terminal facilities." Premising that our aims, our ideals, and our heritage are one, he urged that we of the two countries should realize the oneness of our communion. He gave details as to the gift of a Bible bestowed by King Edward, at the hands of the Archbishop of Canterbury upon the Church of Jamestown in 1907, during his own rectorship, when the tercentenary was being celebrated. In response to the king's request for a copy of the seal of Virginia, so that it might be stamped upon the cover, he had declared that it was impossible to comply with it. The seal shows a slave held down by a man's foot upon his neck, with the legend, adopted after the revolution, *sic semper tyrannus*. Instead, the old colonial seal was sent, bearing the legend: "Behold Virginia gives to the king his fifth crown," reminiscent of the Cromwellian period.

Bishop Lloyd, who became a great favourite during his brief stay in Toronto, alluded playfully to the length of his sermon on the Wednesday by saying that the Primate and the Synod showed good courage in calling upon him on Thursday when they had received proof the day before that even a manuscript did not in his case "ensure terminal facilities." "The prayer of King Edward for peace," he declared, "can only find fulfilment if you and we, the Canadian Church and the American Church, get together and build the foundations." To this same sentiment he recurred on the following day, when he spoke briefly on missions. To it he then added the further thought, that together we owe a duty to the oriental nations on the western shore of the Pacific.

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It is hard to work on Saturday afternoon, but the Synod sat to discuss the Sunday School Commission's report. An unfortunate dispute over the word temperance, not really over the thing itself, arose. The house at last was so thin, sitting over time, that it was counted out. But for its being Saturday afternoon, things would probably have moved more smoothly and more quickly. In connection with the discussion of the scheme of Sunday School lessons there was unvoiced opposition which did not express itself even in a negative vote, but which found expression in private after the session had come to a close. That is unfortunate, for an adverse vote, even of a very small minority, gives a chance for those in charge of any given department of work, to meet objections and to overcome difficulties. It also is a satisfaction to a dissident, if he does not mind sometimes voting alone.

* * *

The man who is always rising to points of order is present, as also is the

man who sits as far as possible from the front of the room and calls out "louder" regardless of age and dignity.

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The debate on changing the name of the Church was most interesting, not the least interesting feature being the fact that the most earnest advocates of the change (as well as the most bitter opponent) were men from the mother land. Mr. J. E. Jones not being a member of the house, the motion in favour of the change was made by Archdeacon Ingles. Ultimately it was decided to take no action, but to send the question to a committee. A clergyman from the west, who described himself as a Welshman, declared that he did not wish to be known as a missionary in charge of English immigrants. Another thought the present name a handicap to work in the west. The criticism is, to a certain extent, just, that we should not be so anxious to change the name when we are so largely dependent on the mother country for money and clergymen. On the other hand, the feeling is increasing that the sense of growing nationality needs expression in this direction also. Shall it be called the British-Canadian Anglican Church, as some have suggested, or the Anglican Church of Canada?

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The great feature of the debate on the Mission Board's Report was the account of their work given by Archdeacon Tims and others from the west. Another was the speech made by Mr. Chancellor Conybeare on Indian Schools. The house grew a bit uneasy, but the speech was good and the question important. The mixture of the Old Testament and Goldsmith was delicious and perhaps intentional: "Balaam came to curse and remained to pray." The testimony to the value of boarding schools quoted from a Government official was well worth while.

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The secretaries to the Upper House are the Rev. H. O. Tremayne, M.A., of Mimico, and the Rev. W. A. Ferguson, M.A., of St. John's Cathedral, Winnipeg.

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Among out of town clergy who have visited the gallery to listen to the debates are the Rev. Canon Owen, the Rev. H. F. D. Woodcock, of Oakville, the Rev. W. H. White, of Peterborough, the Rev. W. E. White and the Rev. J. W. Ten Eyck, of Hamilton, the Rev. S. E. Harrington of Sydenham, the Rev. F. Herman of Caledon East, the Rev. C. H. E. Smith, of Acton, and the Rev. P. W. Roberts, of Wyebridge. Many ladies have also been in attendance, and, of course, most of the city clergy.

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The Most Rev. Dr. Hamilton and the Right Rev. Dr. Grisdale are not in attendance upon the Synod.

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The debate on Prayer Book Revision, the biggest question before the Synod, is in progress, as we go to press. The Bishop of Huron, who has been tireless in his work on the committee that had the matter in hand, opened the debate with a masterly speech. On Monday Morning and Evening Prayer were finished and on Tuesday the Athanasian Creed was taken up. Fuller accounts will be given next week.

THE REPORTER.

WOMAN'S AUXILIARY

THE general board of the Woman's Auxiliary to the M.S.C.C. met on September 21, 22, and 23. On Tuesday, September 21, there was a celebration of the Holy Communion in St. Simon's Church at 10 o'clock, after which the business sessions were held in St. Paul's parish house. The meetings on Wednesday and Thursday began at 10 a.m. The executive committee of the general board of the W.A. met in St. Paul's parish house on September 17, 20 and 24.

The Missionary Meeting

ONE of the best missionary meetings ever held in Toronto was that which was held at Holy Trinity Church on Thursday evening last. The ground floor and the gallery in the west end were completely filled by an attentive congregation.

The short service was taken by the Lord Bishop of the diocese, who presided in the unavoidable absence of the Primate. He delivered a very brief address and concluded by stating clearly what the order of the speakers was to be—the Bishop in Honan, the Bishop of Qu'Appelle, the Bishop in Mid-Japan.

The Bishop in Honan and the Bishop of Qu'Appelle spoke from the pulpit but the Bishop in Mid-Japan delivered his address from the chancel steps.

"There is an open door in China," said the Bishop in Honan, "and this is a time of success and of crisis which invites us to press in; likewise of ripeness for our efforts and of responsiveness on the part of the Chinese to those efforts." The effect of the Japanese war and of the recent Japanese demands upon China was described; also that of the revolution within the country itself, together with the morality and the religion of the people. Note was taken of the new evangelism, the way for which was prepared in part by the Y.M.C.A. Details of the School and hospital work were given and a picture of the famine relief was sketched. The strangeness of the fact that on the eve of the establishment of the republic a request for prayer was made by the central authorities, was commented upon. The local governor had not made the request known to the Bishop, who heard of it by chance. But the governor, being invited, came to a mat shed, for a church had not then been erected in Kaifeng. Since that the civil authority has, on other similar occasions, attended service in the church. Adverting to the legend "Canada for Christ," which he had seen upon a banner in a Sunday School which he had been addressing the Sunday before, the Bishop suggested that all his hearers should take as their motto "The world for Christ." He closed a very good address by applying to missions the symbolism of the orb and cross placed in the hands of our King at his coronation.

The Bishop of Qu'Appelle prepared the way for the missionary portion of his address by speaking of the wonderfulness of the manifestation of the love of God, of the incarnation and ascension, and of God's allowing men to work for and with Him. He spoke of the power to do this work coming from God and of the renewal of the power by means of prayer. Surely a man has need to remember such things when he finds, as the Bishop has found, men leaving him to fight his battle because they have been quick to answer the call to the battles of the empire; when he has to face decrease of revenue and an overdraft of sixteen to twenty thousand dollars at the bank. So with his brother of Saskatchewan, only his is \$25,000; and it must be met by the last day of the year.

"Are we down-hearted?" asked the Bishop. "No," said he, "for we have heard God's call in the West. He is calling us to 'hold the fort,' to preach the Gospel, and to teach the faith to the few." It is the old story of men being nerved by the greatness of the little things they are called on to do. This was illustrated by an early experience of the Bishop's ministry in the backwoods of the diocese of Ontario, where he first laboured after coming to Canada. The occasion was the Queen's Jubilee, and he was bidden to prepare a sermon for it. To the young missionary it was a great effort, but, when the day for its delivery arrived, there was only a handful of country folk present. In his diocese, coterminous with the old district of Assiniboia, there is a population of 330,000, of whom 45,000 belong to the Church. 105 out of every 120 were born in England. To minister to them, he has 120 clergy with the care of

502 congregations. Of these 66 per cent. consists of missions less than five years old. Evidently his lordship, who has been in the west for many years, first at Brandon and latterly in Indian Head, and Regina, is thoroughly identified with the country. He is as optimistic as any of his people, for whom he covets the best things. Among these things is an indigenous ministry, to prepare which he has St. Chad's College in Regina. For the men who have come out from England to work under him he is grateful, and his gratitude comprehends also the great English societies that have helped him—the Society for the Propagation of the Gospel in Foreign Parts and the Colonial and Continental Church Society, together with his Qu'Appelle Association (also in England), our own M.S.C.C., and the Woman's Auxiliary. He compared the state of his missionaries to that of men at the front without munitions. For their outfit, horse, etc., they need \$400 each at the start. He desires clergy houses for them. They must be men of power and of prayer. With such the Bishop is justly confident that the Church will go on from glory to glory.

The Bishop in Mid-Japan contrasted Japan with Qu'Appelle, stating that it had a population of 54,000,000. As a means of showing the progress the nation has made, he described his journey to Canada in a Japanese cargo boat manned entirely by Japanese. This boat was only one out of seventy and of its crew only one member was a Christian. As passengers it carried Japanese business men, professors, doctors, engineers, students, and tourists, together with thirty wives coming over to husbands whom they had never seen.

Some of the ship's company were Christians. Services were held in both cabin and steerage on both Sundays. Prayer Books and Hymns Ancient and Modern being provided by the purser. In the Bishop's cabin too conferences were held.

The Bishop described Japanese society and thought as being in the melting pot; and yet the Japanese live up to the "gentleman's agreement," that only so many Japanese shall be allowed to migrate to Canada in any one year. An instance was given of the difficulty of procuring a passport for a student who was to be sent to St. Mark's Hall, Vancouver.

Referring to Canada's debt to Japan, the Bishop said it extended to things other than rice, tea, and silk, for she had cleared the Pacific Ocean after war broke out and given to the people of Vancouver and Victoria a feeling of security from the German peril. "We can't always and forever shut the door of western Canada against Japan."

Japan needs religion and morality. All classes are being brought to a knowledge of the Christ, rich and poor, ignorant and educated, and the old miracle is being wrought of the profligate and the drunkard turning from their evil ways because they have seen the vision of the Christ. The closing note of the address was one of thanksgiving in spite of the war and of hard times.

Between the addresses and during the offertory, which was for missions, missionary hymns were sung, among them being "Who is on the Lord's side?", "Fling out the Banner," "For My Sake and the Gospel's," "The Morning Light is breaking," "Hail to the Lord's Anointed," "O God, our Help in Ages Past," and the Evening Hymn. The choir sang very beautifully the anthem, "Sing we merrily unto God." The Lord Bishop gave the benediction.

The National Anthem

ON Saturday last the *Mail and Empire* commented editorially upon the action of the General Synod in regard to the exclusion of the "cursing verse" of the

National Anthem from the Book of Common Praise as follows:—

"O Lord, our God, arise,
Scatter his enemies,
And make them fall:
Confound their politics,
Frustrate their knavish tricks.
On Thee our hopes we fix,
God save us all."

"Wherever the National Anthem is said or sung by loyal subjects of the King, especially by those of them who profess and call themselves Christians, the above-quoted stanza from it ought to be rendered with special vigour and fervour. As a people we greatly needed the turning to repentance and reform the war is surely bringing about, and for nothing ought we now to be more humbly penitent than the sin of shirking. Avoidance of the disagreeable became so much a matter of study as to develop into something like a system of culture with us and to affect religion itself. To spare ourselves and to compromise with evil rather than give offence was of the very spirit of the time. Had there been less of that, there would have been fewer cases of omitting this stanza of the National Anthem. Its omission was a concession to the mealy-mouthed and weak-kneed among Canadian Christians.

"In the purely domestic affairs of any church organization no secular newspaper should meddle, but the National Anthem is for the whole people, and for once that it is sung in church it is sung a hundred times out of church. Church influence is very weighty, and it is important that in regard to patriotism it be exerted to strengthen and not to weaken. Either the whole of the National Anthem ought to be printed in church hymnals or none of it. No citizen should be wrongly educated as to what the National Anthem is. A truncated or garbled version of it may be acceptable to the watered-down Christianity of some church leaders and church-goers, but it is not to the taste of robust Canadianism.

The arguments that prevailed in the discussion of the subject in the Lower House of the General Synod of the Church of England in Canada are not deserving of complimentary notice. They could not well have been more lacking in weight. If a man is to be prepared to fight against his country's enemies, is it wrong to ask for heavenly strength to overcome them? Is not the Canadian soldier to believe that God is on his side and against the enemy? The ecclesiastic who says no to this is not a loyal man, and he is not much of a Christian. Was there ever a time when we should more piously pray for the confounding of enemy politics and the frustrating of enemy knavish tricks than now, when the politics and the knavish tricks with which the Entente Allies have to contend are of a truly infernal character? We are not to pray for the Author of Evil, but are to pray for the overthrow of his power and that of his vassals. Friends of the Church of England in Canada would be sorry to see the Prayer Book revised or the Church renamed by a synod majority capable of condemning at this time the lines of the National Anthem that call for the scattering and defeat of the King's enemies, the confounding of their politics and the frustrating of their knavish tricks."

THE Lord Bishop of Toronto and Mrs. Sweeny entertained the Archbishops and Bishops at luncheon at the Prince George after the opening service of the General Synod on Wednesday, the 15th inst. On Saturday last they again entertained their Graces and their Lordships at tea, and the Executive of the Board of the Women's Auxiliary, which held its meeting earlier in the day.

School Dedication

THE beautiful new building of the Bishop Strachan School was dedicated on Monday night of this week by the Lord Bishop of Toronto, president of the corporation, service being held in the handsome assembly hall, which is temporarily doing duty as the chapel. Accompanying his lordship was the Right Rev. Dr. Allen Gray, Bishop of Edmonton, together with the Ven. Archdeacon Warren, the Rev. J. S. Broughall, chaplain to the School, the Rev. W. J. Brain, who acted as the Bishop's chaplain, the Rev. F. Graham Orchard, headmaster of T.C.S., the Rev. J. Scott Howard, of Newcastle, the Rev. Canon Owen, of Hamilton, the Rev. J. Allan Ballard, of Grimsby, the Rev. R. Ashworth, of York Mills, the Rev. Canon Powell, of Holy Trinity, the Rev. T. G. Wallace, of St. Stephen's, the Rev. J. L. P. Roberts, of St. Jude's, and the Rev. H. McCausland, of St. Augustine's.

The Lord Bishop took the early part of the service, the latter parts being taken by the Rev. T. G. Wallace and the Ven. Archdeacon Warren. The lesson (II Timothy, 1: 3-10) was read by the Rev. J. Scott Howard and the sermon was preached by his lordship in the unavoidable absence of the Lord Bishop of Ottawa. A delightful address was delivered by the Lord Bishop of Edmonton.

The psalm was the 24th, and the hymns were: "O God, our Help in ages past," "O Thou Who makest souls to shine," "Father in Heaven, Who Lovest All," the National Anthem, and "Now Thank we all our God."

The following dedicatory preface was used:—

Dearly beloved, forasmuch as in bygone days devout and earnest men founded this School in order that children, being trained in all sound learning, might be instructed in the "Faith once for all delivered to the saints," and be "brought up in the nurture and admonition of the Lord;" and forasmuch as their efforts, and the efforts of those who succeeded them, have enabled us to prepare and occupy this new building, let us humbly unite in asking God's blessing upon it, and upon all who shall enjoy its good privileges and labour and study within its walls.

The Bishop chose a most appropriate text, St. John 4: 38: "Other men laboured and ye have entered into their labours." It sets forth the fact of life and of the law of work in life, generation after generation disappearing and each in turn taking up the work of the one which preceded it. All are building, constructing something for the high destiny which God has planned for man. In that you have your part. As an illustration of this, reference was made to the Pantheon in Paris with its inscription: *Aux grands hommes la patrie reconnaissante*. It dates back to Louis XV and it has been alternately a Christian Church and a Temple of Fame, yet it has gone on commemorating the great men of the nation.

Referring to the school and other great buildings of the diocese now in progress, the preacher said: "Some one else took up the trowel as the older workmen laid it down." Mention was made of Archdeacon Langtry, who watched over the school, prayed, worked, and fought for it, to the late Mr. James Henderson, who gave much thought to its affairs and also bestowed generous gifts upon it, to the present Provost of Trinity College, to Mr. W. D. Gwynne, to Mr. J. A. Kammerer, chairman of the building committee, and to unnamed members of the Council.

Emphasizing the spiritual character of the work to be done, the Bishop drew lessons from the life of William of Wykeham, from whom the School derives a part of its name. He bade teachers and pupils alike to take him as a model and to become living stones in the great temple of God.

The Bishop of Edmonton placed before the congregation the picture of a wounded soldier on the battlefield and of the

(Continued on page 480)

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Arha.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA PORT ARTHUR

An impressive memorial service for Mrs. Hedley and little Helen was held in St. John's parish hall by the various branches of the Woman's Auxiliaries, including St. John's (the mother branch) St. Michael's, Brent Park and St. George's. Seated on the attractively arranged platform with the president and other officers were Miss Trent, missionary to Japan; Ven. Archdeacon Gillmor and Mr. A. R. Merrix. Miss Trent was attired in the native costume of the girl student of Japan. Memorial hymns were sung during the afternoon and brief addresses were given by Mrs. Manning, Mrs. Sellers and others. Miss Trent afterwards gave a most delightful talk on her work among the Japanese where she has been labouring for the past twenty-one years. The treasurer's report was given by Mrs. H. S. H. Goodier, and the minutes of the previous meetings read by Mrs. Neil McDougall. The correspondence included a letter of thanks from Rev. Mr. Pruir, of the Chapleau Indian school.

SCHREIBER

The Ven. Archdeacon Gillmor was the special preacher at the annual harvest thanksgiving service.

FREDERICTON

On Tuesday, August 31st, the Bishop instituted the Rev. Mansel Shewen as rector of Sussex. The service, which took place in the beautiful parish church of Sussex, was well attended. After the Bishop had instituted the new rector he then charged the church wardens to induct him, which they did, after the accustomed manner, by handing him the key of the church. Evensong followed immediately. The office was said by the new rector, the Rev. C. Gordon Lawrence of Kingston, the Rev. A. H. Crowfoot of Hampton, assisting him. The Rev. F. B. Gaskill of Waterford, was also present. The Bishop delivered a forceful sermon, reminding both rector and people of their mutual duties, congratulating the people of Sussex on their new rector, and wishing Mr. Shewen godspeed in his new charge.

The diocesan branch will have five representatives at the annual meeting of the general board of management of the W.A., to be held in Toronto on September 21 and 22. Mrs. G. F. Smith and Mrs. G. A. Kuhring will attend as general life members, while the elected representatives will be Mrs. W. D. Forster, Mrs. Charles Coster, and Miss A. L. Brock.

We are to be favored with a visit from the Bishop in Mid-Japan, who will be in

St. John for Sunday, Monday and Tuesday, October 3, 4 and 5. During that time he will preach and give addresses in several of the larger churches of the city.

HURON CLINTON

The Rev. J. A. Robinson, of Clarksburg, has entered upon his new duties as rector of this parish.

ST. THOMAS

The successor to Archdeacon A. C. Hill, whose resignation from the rectorate of Trinity Church was announced last week, is the Rev. J. W. J. Andrew, for the past 15 years rector of St. John's Church, Berlin, and a former rector at Aylmer. Mr. Andrew's removal from Berlin is greatly regretted.

ST. MARY'S

Harvest thanksgiving as well as the twenty-fifth anniversary of the rector of St. James' Church, Rev. W. J. Taylor, A.K.C., were celebrated on Sunday, September 12. The Ven. Archdeacon Richardson, LL.D., of London, bore testimony to the faithful work of the rector, and his wife, and asked the prayers of the congregation for the latter in her sickness. "The most picturesque church property I have seen, with these lovely grounds, the beautified church and handsome church hall. These, with the endowment, the increased gifts to missions, etc., testify to the rector's work as a leader and your loyal co-operation as a congregation," said the speaker.

CHESLEY AND SULLIVAN

The Bishop has appointed Rev. W. E. Phillips, of Princeton, as rector of Holy Trinity Church, Chesley, and Grace Church, Sullivan.

MONTREAL MONTREAL

At a meeting of the vestry of Trinity Church, September 13th, it was decided to extend leave of absence to the rector, Lieut.-Col. Rev. Canon Almond, until the end of the war. The senior chaplain to the First Canadian Expeditionary Force will return to the front at the end of the present month or early in October. Canon Almond himself presided at the meeting.

In view of his past work in the parish and especially since he has been priest in charge, the Rev. C. Q. Warner was granted an increase in salary.

NIAGARA HAMILTON

The opening of the new church of St. James' will take place, it is expected, on

Sunday, October 24th. Last week a strong branch of the Junior Auxiliary was organized with 40 members. The Women's Club now numbers over 60. Last Thursday on their Patriotic Day they canned 170 sealers of fruit for the Red Cross. Canon Murray of Winnipeg preached in St. James' on Sunday evening last to a large congregation.

Rev. G. W. Tebbs has been appointed commissioner of the Boy Scouts for the Hamilton District, and secretary of the Church Committee of the Hamilton Recruiting League.

The Rev. C. Carruthers, B.A., of Edmonton, preached in St. Peter's Church last Sunday. In the afternoon the Sunday School rally was held, Mr. Carruthers, Canon Howitt, Dean Boyle, of Trinity College, who was taking duty morning and evening at All Saints', and the Bishop in Honan, being present. The rector has just returned from his vacation. Building operations are progressing favourably.

W.A.

The regular monthly meeting of the Niagara Diocesan Board of the Woman's Auxiliary was held on Wednesday, September 8, in St. Philip's parish hall, Hamilton. The rector, Rev. C. B. Kenrick, officiated at the Holy Communion and gave a very helpful address.

Three new life members were welcomed, Mrs. Grieves, of Stoney Creek, Mrs. Jordan, of Port Robinson, and Mrs. Scudamore, of Harriston.

Excellent reports were presented by the secretaries of the different departments of work. Realizing that prayer was the most important part of the work, it was decided to resume the weekly half-hour prayer meetings, beginning Wednesday, October 6, at 3.30 p.m. Rev. Canon Owen will hold a "Quiet Day" in the Cathedral chapel on Wednesday, September 29.

An institute for mission study is to be held by the literature committee in November, and a competition for the branches is also being arranged. Gifts for the Christmas bales must be sent to central room by November 1.

The meeting was closed with the singing of the doxology.

GUELPH

The Rev. Canon Rexford, LL.D., D.C.L., of the Diocesan Montreal Theological College and also chairman of the Anglican Sunday School Commission, spent Sunday, the 12th inst., in town, and was the chief speaker at the Sunday School Rally in St. George's school-room in the afternoon.

HARRISTON

The Rev. H. H. Wilkinson has entered upon his new duties as rector of St. George's.

Prior to leaving Harriston for Fergus, Canon Scudamore was presented by the Congregation of St. James' with a purse of gold and an address, expressing their esteem for him. Mrs. Scudamore was presented with a life membership by the W.A.

OTTAWA

Mr. Anthony Reid, the valued lay reader of St. Alban's parish, Ottawa, has responded to the call of the Empire and joined the Engineers now stationed at Rockcliffe. He will be greatly missed in the Sunday School and Brotherhood of St. Andrew Chapter, of which he is director, but there is abundant evidence that he is doing good Brotherhood work amongst his comrades in khaki.

It is gratifying to know that the Church, the Kingdom of Christ, is receiving the attention of some of our young Christian soldiers whilst they are preparing to defend the principles of freedom, liberty, justice and honour, which the religion of Christ inculcates.

We would venture to suggest to enlisted Brotherhood men that their new sphere of operation affords an excellent opportunity not only for defending the British Empire, but the universal Empire of the God Incarnate.

W.A.

The Diocesan W. A. held its first meeting for the autumn Monday, September 13th, in Lauder Memorial Hall. Rev. Lenox I. Smith conducted the devotions, and Miss Annie Low, the president, occupied the chair during the business session.

One new life member, Mrs. MacMorine, wife of Rev. Mr. MacMorine, formerly of Galetta, was added to the list yesterday. The branches of Galetta and Antrim presented this lady with her life membership.

Mrs. F. C. Anderson, the treasurer, reported that the receipts for the month were \$215.65 and the expenditure \$106.66.

The Dorcas work as reviewed by Miss Amy Macnab, was a splendid testimony to the work of the women in the Ottawa diocese. Four bales, one parcel and one co-operative bale, all valued at \$149.96, were sent out to western missions. Early in the summer in answer to an urgent appeal, fifteen bags of clothing were sent from this diocese to Rev. W. G. Walton, Fort George, diocese of Moosonee.

A set of communion vessels has also been given to the church at Denholm, in the diocese of Saskatchewan. Miss Macnab stated that her receipts for the month were \$76.59 and expenditure \$27.17.

Mrs. Byron Baker, in the absence of Miss Parmalee, reported the activities of the junior branches. St. Alban's

Toronto General Trusts Corporation

DIVIDEND No. 77

NOTICE IS HEREBY GIVEN that a Dividend of Two and One-half Per Cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending 30th September, 1915, being at the rate of Ten Per Cent. (10%) per annum, and that the same will be payable on and after the 1st day of October, 1915.

The Transfer Books of the Corporation will be closed from Monday, the 20th inst., to Thursday, the 30th day of September, 1915, both days inclusive.

By order of the board.

Toronto, Sept. 7th, 1915.

A. D. LANGMUIR,
General Manager.

Junior Auxiliary sent a parcel of Perry pictures and bandages to Archdeacon Whittaker in the west. A contribution of \$35.00 from Pembroke J.A. made by kindergarten work has been received.

The extra-cent-day-treasurer, Miss Winnifred Black, reported that \$24.20 were the receipts for the month.

Interesting letters were read by Mrs. P. A. Mainguy from two blind children at school in India, who are supported by branches in this diocese.

Resolutions of sympathy were passed with the families of the late Miss Whit-cher, Mrs. W. J. Code, who lost her husband, and Mrs. White, of Cornwall, whose brother died recently.

Miss Low, president of the Diocesan W.A., is in Toronto attending the general board meeting of the W.A.

Rev. W. Burton Morgan, of St. Matthew's Church, has been appointed to the parish of Vankleek Hill, and with Miss Morgan, will leave for his new home about the first of October.

TORONTO

ST. MARY THE VIRGIN

On Sunday, September 19th, the Very Rev. Dean Neales, of Fredericton, New Brunswick, gave an address at the Boys' Service which is held every Sunday morning at 10 o'clock. About 80 boys were present and appeared to be greatly interested in the address.

At the 11 o'clock service the Rt. Rev. Dr. Gray, Bishop of Edmonton, was the preacher, taking for his text St. Matt. 16:24. It was an able and timely sermon. He pleaded for a more intense realization of fellowship with God as the response to the call which the war is making upon the Church and Empire. Our soldiers at the front are realizing it as never before, and we at home can adequately support them only as we enter more closely into that fellowship.

The Rev. Canon Smithers, of Fredericton, was the preacher at evensong. He took for his text St. Matt. 20:22, and his sermon was on a very similar line to that of the Bishop in the morning.

ST. ALBAN'S CATHEDRAL

Before beginning his sermon on Sunday morning the Bishop of New Westminster, Dr. De Pencier, expressed his delight in the great progress made in the equipment of the Cathedral since his official connection with it as priest vicar more than twenty years ago. He congratulated the congregation on what had been accomplished and eulogized the Bishop of Toronto for his splendid courage in so loyally promoting (in the face of much opposition and apathy) the magnificent cathedral scheme inaugurated by his predecessor, Bishop Sweatman. He hoped that the day was not far distant when St. Alban's would be completed as a worthy memorial of the Bishops of Toronto and the Cathedral of the Diocese. His text was Acts 9:6. Following a vivid description of St. Paul's conversion on the road to Damascus and his subsequent work as an Apostle, the Bishop called attention to the fact that in answer to the question of the text, Canada had enlisted 160,000 men to devote their lives to the cause of king and country in the present war. Three great virtues are always to be found in the equipment of the true Christian—courage, self-control and self-sacrifice. He also gave a graphic description of the Church's progress on the Pacific Coast, and in particular the work that has been accomplished in his own vast Diocese of New Westminster. At the conclusion of the service Dr. De Pencier had an opportunity of meeting many of his old friends in the congregation, who one and all congratulated him on his enlistment as episcopal chaplain to the Canadian forces now preparing to go to the front.

At the Sunday evening service the Bishop of Qu'Appelle, preaching in the Cathedral, took for his subject the "Calling of God." The first call comes to us

in Holy Baptism which, according to the Prayer Book, ought to be administered after the second lesson, so that the congregation could bear witness to the public reception of the young Christian into the fold of the Church. Then comes the call to devote that dedicated life to the service of the Master. There was also the call to the ministry for the carrying on of the work of the Church—the call to each and every one to do his or her duty in that sphere of life where God has placed them. The preacher also drew attention to the call of God to our young manhood in this time of national need to fight for King and Country; the call to the Bishops and members of the General Synod to legislate as wisely as possible for the best interests of the Church in the Dominion; the call of God to this diocese to complete the building of the cathedral for His honour and glory and in memory of the Bishops of Toronto. The Bishop, in conclusion, dwelt on the fact, proven in history, that wherever and whenever the call of God was responded to, there came the fulfilment of His promise, "I will help you."

HOLY TRINITY CHURCH

His Grace Archbishop Thorne, preached in Holy Trinity Church last Sunday morning. He based his remarks on the words of our Lord, "I am among you as he that serveth." He drew a parallel between St. Paul's Cathedral, London, England, and Holy Trinity. Both in the centre of a great commercial district, and both witnessing to the things that cannot be shaken, even if the last named is doing this in a much more modest way than St. Paul's.

The words of the text give a solemn warning to inordinate ambition, against the lust of place and power. His Grace warned the congregation against allowing the Germanism which we condemn in the Germans becoming the dominant attitude towards life.

"If ever a righteous war was engaged in it is this, in which we fight in order to tread underfoot and overcome this spirit of inordinate ambition and the lust of the good things of this life; and if we fail to achieve the victory, our Christianity will count for naught. We must never lay down our arms until this tyranny is overcome, but we must also resolve to set our own houses in order and quell the same spirit there until those ugly things of which we have too often to read in our newspapers—graft and its miserable train—the things that will make us weak in the face of our enemies, are rooted up and cast away."

ST. THOMAS'

Bishop Bidwell of Kingston preached at St. Thomas' Church last Sunday morning on the gospel of the day. The raising of the widow's son at Nain said he, taught a lesson which was particularly timely at the present, as that in the sight of God there was no such thing as waste of life. Life was an eternal thing, whether it was lived in this mundane sphere or not. When the Saviour "restored the young man to his mother" the old relationship of love was instantly resumed. Love, like life, was eternal, a reflection of the Divine nature.

CHURCH OF THE REDEEMER

The Lord Bishop of the Yukon, Rt. Rev. I. O. Stringer, preached at the above Church at 11 a.m. on Sunday. He said "The war has enabled the British people to realize the strength of the ties which unite its various parts, making the Empire one. The people of the Yukon had done their best, giving men and means—forty thousand dollars subscribed to war funds, Dawson City giving now \$1,000.00 per month to such funds."

The Bishop said that the Church's work in the diocese was being pushed with great vigour, amongst both white people and Indians. Work of a social character was being undertaken. Reading rooms had been established at several centres. The church camp mission was carrying on excellent work. The Bishop also spoke of the splendid work accomplished by the missionaries among the Eskimo. A fresh effort is now being made by some of his missionaries, to reach the

"blond" Eskimo which the Bishop thinks will be successful.

At 7 p.m. the Lord Bishop of New Westminster preached from Ps. 121. He spoke of the enthusiasm of the men of the West for the Empire. Of their going to the front with this psalm of the hills on their lips and in their hearts. The Bishop sketched, in outline, the history of the Church in British Columbia, telling how diocese had been added to diocese as the need arose. He spoke of the progress of the past few years—the increase in the number of clergy; the establishment of the Columbia Coast Mission and its fine work among the lumber men. The work in Vancouver among Japanese and Chinese was touched upon, and the interesting fact mentioned that the Church has now a Japanese deacon and a Chinese deacon at work among their own people. The war had affected all work now, but with the coming of peace progress would be assured. Both morning and evening sermons were strongly optimistic in tone, and the Bishops spoke with a high courage of the Empire's and the Church's future.

CHURCH OF THE EPIPHANY

The Metropolitan of British Columbia, Bishop DuVernet, preached in the morning. In a clear resonant voice the Bishop spoke of the threefold cord that binds the soul to God: Aspiration, reverence, devotion, the sermon being a beautiful exposition of the text, Ps. 25-1, "Unto Thee, O Lord, do I lift up my soul." Special reference was made to the great call of the West, and the need in that new land of the Gospel of our Lord and Saviour Jesus Christ as the basis of the personal and civic life.

At the evening service Bishop Robins of Athabasca preached on the first verse of the 98th Psalm, "O sing unto the Lord a new song for He hath done marvellous things." It was a strong and heart-searching message, vibrating with optimism and stimulation, regarding the wonderful things the Lord has done the world over in the mission field. As a rule the Western Bishops when they preach in Toronto speak only of their own diocese and their local needs, but Bishop Robins with a generous vision of the larger world of need, brought before the people the great call of the Christless not only in India, China, and Japan, but also in our cities and towns and country parts throughout the Dominion, especially the immigrant heathen, Hebrew, and aliens. The close of the sermon was marked by a peculiarly solemn call to all to realize that without their personal cleansing and consecration there could be no doing of marvellous things by the Lord.

ST. JAMES'S CATHEDRAL

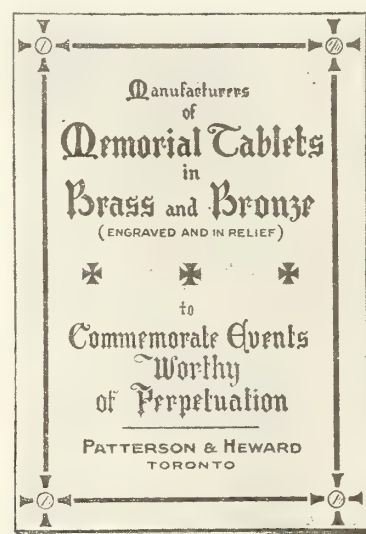
The Primate preached to a large congregation in St. James' Cathedral at 11 a.m. Taking as his text the words from Rev. 14:6, "The everlasting gospel," he spoke of the crisis and opportunity which confronted the Church to-day. Men, he said, were searching as never before, for some philosophy of life, and were probing afresh the foundations of religion. What had the Church to offer them? Was it the gospel of socialism or philanthropy? These were good but not enough. No gospel could satisfy the heart of man which left out God. This was why the gospel of Jesus Christ was the everlasting gospel, revealing God to man, and raising man to God. The failure of the Church, such as it was, was due to the fact that preachers had not faithfully set before their people "Jesus Christ and Him crucified."

In the evening Bishop Stringer gave a thrilling account of the work in his diocese among the Indians and Eskimo. He said he had become known in England as "the Bishop who ate his boots." What was hard to bear, he said, was not the physical privations, but the lack of men and money which held him back, while new tribes were waiting to be evangelized. At the close of the service Canon Plumptre made an earnest appeal to help the Bishop in his heroic work, offering to forward to him any contributions that might be sent.

ST. AIDAN'S

At St. Aidan's Church on Sunday morning Bishop Reeve, acting for the Bishop of Toronto, ordained to the priesthood the Rev. Thomas Hudson Stewart, M.A., who is to become assistant curate of the parish. The ordination sermon was given by the Rev. R. B. McElheran, Rural Dean of Winnipeg, from the prayer of Elisha, "Let a double portion of Thy spirit be upon me." Assisting in the service were the Ven. Archdeacon Ingles, the examining chaplain, who presented the candidate and read the Gospel, the Rev. Canon O'Meara, who read the Epistle, the Revs. Rural Dean Andrew, of Pictou, and Mr. Overing, of Montreal, who assisted in the administration to the communicants. These all, with the rector of the parish, joined with the Bishop in the laying on of hands. The church was filled with a congregation who joined reverently in the solemn suffrages and the inspiring ordination hymns. As an "offertory" the choir sang Mendelssohn's "How Lovely are the Messengers."

Bishop Farthing, of Montreal, was the



Stained Glass Memorial Windows

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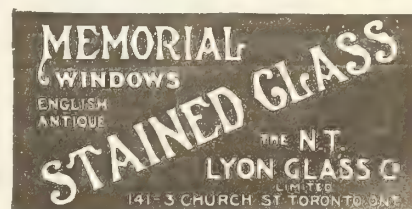
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preacher at St. Aidan's on Sunday evening last. From the text "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." (Ps. 42:1, 2.) The Bishop powerfully set forth the universal craving of man after God and God in Christ satisfying man's thirst. The physical and mental "satisfactions" of life alike fail to satisfy the craving of the "spirit" of man for communion with God, because these "satisfactions" are but congruous with the God-implemented need that is crying out in man's spirit. Never has a generation seen so clearly as has ours during the past year the failure of both materialism and human philosophy to satisfy man's spirit. We need to-day the revelation made to the woman at Jacob's well; we need to find Christ the "living water," appropriating and abiding in Him we find satisfaction for our thirsting spirits.

ST. STEPHEN'S

The Bishop of Calgary, speaking from the pulpit of St. Stephen's Church on Sunday morning, prophesied a glorious future for the human race, following the present gigantic struggle. A "new heaven and a new earth" would arise, he declared, inhabited by a regenerated people, where justice would reign, truth set her feet, and where the hoarse cry and the clash of warring factions would no longer be heard, but where love would prevail and the good of each other would be paramount.

ST. BARNABAS' (CHESTER)

Harvest thanksgiving services were held in the parish church on Friday and Sunday last. On Friday evening the Lord Bishop of Ottawa preached from the text, Rom. xii 4-5, using the loaf on the altar as an illustration. On Sunday morning at ten o'clock the Lord Bishop of Niagara addressed the boys in the parish hall and at the eleven o'clock service preached on the incarnation in relation to the present world struggle. The Bishop also addressed the Sunday School at their Flower Service at 3 o'clock. The flowers and fruit brought by the children on that occasion are annually taken to the Sick Children's Hospital. On Sunday evening the Lord Bishop of Kingston preached taking for his text, 2 Thess. 2: 15, "Stand fast, hold fast the traditions of the elders."

A large number communicated at both the eight and eleven o'clock celebrations. The church was beautifully decorated with grain, fruit, flowers and vegetables. The tone of all the services was one of thanksgiving for the abundant harvest with which God has so richly blessed this great Dominion.

NORWAY

Ladies of St. John's Church have been actively engaged during the past three months with Red Cross work. As a result of their efforts \$500 has been collected for the fund, and a big supply of soldiers comforts forwarded to the boys at Niagara Camp, where the rector, the Rev. W. L. Baynes-Reed, is serving as chaplain, with the 9th Mississauga Horse.

NEWFOUNDLAND

Another memorial window has been placed in St. James' Church, King's Cove, Bonavista Bay. It is in memory of Samuel Brown, Sr., and the subject is the Ascension of our Lord.

Rev. H. Gordon, M.A., of England, who has come to Newfoundland for five years of practical experience in real missionary work, has been appointed incumbent of Sandwich Bay, Labrador.

The annual United Service for the City Sunday Schools of St. John's, was held in the Cathedral on Sunday, July 25th. The address was given by Rev. Dr. Jones, rector of St. Thomas'.

Rev. W. R. J. Higgitt has been inducted to the incumbency of Barr's Island.

The country is now preparing for a vote, in November, on prohibition.

Rev. Mr. Adams, junior curate of the Cathedral, St. John's, has decided to return to England to enlist for active service. The parish and Bishop have given him leave for the duration of the war.

An exceptionally large number of volunteers for the Royal Navy Reserve will offer for service at the close of the Labrador fishery. There are no better naval seamen in the world to-day.

Between the dates June 16th and August 1st, the Bishop administered confirmation to 657 persons: 314 males and 343 females.

Public opinion of Church people, as expressed by letters to the editor of *The Diocesan Magazine*, has demanded the removal of an advertisement of "Billy Sunday's Message" from the pages of the magazine. The advertisement has been removed.

HURON COLLEGE ALUMNI

AS announced in CHURCH LIFE some time ago, the alumni of Huron College held their annual meeting on Monday and Tuesday, the 13th and 14th inst. Among those who came from a distance were the Revs. Dr. Wood, of Charleston, South Carolina; Mr. Fuller, of the Shingwauk Home for Indians, and Canon MacMillan, of Lethbridge. Dr. Wood told of the revival of interest in missions in his State and emphasized the necessity of having a real interest in them oneself before talking about them. He told of largely increased amounts raised by deputization work while still doing his ordinary work, so that the diocesan apportionment might be met. Mr. Fuller told of his work for Indian youth and of what he had been able to attempt and to accomplish. Canon MacMillan told of the inviting field offered by Western Canada, where he himself has laboured for some years past, impelled thereto by the words of the Rev. J. Cooper Robinson, the Church's senior missionary in Japan. And he is far from regretting his leaving the crowded east to do foundation work in the breezy, optimistic west. He appealed strongly for men to work there also.

One of the best things was the debate on the Rev. H. C. Light's paper on the Monday. It treated of the possible influence of the present war in bringing about the reunion of Christendom. The religions of the several allied nations were described, the awakening in France and Belgium was adverted to, and speculations as to their probable attitude toward Rome, which had failed them, were indulged in.

The Principal of the College, the Rev. Dr. Waller, spoke on the devotional study of the Bible, emphasizing the necessity for it, if men were to grow and if they were to be good preachers. He insisted that every sermon should show forth Jesus and he pointed out that this was done in all the speeches, or sermons, in the Acts of the Apostles.

In the business meeting there was a discussion as to the advisability of establishing at Huron a course leading to the degree of Licentiate of Theology, such as exists in Lennoxville and Trinity, and possibly in other colleges of the Church.

The college has been wired for electric lighting, a change by which a great saving annually is expected to be secured.

SCHOOL DEDICATION

(Continued from page 477)

crucified Christ, emphasizing the necessity of self-forgetfulness and self-sacrifice as of the very essence of the Christian life and Christian profession. Looking to the future, he prophesied that when the girls should return to visit their school they would find pleasure in it and its memories only in so far as they had learned humility and the joy of serving others.

The school must be a delight not only to the girls but also to Miss Walsh, the principal, and to her staff, as well as to Miss Grier, who for so many years



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presided over it, making its reputation and moulding the lives of successive generations. To Mr. John Catto, that staunch churchman, whose connection with the Council goes back to the beginnings of things in 1867, this new building must bring pleasure and gratitude.

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Women's Work and Social Service

AMONG the many services rendered by the *Times* to the national and international cause, has been the casting of side-lights upon different aspects of the war, through the publication of letters, general articles and verses. A good deal of scorn has been uttered over the "poor quality" of the war poems, and the height of this unparalleled conflict is probably not the time when the most permanent additions will be made to the literature of the nations. Yet the critics have been, perhaps, a little rash and premature in some of their judgments.

As its Supplement of August 9, the *Times* issued a selection from the poems printed in its columns during the year of August 1914 to August 1915. These 16 poems have a good deal to tell us about the ideals for which we are at war, and the spirit which should possess us—about the temper of the soldiers, and the temper or what should be the temper, of the people behind them. The tone is positive, not negative; the temper firm and strong, not vindictive: there is no sign of "morning denunciation" or "mystic hate;" the notes are true and sweet, not ugly with discords or harsh with mere sounds.

* * *

There is the solemn and humble note of national self-questioning, "If we have forgotten the Name of our God, and holden up our hands to any strange God . . ." "If we have sinned against Thee." Have we not sinned? Have we not forgotten?

In "The Searchlights," *Alfred Noyes* pictures these level shafts of light, seeking for hidden enemies and so guarding the ships which guard the land:—

"And in the land they guard so well
Is there no silent watch to keep? . . .
And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled,
Arise and call us, and we come:
And 'Search in thine own soul,' they cry,
'For there too lurks thine enemy.'

"Search for the foe in thine own soul,
The sloth, the intellectual pride,
The trivial jest that veils the goal
For which our fathers lived and died:
The lawless dreams, the cynic art,
That rend thy nobler self apart."

It is the call to "repent and return" and amend.

* * *

There is the deep fervent note of Resolve and Sacrifice. The Indian poet, *Rabindrinath Tagore*, shews us throngs hurrying on their way, some "to the temple with evening offerings," "seeking for rest after toil," "hoping for hurts to be healed and stains washed away," for sleep and peace. But suddenly "there

was the trumpet in the dust;" at once dreams are over; the "drowsy heart is stricken with the spell of youth;" "joy in life blazes up in fire," and the dreamer cries

"My hands shall be utterly emptied
to take up thy trumpet." It is the call to National Concentration and it is again heard in *Kipling's* splendid lines, well known and often quoted, but never too often:—

"For all we have and are,
For all our children's fate,
Stand up and meet the war,
The Hun is at the gate . . .

"Comfort, content, delight,—
The ages' slow-bought gain
They shrivelled in a night,
Only ourselves remain
To face the naked days
In silent fortitude
Through perils and dismays
Renewed and re-renewed. . .

"No easy hopes or ties
Shall bring us to our goal,
But iron sacrifice
Of body, will and soul.
There's but one task for all,
For each, one life to give.
Who stands if Freedom fall?
Who dies if England live?"

It is National Consecration, National Service.

Then there is the inspiring note of Purpose and Motive. Why are we at war? Our adversaries believe there is "no power above the state": we believe God ruleth over all and that it is "the Power above the State that is unconquerable." So

"For her faith doth England fight,
Her faith in this our universe,
Believing Truth and Justice draw
From founts of everlasting law."

Most moving is the "Invocation" of *Captain Robert Nichols*, writing from the front. Here the soldier shows something of his heart, as he looks before and after, counting the cost, and trusting in God that when the hour comes, he will play the man:—

"Though in my mind no torment is,
Yet in my being's hazard mesh
There run such threads of cowardice
That I must dread my untrue flesh.

"Therefore possess me, and so dower
The sword's weak spot that the true blade
May not in least nor direst hour
Betray the spirit unafraid."

And why does this soldier think he is at war?

"Death to waylay and slay stalks forth. .
One puny out of thousands more
I go to slay the giants of wrath,
Or perish as men have before."

And so "forward I ride."

* * *

Then there is the pure beautiful note of Faith,—the soldier's faith, the nation's faith;—we all know *Hardy's* "Song of the Soldiers," as he shews us the men on the march and the questionings of the friend

by the wayside who believes nothing and criticizes everything.

"Nay. We see well what we are doing
Though some may not see—
Dalliers as they be!—
England's need are we;
Her distress would set us rueing:
Nay. We see well what we are doing,
Though some may not see!"

"In our heart of hearts believing
Victory crowns the just,
And that braggarts must
Surely bite the dust,
March we to the field ungrieving,
In our heart of hearts believing
Victory crowns the just.

"Hence the faith and fire within us
Men who march away
Ere the barn-cocks say
Night is growing gray,
To hazards whence no tears can win us;
Hence the faith and fire within us
Men who march away."

And *Kipling*, in the poem already quoted, thus characterizes the nation's faith,—

"Though all we knew depart,
The old commandments stand,
In patience keep your heart,
In strength lift up your hand."

* * *

We are to look to the rock whence we are hewn, to the great past, whose children we are, whose heritage we possess, to the great cloud of witnesses, who have toiled and wrought and died for us, and whose spirit lives in us, if we are worthy to receive it. Here is *William Watson*.—

"Sleep on, O Drake, sleep well!
Thou hast thy heart's desire.
Grenville! whom naught can quell
Thou dost hand on thy fire.
And thou that hadst no peer,
Nelson! Thou needst not fear:
Thy sons and heirs are here,
Nor shall they shame their sire."

Dudley Clark expresses the same thought in the conversation between Drake and Nelson:—

"What seest thou, Sir Francis?"—"Strange things I see appearing!"
"What hearest thou, Sir Francis?"—"Strange sounds I do be hearing."
"They are fighting in the heavens; they're at war beneath the sea!
There's no mortal doubt, Lord Nelson, they ha' done wi' you and me!"

"Look thou again, Sir Francis!"—"I see the flags a' flapping!"
"Hearken once more, Sir Francis!"—"I hear the sticks a-tapping!"
"'Tis a sight that calls me hither!"—" 'tis a sound that bids me Come!"
"'Tis the old Trafalgar signal!"—" 'tis the beating of my drum!"

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"Art thou ready, good Sir Francis? See, they wait upon the quay!"
"Praise be to God, Lord Nelson, they ha' thought o' you and me!"

Any verses that are to represent the sons of the sea must celebrate the ships and sailors, that "blessed Navy, the mainstay of the freedom of the nations," as says the American *Life*,—those ships which literally sleep not nor slumber, "father and mother of the Army" and of us all. There are the two poems just quoted, and *Newbolt's* stirring song voices a tribute to the Navy and all our ships and sailors, including the midshipmen who are behind none in their devotion to the "hazard and honour" of the sea. This is the song of the Larbord Berth:

"In a dandy frigate or well-found brig,
In a sloop or a seventy-four,
In a great First-rate with an Admiral's flag,
And a hundred guns or more,
In a fair light air or a dead foul wind,
At midnight or midday,
Till the good ship sink, her mids shall drink
To the King and the King's Highway!"

"The mids they hear—no fear, no fear!
They know their own ship's ghost:
Their young blood beats to the same old song
And roars to the same old toast.
So long as the sea-wind blows unbound
And the sea wave breaks in spray,
For the Island's sons the word still runs
The King and the King's Highway!"

* * *

We look for some expression of the love of home and earth and country and the love of nature, and it is very characteristic that this should be contained in a soldier's verses. In one of the letters printed by the *Times*, some months ago, a soldier's words—"I adore war. It

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is like a perpetual picnic without the objectlessness of a picnic,"—perhaps suggesting to some the picture of a high spirited but rather irresponsible school boy. Listen to these verses, by the same writer, printed in the issue that contained

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ARTHUR—At 86 St. Patrick Street, Toronto, Sept. 12th, to the Rev. A. J. and Mrs. Arthur, a son.

the notice of his death from wounds received in action. The writer, *Captain Julian Grenfell*, was one of the splendid quartette of cousins, knights each of them, without fear and without reproach, who have given their lives for the freedom of the nations.

"The naked earth is warm with Spring,
And with green grass and bursting trees
Leans to the sun's gaze glorying,
And quivers in the sunny breeze;

"And Life is Colour and Warmth and Light,
And a striving evermore for these;
And he is dead who will not fight;
And who dies fighting has increase.

"The fighting man shall from the sun
Take warmth, and life from the glowing
earth;
Speed with the light-foot winds to run,
And with the trees to newer birth;
And find, when fighting shall be done,
Great rest and fulness after dearth.

"All the bright company of heaven
Hold him in their high comradeship,
The Dog-Star and the Sisters Seven,
Orion's Belt and sworded hip.

"The woodland trees that stand together,
They stand to him each one a friend;
They gently speak in the windy weather,
They guide to valley and ridges' end.

"The kestrel hovering by day,
And the little owls that call by night,
Bid him be swift and keen as they,
As keen of ear, as swift of sight.

"The black bird sings to him, 'brother,
brother,
If this be the last song you shall sing
Sing well, for you may not sing another;
Brother, sing.'

"In dreary, doubtful, waiting hours,
Before the brazen frenzy starts,
The horses show him nobler powers,
O patient eyes, courageous hearts!

"And when the burning moment breaks,
And all things else are out of mind,
And only joy-of-battle takes
Him by the throat and makes him blind;

"Through joy and blindness he shall know,
Not caring much to know, that still
Nor steel nor lead shall reach him, so
That it be not the Destined Will.

"The thundering line of battle stands,
And in the air Death moans and sings,
But Day shall clasp him with strong hands,
And Night shall fold him in soft wings."

* * *

Space forbids further quotation, but allusion must be made to the striking and sombre "Gods of War," by A. E. and to *Lawrence Binyon's* beautiful and moving memorial of those who have "fallen in the cause of the free," for whom

"There is music in the midst of desolation
And a glory that shines upon our tears.
And where our desires are and our hopes
profound,
Felt as a well-spring that is hidden from
sight,
To the innermost heart of their own land
they are known
As the stars are known to the night,
As the stars that shall be bright when we
are dust,
Moving in marches upon the heavenly
plain,
As the stars that are starry in the time of
our darkness,
To the end, to the end, they remain."

It was said years ago of the men
of the Birkenhead and we may
repeat it again of these,—

"Wearing their wounds like stars shall
rise again,
Joint heirs with Christ, because they died
to save
His weak ones, not in vain."

Another inspiration from the stars,
and we shall borrow it from the
17th century:

"Stars are of mighty use; the night
Is dark and long;
The road foul and where one goes right
Six may go wrong.
One twinkling ray
Shot o'er some cloud,
May clear much way,
And guide a crowd.
God's saints are shining lights; who stays
Here long must pass

O'er dark hills, swift streams and steep
ways
As smooth as glass;
But these all night,
Like candles, shed
Their beams, and light
Us into bed.
They are, indeed, our pillar fires,
Seen as we go;
They are that city's shining spires
We travel to."

Sic itur ad astra.

[Note:—The last sentence in paragraph two of last week's issue, September 16th, should read, "In Canada the same ratio (2 cents a day per person) would make a daily saving of about \$160,000." The annual saving would be about \$58,400,000]

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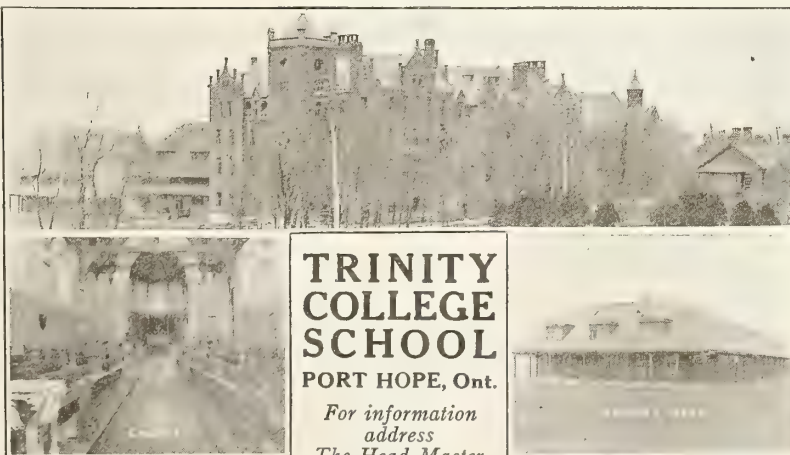
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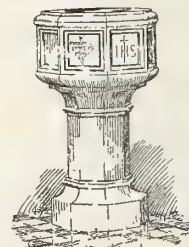
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Church Life.

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The Week

Impressions of the General Synod from the Gallery

IT is both interesting and impressive to watch the proceedings of the General Synod as a spectator in the gallery, especially when it is a case of watching such proceedings for the first time.

There is one aspect that particularly strikes one and that is the actual importance of Church affairs. One is perhaps a little apt in these days to rather underrate the importance of the Church and possibly to think her day for active usefulness is past. There are so many societies and organizations, etc., to take up attention that one forgets the Church as the Church. But when one sees able men from all over the Dominion intensely interested, giving up gladly days of valuable time to the discussion of purely ecclesiastical matters, one realizes anew the living, vital strength of the Church of England.

Not only this, but the importance of Church dogma is brought home. The listener in the gallery hears points discussed with the very greatest feeling and enthusiasm, matters concerning the Prayer Book, small changes in the Creed, etc., which to the uninitiated seem of very small moment. Seeing however that they are of such very great consequence to the delegates, half of whom are not clergy—naturally interested in such matters—but laymen, the listener recognizes that the doctrines of the Church are viewed as of essential value to the hearts and lives of men.

Another point which is most noticeable to the novice at Church Synods is the extremely wide range of subjects discussed. Prayer Book Revision, Sunday School problems, the Mission field, social and moral reform, the temperance question and, unavoidably, the war itself are all brought up and dealt with thoughtfully and sanely. The Church as an institution is evidently interested in and concerned with all matters that affect the life of her people.

The proceedings of Synod themselves are most interesting to the onlooker, the enthusiasm, the heated debates, the parliamentary precision and exactness with which everything is carried on are most impressive. It is interesting, especially when the bishops enter and the two houses sit in joint session. It is quite a stirring sight to see over twenty bishops, headed by the venerable Primate, file in while the members of the Lower House stand for their entrance. In these days of equality, when everyone is as good as everyone else, it gives one a thrill to note the respect and reverence shown to these "Fathers in God" and the attention paid at once to their views and counsels.

Altogether, besides being interesting and impressive to watch the proceedings of the Church Council, such an opportunity is in itself quite an education and one which one would be most sorry to miss.

Angels as Ministering Spirits

IN the Old Testament we read of the Angels as a vast assembly of spiritual beings who live in the presence of God. We learn of them as *mighty in strength, doers of His word*, to whom He *gives charge to guard His own in all their ways*.

They are spoken of as being of different Orders. The Cherubim are not spoken of as having any ministry to man except that they were placed to forbid his return to Paradise. The Seraphim in great nearness to God praise Him, yet are shewn as concerned with us here below.

When we turn to the New Testament we find the revelation made that the life to which we pass is to be spent with the "innumerable company of Angels." When our Lord spoke of Lazarus as "carried by the angels into Abraham's bosom," He reveals the Angels as waiting to receive the passing souls and escort them into Paradise.

It is in all the times of greatest trial that the Angels appear most ready to minister.

To our Lord they came in the wilderness, when He had refused the short and easy way to triumph, and in the Garden of Gethsemane where He accepted "*the cup*" from which His human nature shrank.

The Angels were at the Tomb to speak to the sorrowing women, "Fear not ye; for I know that ye seek Jesus."

If "seeking Jesus" is the business of life, we may be sure that in life and death the Holy Angels will be ever at our side. We shall hear their whisper in the hour of death, "Fear not ye," and as with awe and yet with joy we pass from this life to that place where we shall "see Him," they still will be near, becoming visible to our eyes we may trust as the sight of human loved ones fades from us. "They will remove the sense of loneliness and vastness in which you may seem to be swallowed up. Perhaps the Angels will carry us to the feet of our Lord. When Mary stood without at the Sepulchre, weeping, the Angel came to her first, and then Jesus—first the Messenger, then the Captain. Perhaps that will be the order when the departed spirit enters the realms of light." (Bishop Allan B. Webb).

As the knowledge of the ministry of the Holy Angels cheers and supports us in life and comforts in thought of death, so in our worship do they draw near.

In prayer we remember the vision of St. John the Divine when the incense "was given unto the Angel with the golden censer that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the Saints, ascended up before God out of the Angel's hand."

We sing truly of these heavenly hosts that—

"They know not Christ as Saviour,
But worship Him as King,"

And in our highest act of worship when absolved and "comforted"—we uplift our hearts and fulfil our "*bounden duty*" of giving thanks; we do so, *not* for what God has done for us, but "*with Angels and Archangels and all the company of heaven*" we praise His glorious Name for what He is: Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High.—Amen.

Racing and the War

THE *Mail and Empire* of Saturday last contained an editorial which is particularly timely on this subject. The latter part of the article is as follows:—

The statement that racing is necessary for the improvement of the breed of horses is open for argument in normal circumstances. Advanced now as a reason why the tracks should not close during the war, it is a pretence that deceives nobody. How could the breed of horse be affected one way or the other by the canceling of a season's or two seasons' racing fixtures?

Not much more respectable as an argument is the plea that we need racing and other sports and amusements so that the public may be beguiled from the gloom and sorrow caused by the war. It ought to be nobody's duty at the present time to cause the public to take a more cheerful or optimistic view of the situation. On the contrary, the duty is for us to be rather more than less impressed by the terrible nature of the struggle in which this country is engaged, and with the necessity for making greater efforts and harder sacrifices to ensure ultimate victory. If racing has the effect of distracting the attention of thousands of young Canadians from a contemplation of their own duties and responsibilities in this struggle, nothing further need be said against it.

With all that is contained in the article, we entirely agree. It is a good thing that there are daily journals with the courage and sound sense which is exhibited in the above quotation. The great need of our Empire is that every man and woman in it instead of seeking distraction from the thought of the war, should realize to the fullest possible extent the immense issues involved and be filled with the deepest and most solemn sense of his or her responsibility.

Cigarettes, Chocolates and Other Comforts for the Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of cigarettes, chocolates and other comforts for the men who are sick in the hospital, or convalescent:

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Henry Savage, Clayton, Ont.	1.00
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C. V. A., Beamsville, Ont.	.10
Ruth, Beamsville, Ont.	.05
F. L., Beamsville, Ont.	.35
Millicent F. Marshall, proceeds of sale at Beamsville Fair	4.00
Margaret Johnston, proceeds of lawn social at Weston, Ont.	9.00
Total for week	\$16.00
Previously acknowledged	332.17
Total	\$348.17

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

September 15th, 1915.

A MOVEMENT under the title, "The Spiritual Call of the War," is now in process of organization throughout the diocese of Salisbury. The month of October is to be largely given up to devotional preparation for it on the part of clergy and people. The Bishop will conduct days of devotion, beginning one evening and ending the next, in seven centres of the diocese. In November the first work of the Mission will be undertaken in 53 town parishes, the missionaries coming from entirely outside the diocese. From August till November special prayer is being offered in all the churches and very many of the homes of the diocese, for this part of the movement. Its purpose has been described as follows, by the Bishop:—"Quite simply our purpose is this. The war is bringing us face to face with the realities as distinguished from the incidentals of life. We see this in finance; we see it in the military call to the men of the country; we find it in the exclusion of controversy and the concentration upon the things that matter most. Nationality, patriotism, personal service, are realities just now as they have never been before—frivolity, luxury, extravagance, have largely disappeared—we have got down to the realities. But if we stopped there we should be left with a materialism which, with the warning of Germany before our eyes, we desire with all our hearts to shun. Therefore we must get further still, we must get back to the essential realities, the great spiritual facts that in such a time as this can easily be and are largely being overlooked. It is the spiritual call of the war to face the realities of sin and penitence and resolve and new life that we desire to sound through this movement. It is earnestly hoped that all classes and all conditions of people in the diocese, landowners and tenants, merchants, farmers, labourers, will realise that it is a call to them, a clear, insistent call, pressed home on us by all the sorrow and suffering in which the world is steeped." I give you this because it seems to me so good, and so suggestive for other places.

* * *

Taking the opportunity caused by the present rapid fluctuation in the price of corn, *The Guardian* draws attention to the archaic system by which the value of tithe rentcharge is regulated. For many years the rural clergy have suffered a large diminution from their nominal stipends by reason of the depreciation of tithe caused by the low average price of corn for the past forty years. Now that the conditions are slightly altering in their favour, Liberationists in Parliament and elsewhere are clamouring to reduce it to the value of the lean years following 1879. I reproduce the comment, as it will, I think, be of interest to your readers—of a new world and new ways. Our writer says—

"The recent heavy fall in the price of wheat, following an even heavier rise, prompts us to ask once more how much longer the Church is prepared to put up with the present barbarous method of paying the rural clergy? That a country parson's income should depend, to a more or less substantial extent, upon the machinations of wheat rings in Chicago, the number of new acres ploughed up in North West Canada, or the extent of the rainfall in Russia or Argentina, is something more than grotesque. Next to paying a minister of religion according to the 'acceptance' of his sermons, this system is the most unsatisfactory that could have been devised by the mind of man. Since tithes of the produce of the soil were set apart for the maintenance of the parson, every incident of our daily lives has altered; this alone remains. It is no doubt a touching reminder of the piety of our remote ancestors; it is also a vivid example of present day stupidity. We should be thankful to see every fragment of tithe rentcharge sold and the money invested for the benefit of the respective livings, or, still better, pooled towards some sort of standardisation of benefices. It is fully time

that we made an end of the accidents of history which produced the glaring inequalities from which so many of the clergy suffer. Small incomes and large houses have made the acceptance of thousands of livings a hazardous speculation. To get rid of clerical tithe, upon which rates have to be paid, would, in innumerable cases, make just the difference between anxiety and modest content."

* * *

Canon Newbolt is one of the greatest of London preachers, and his Sunday afternoon sermons at St. Paul's Cathedral frequently deal with the larger issues which affect the well being of our national life. In a recent discourse, in which he pleaded that England should be a religious, a moral and a pattern nation, he expressed some wholesome truths regarding the connection of Church and State. "There is no Act of Parliament," he said, "and never has been, setting up the Church of England. There never will be any Act of Parliament which can pull it down. If the State withdraws its sanction and patronage from the Church, it is not the Church which will suffer most. If the State ceases to profess and recognize a definite form of religion, if her king is no longer crowned and anointed as a religious act, if Parliament cuts itself adrift from all religious responsibilities, it is the state which will suffer from that severance of a tie, impalpable and indefinite as it may be, which proclaims England to be a religious country. The privileges which the Church would lose would be comparative trifles. But it would mean the removal of a great public protest that England is a religious country and that the supreme head of the nation is God, and her choicest possession religion."

* * *

The visit of The British Association to Manchester gave the Dean (Bishop Weldon—late of Calcutta), an opportunity to preach a striking sermon on the previous Sunday. His subject was naturally "The relation of Science to Religion," and while emphasizing the fact that there need be no antagonism between the two, he showed that the attitude of the true scientist must ever be that of a learner. Science had not as yet discovered all the laws of nature, but only a fragment of these laws, and the more this was realised the less didactic towards the things of the unseen would be the demeanour of the leaders of science. Indeed nothing is more noteworthy than the distinctly altered outlook of scientific men towards revealed religion and the problems of the spiritual life as compared with their predecessors of forty years ago."

* * *

The Annual Report of The British and Foreign Bible Society, recently issued, deals interestingly with the circulation of the Society's publications in Germany during the past year. The colportage sales shew a decline of 23,000 copies as compared with 1913. But this is explained by the fact that many colporteurs had to cease work owing to the war. Against this too the figures of the total circulation in the German Empire shew an increase of 265,902 copies over the total for 1913. This high total is due to the war circulation; for, besides 30,769 copies given free for this purpose, there were 287,159 copies partly sold through the Society's depot at reduced prices, and partly supplied to other Bible Societies in Germany for distribution among the troops. At Berlin it is no easy task which Herr Hartkopf (the Society's acting agent), has had to perform since the outbreak of the war. He could not communicate with London, and was, therefore, compelled to carry on the Society's work according to his own judgment:—"Many German friends and lovers of the Scriptures desired to place God's Word in the hands of the soldiers as they marched away to the railway stations. It was difficult for our depot to deliver the books required for this purpose in so short a time; but the utmost possible was done to meet all demands. Herr

Hartkopf had the courage and wisdom to arrange upon his own responsibility for the printing of several editions of the New Testament and Gospels, to which the London Committee gave their full sanction later on."

* * *

An interesting account has been published of the king's recent visit to the Indian hospital at Brighton. One of the patients was asleep when the king entered the ward in which he lay. "Don't disturb him," said his majesty. "He would never forgive me," the commandant replied, "if he woke to hear that your majesty had passed by without his seeing you." Great, indeed, was the poor fellow's joy, on being awakened, when the king spoke a few encouraging words

to him. Before the visit closed, two sepoys exercised the old right of personal petition to the king-emperor, seeking the royal aid in some personal troubles that lay on their hearts. The king promised that all that was possible to help them should be done, and they were uplifted by confidence in his word. "You see," they said to companions who wondered at their presumption, "he is a listener. He has promised, and he will fulfil."

* * *

The postponement of all further legislation concerning the Welsh Church and also the Irish question till after the war, however long that may be, has now been definitely made an order in council and duly gazetted. It is, indeed, the least that honour demands.

The Church in the West

THE country served by the Southern Alberta Mission is rich in associations. In former days it was the happy hunting ground of the Blackfeet—most warlike of the Indians—whose feuds with the Crees periodically stained the western plains with blood. It forms a part of the country hallowed by the journeyings and privations of the heroic Lacombe, to the Crees the man-of-the-beautiful soul, to their foes the man-of-the-good-heart.

First the Crees, then in 1877 the Blackfeet, were brought into treaty and established on reserves. About the same time the buffalo, after steadily decreasing for years, suddenly disappeared. These animals had been to the Indians as living manna. Once believed to emerge each spring from the earth, they were always looked upon as a manifestation of the Great Spirit's care for his people.

With the passing of the Indians, their battles and buffalo hunts, a new life, hardly less picturesque than the old, appeared. The lone riders of the plains, the Mounted Police, came into being to maintain order and to cope with cattle thieves and whiskey traders. Drove of horses and herds of cattle replaced the buffalo; ranchers and cowboys with round-ups and stampedes superseded the hunts and festivities of the natives.

With increasing population farms were set apart and the far-flung range of the old grazing grounds is being gradually restricted. But as the old roaming population vanishes, colour is still given to life by the varied types of settlers coming into the country. In addition to Indians and Metis, former officers, servants and traders of the Hudson's Bay Company, there are to be found in Southern Alberta representatives from almost every country in Europe and from most parts of the United States.

Most noteworthy, perhaps, among these are the Mormons. Writing from Cardston, the "Temple City" of the Mormons, a member of the staff says: "As I write I can hear the men at work on what is virtually a heathen temple. The granite walls rise already some feet above the ground and the huge iron framework which is now in position shows that the building will be of fine proportions. The pity of it is that the people who are erecting this temple believe in a God who is not a spiritual being but one who, if not flesh and blood as we are, is at least subject to the frailties of our human nature. I hear that a hundred Mormon missionaries are shortly going to England, and here, I think, lies the danger of the movement spreading. Our Church people here, who know what Mormonism is, can see nothing in it that is attractive; but there is the possibility of our people in England being caught unawares, and then when it is too late finding their mistake. This, I am sure, is the condition of many Mormons here to-day."

Mr. C. R. Reynolds, a lay brother of the mission, was the first man in his district to answer the call to arms. Writing of his experience with the Canadian Mounted Rifles, he gives a description of men in his corps that illustrates the types of men among whom the work of the mission lies.

"Some of the specimens who have enlisted are enough to show that there are

plenty of Church of England boys in the country round who will never be touched while there is just a single priest in the town. For instance, an Exeter Cathedral choir boy who "bached" thirty-eight miles out of town has never been to church since he came out about five years ago. There is one boy from Lansdowne College, a fine bass from a London church choir and a lot of ordinary English working boys. Several were in their local choirs as boys and there are quite a few who always go to church, morning and evening, although Sunday is our only time off, except the evenings. One of these was a jockey in the Old Country. Another London boy has herded sheep and stoked engines, in fact done most things, but would look quite in place as a London booking clerk. Several of them have been cowboys since their arrival in the country and are experts with the rope, and we have some very good shots."

G. H. B.

CHILDLIKE FAITH

THE Festival of St. Michael and All Angels brings a special message to many hearts this year. In the "Child's Book of Saints" the story is told of an orphan child who lived alone in a poor hovel in a little village on the edge of the moor. Her only prayer she repeated nightly—

"God bless this house from thatch to roof,
The twelve apostles guard the door,
And four good angels watch my bed,
Two at the foot and two the head."

The old vicar hearing a report that light shone through the chinks of the window shutter "when all honest people should have been asleep," went one night to satisfy himself with his own eyes that all was well with the child.

When he reached the cottage he found men "of another age and another world" guarding the door. When they melted away in the darkness, the vicar still saw light from within. In spite of a warning voice that said, "It is the light of angels; do not look or blindness will fall on you, even as it fell on me on the Damascus road," the aged vicar pressed forward. "Let me look, let me look," he said; "better one glimpse of the angels than a thousand years of earthly sight." As he gazed through the chink in the shutter the priest uttered a cry of joy, for he saw the dazzling wings of one of the angels at the foot of the bed.

A simple faith and a childlike heart prays that the angels who always do God's service in heaven may succour and defend us on earth. We offer this prayer for those in utmost need, and though to us it is given to walk by faith, not by sight, yet we doubt not that the vision of the Angel Guard so near, so watchful, may be granted in moments of sore peril, to some who in the Providence of God need the visible assurance that His promise stands firm and never fails.

The question surely is not whether angels watch over those for whom the prayers of the Church rise, but whether any eyes are purged to see them. God's word is, "As thy day so shall thy strength be." His way of imparting that strength is according to our need.

"Thou Who dost send Thine angels to minister to those Who shall be heirs of salvation, have mercy upon us."

GENERAL SYNOD

A GREAT meeting of representative and influential Churchmen from all parts of Canada has been brought to a close by the final act of prorogation, which took place on Monday morning, September 27th, in Trinity College, when the Primate, as President of the General Synod, formally signed the acts as adopted by both Houses. This meeting of the General Canadian Synod has been unique and momentous. It gathered in the time of great national trouble in which the very existence of our Empire is threatened, and it has discussed impassionately, comprehensively and sanely the serious and delicate work of Prayer Book Revision. The evident sincerity of all the delegates was manifest on more than one occasion and the constant appeal for the guidance of God the Holy Ghost was helpful and inspiring. It seems almost out of place to speak of persons or to mention names, but the Church ought to know how the business of Synod is managed. Ten days of strenuous labour, in which both Houses worked with might and main in the interest of not only the men, women and children of the Church, but of the whole human race, brought forth at the conclusion work done in the Master's Name and for His sake.

The Primate, with the weight of his official position and that of his own integrity and worth, presided over the joint sessions with fatherly impartiality and love; while the Prolocutor guided the work of the Lower House with fairness and expedition.

The joint sessions were a great success and the presence of the Upper House added dignity and elevation to the tone of procedure. The Archbishops and Bishops form a body of men, leaders and Fathers in God for which any Church might well be thankful. Speeches from the Upper House came with clearness, precision, eloquence, weight and force, and many from the clergy and laity of the lower house were not one whit behind them in value and strength.

The value of joint sessions was noted by all; in the first place the organized strength and unity of the Church was emphasized; secondly, the wisdom of our inspired leaders was revealed in greater measure; thirdly, the practical experience and thought of the clergy and laity became the property of all; fourthly, the bonds of sympathy between east and west and north and south were strengthened because of a deeper knowledge due to fresh revelation from all parts of the Dominion. We feel that much good must result from this meeting of the General Synod, and that the delegates, lay and clerical, returning to their respective dioceses, will take immediate steps, after consultation with their Bishops, to make known to the Church people at large its most helpful and valuable work.

We have seen many meetings of men gathered for consultation and legislation both in the mother land and in the United States, as well as in Canada, but none in which there was a greater spirit of good will, affectionate regard for the rights and feelings of others and desire to be honest, fair-minded and courageous in the defence of the principles and fundamentals of the faith. We were struck with the tone and dignity of the proceedings. The spiritual note was never allowed to cease echoing before it was struck again. In various churches the daily celebration of Holy Communion gave the people an opportunity of praying for God's blessing and guidance on the labours of the Synod, this was followed by matins and at noon the regular missionary prayers were reverently joined in by all. The sessions began and ended in communion with the Divine and thus from first to last were we conscious that we were indeed co-workers with God. The prolocutor of the Lower House summed up the general feeling with regard to the whole matter when he said, "Thank God."

General Synod Notes

CONTRARY to expectation, the "Prayer-to be used in time of war and tumult" was not revised out of the Prayer Book. By a large majority it was restored.

In transmission over the telephone the prayer, which was reproduced in the *Star* of Wednesday, got an amusing twist. It was made to run: "Oh, Almighty God, King of all Kings, and Governor of all things, Whose power no preacher is able to resist," etc.

Apart from an occasional mistake of this kind the reports of the Synod's proceedings given by the daily papers have been excellent.

* * *

After the close of the debate on the Athanasian Creed at noon on Wednesday, the house began to dwindle. There was a little laughter at Mr. Lansing Lewis' expense when he asked in the afternoon if, instead of proceeding consecutively, the House might not go on to the discussion of those services in which the lay members were more particularly interested, seeing that some of them wanted to get away home. The Primate asking "Which, for example?" he answered, "The marriage service."

The request being granted, the Preface was taken up and was carried pretty much as it stood in the draft Prayer Book. The old wording is much softened, but the warnings against taking matrimony in hand "unadvisedly, lightly, or wantonly" remain. To the words "as a protection against sin," which replace the blunter expressions of older days, exception was taken, but both houses voted in favour of their adoption.

Archdeacon Cody entered a strong protest, which was duly allowed, against having a special Collect, Gospel and Epistle for celebrations of Holy Communion, to be held on the occasion of a marriage, fearing, as he stated, that too much of the idea of marriage being a sacrament would attach to such an arrangement. He held that the present custom of using the Collect, Gospel and Epistle for the week in which the marriage occurs is sufficient.

* * *

The committee was anxious to have a rubric in the service for Holy Baptism declare that sponsors must be Christians. That did not satisfy members of Synod, some of whom wished to have "baptized members of the Church of England." This brought a protest, rightly, from the Bishop of Kootenay, who pointed out that it is into the Holy Catholic Church, not into any particular branch of it only, that children are baptized. Others wanted to have a statement that the sponsors should be persons who have been baptized and confirmed; but this also was unacceptable, especially to members who had in mind the case of non-Anglican mothers, who might wish to be godmothers to their children. It being impossible to come to an agreement in so short a time, the Prolocutor's amendment to the proposed rubric was adopted. By virtue of that the rubric stops after declaring that parents may be sponsors. Though the rubric does not rule out non-Anglicans, the canons do; and by them certain members asserted that they would stand.

* * *

The great debate of the Synod was that on the Athanasian Creed, mispronounced by somebody *Anaesthesia Creed*. It lasted all day Tuesday, went on in the evening, and came to an end only on Wednesday at noon, as already mentioned. The conclusion gave the Primate, whose humour flows perennially and deliciously, opportunity to make the *mot*; "Athanasius could stand contra mundum but not contra Macklem."

As a result of a conference that was held on the Tuesday evening after the debate the Provost, who had been preceded by Mr. Anderson, of Ottawa, and supported by Archdeacon Cody, brought in the following resolution, which Mr. Chancellor Davidson seconded:—

Resolved, that in the Revised Prayer Book the present form of the Athanasian

Creed be preserved in its integrity without alteration or addition, save that in Clause 29 the word "faithfully" be substituted for the word "rightly," and that no alternative rendering of the Creed be admitted for public use.

That in the printing of the Creed Clauses 2, 28 and 42 be indented and immediately preceding the Creed a rubric be inserted as follows:—

NOTE—The indented clauses may be omitted at the discretion of the minister from the public recitation of this Creed in divine worship.

That at the end of the Creed be printed the following declaration:—

"For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is solemnly declared:

"1. That the confession of our Christian faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

"2. That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church, in this confession, declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this confession of faith are to be understood no otherwise than the like warnings in Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all."

* * *

With the Provost's and Archdeacon Cody's, the most notable speeches on the Athanasian Creed were those of the Archbishop of Algoma, the Bishop of Huron and the Bishop of Ottawa. Those of the Dean of Quebec, the Warden of St. John's College, Winnipeg, Archdeacon Paterson-Smyth, Archdeacon Pugh, Dr. Lansing Lewis, and Mr. J. H. MacGill were also most interesting. The Rev. Dr. Renison's statement that there were hundreds of churches in which the Creed was not said at all was challenged by many members of the Houses as they sat together for the debate, but with his customary tenacity he persisted in his statement, which probably is largely true. As one speaker after another asserted, there had been a falling away from the commands of the rubrics. These held that it was for the Church to lift the people up to the ideal state of things as nearly as might be, not to descend to their level, rather to retain and maintain the truth in its entirety.

One speaker truly said: "There are men who spend the entire week damning everybody and everything who won't say, or listen to, the so-called damnable clauses of the Athanasian Creed." The same remark would apply to the Communion Service, in which the Revised Prayer Book substitutes "The wrath of God is upon," etc. for "Cursed is the man," etc.

* * *

The Church of the United States, which has omitted the Creed altogether from its Prayer Book, has suffered an immense loss; and so has the Church of Ireland, which prints the Creed, but has no rubric regarding its recital. To conserve it was the aim of the Committee and the desire of the Houses because of its clear statements in regard to the Trinity and the Incarnation. Until the final adoption of the Revised Prayer Book, three years hence at the earliest, the Creed is to be said in the form in which it now stands in the Prayer Book at present in use.

* * *

The Canon approving the revision as amended at this session of the Synod was

duly passed after a good deal of discussion and some misunderstanding. Amendments and suggestions offered at the meeting just closed are to be considered by the Committee. Archdeacon Armitage of Halifax, who has latterly been the secretary, is to have the custody of the documents relating to revision. He, too, is to see the book through the press. The misunderstanding referred to was in large part cleared up by the Bishop of Kootenay, who poured oil on the troubled waters.

* * *

The Revision Committee, as latterly constituted, was photographed on a day when the wind was blowing strongly from the west. Accordingly cassocks and beards turned towards the east, which caused some one to remark that it was a very ritualistic picture.

* * *

In the discussion of the Athanasian Creed the Primate interjected a delightful remark. The Dean of Quebec, who was strongly opposed to any change, was declaiming vigorously against the proposal to print a revised version of the Athanasian Creed along with the one already accepted. "You are giving us three and a half creeds," said the Dean. As he was proceeding the Primate said in an undertone which was audible throughout the hall: "I suppose that's where the enrichment comes in."

* * *

The Primate made an admirable chairman. Thanks to him, to the conciliatory spirit in which all parties approached the question, and to the prayerful preparation of the members of both Houses, the debate proper was absolutely lacking in acrimony, being one of a remarkably high order, of which the whole Church has reason to be proud. His Grace knew when to let a man unburden his whole soul and when to keep him to the point. And, notwithstanding the labour connected with following a debate closely so as to prevent confusion, he maintained his good humour unimpaired to the close of the meeting. Sharp at twelve o'clock each day his gavel descended and the house came to attention for prayers for missions, for the men at the war, and for success of the nation's cause.

* * *

By no means old in years or in strength of body and of mind, the Primate yet feels the force of the words set down in these columns last week. He needs a smaller diocese than the great Rupert's Land, in order that he may the more effectually give himself to the work of the Church at large. And he needs to be set free from the metropolitan work of the Province of Rupert's Land for the same reason. Once more it is proper to urge that the Primate be seated at Ottawa, as being the capital of the Dominion, and that any diocesan oversight which he may be called upon to give be limited to the county of Carleton. Means of arranging this with the Diocese of Ottawa can surely be found, as well as a mode of election, possibly similar to, if not better than, that of the Irish Church recently described in one of our issues.

* * *

At breakfast on Saturday the Primate was very happy in returning thanks for the hospitality which he and his fellow-guests had enjoyed at Trinity. He spoke of the creature comforts, of the Provost's ubiquitous hospitality and hospitable ubiquity and of the readiness of all from the Provost down to the humblest servant to make their stay pleasant. He mentioned most appreciatively the spiritual facilities which they had enjoyed and stated that he believed they had gone far to make the meeting the good one that it had been. He called St. John's the Alma Mater of his youth and Trinity the sustaining mother of his later years, without whom he would have found it difficult to get through the work of the session.

Mr. Gisborne, speaking for the guests belonging to the Lower House, also expressed his appreciation of the kindness that he as one of the secretaries had received. The Provost, in response, said that it was not so much the College

that was to be thanked for entertaining the Synod as to be thankful that the Synod had met within its walls and had brought inspiration with it.

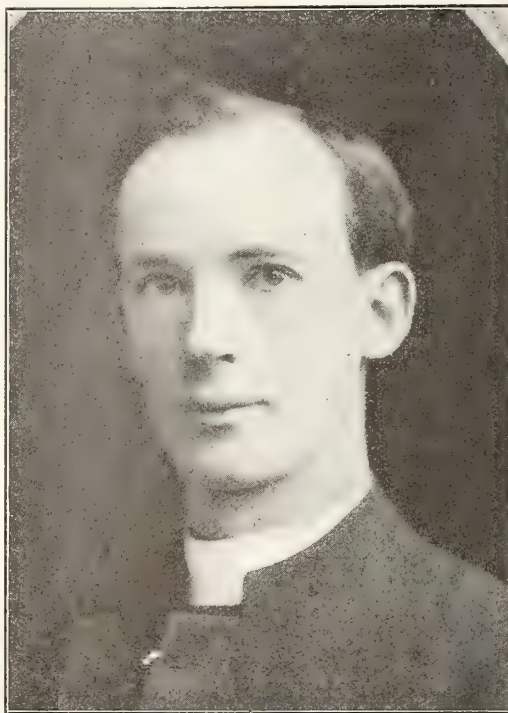
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One of the most honoured guests throughout the three weeks was the Bishop of Calgary. He is no stranger either to Toronto, or to Trinity, having been given the degree of Doctor of Civil Law as long ago as 1887, upon his consecration as Bishop of Saskatchewan, in succession to Bishop Maclean. In the same year he was made a Doctor of Divinity of the University of Manitoba, having been connected with that province from 1868, when he was ordained deacon. From that date to 1882 he was incumbent of St. James' parish, now in Winnipeg; from 1871 to 1883 Superintendent of Education for the province; from 1881 to 1887 Secretary to the Synod; and from 1882 to 1887 Archdeacon of Manitoba. In the year 1887 he was made also Honorary Fellow of St. Augustine's, Canterbury, where he, like many another man who has served the Canadian Church, was trained for the work of the ministry. In 1888 he began to administer the new diocese of Calgary, but he did not relinquish Saskatchewan till 1903. In the vast territory covered by his

years, he was made Bishop of Mackenzie River in 1891. For this diocese, he has retained affection, completing an endowment for it since his coming to Toronto, where he is highly esteemed and deeply loved. From 1904 to 1907 he had the oversight of Athabasca, of which for the time being he was Acting Bishop. Wherever he goes, he is welcome because of his cheery disposition and manner as well as for his clear, old-fashioned evangelical preaching. On Saturday afternoon he stole away from the Synod to christen the baby boy of some friends of his at St. Mark's Church. To be baptized or confirmed by a man like him is indeed a blessing in itself.

* * *

"The great trouble with the Church of England in Canada is that it has lost sight of the priesthood of the laity," said a western Doctor of Divinity. "There is neither High Church nor Low Church, but just a difference as between those who recognize the priesthood of the laity and those who don't. From that come all our troubles. The sooner our people recognize that we are all priests and that the difference between the lay priest and the clerical priest is one of function not of priesthood, the better."



THE RT. REV. W. C. WHITE, D.D.

Canadian Bishop in Honan, China, who has attended the General Synod in Toronto

original jurisdiction he has seen at least four dioceses grow up. Saskatchewan as it now is, Calgary, Qu'Appelle, and Edmonton. Naturally, therefore, he is proud of the West, with which for nearly fifty years he has been identified, over a large part of which he has for twenty-eight years had spiritual oversight, and in which his children were born and grew up. When he speaks of its future he waxes eloquent and as enthusiastic as an Englishman can allow himself in his reserved way to do, although the Bishop is somewhat expansive.

* * *

Another essentially missionary Bishop is the Right Rev. Dr. Reeve, since 1907 assistant Bishop of Toronto. From 1869 to 1907 he, too, was closely associated with the West, being ordained deacon in the former year in Rupert's Land and priested five years later in Athabasca. For ten years from his ordination he was C.M.S. missionary at Fort Simpson, removing in 1879 to St. Paul, Fort Chippewyan. There he remained for ten years, coming more or less into close contact with Bishop Bompas and Bishop Young, to each of whom in turn he was chaplain between 1874 and 1891, being at the same time Archdeacon of Chippewyan. Acting as a curate in Sussex for two

years, he was made Bishop of Mackenzie River in 1891. For this diocese, he has retained affection, completing an endowment for it since his coming to Toronto, where he is highly esteemed and deeply loved. From 1904 to 1907 he had the oversight of Athabasca, of which for the time being he was Acting Bishop. Wherever he goes, he is welcome because of his cheery disposition and manner as well as for his clear, old-fashioned evangelical preaching. On Saturday afternoon he stole away from the Synod to christen the baby boy of some friends of his at St. Mark's Church. To be baptized or confirmed by a man like him is indeed a blessing in itself.

* * *

One of the most outstanding figures at the Synod was that of Dr. Robinson, formerly a Dean in Ireland but now Warden of St. John's College, Winnipeg. He is but one of several men from Trinity College, Dublin, who are prominent in the Canadian Church, among the others being Archdeacon Paterson-Smyth of St. George's, Montreal, Canon Fitzgerald, of Kingston, the Rev. T. G. Wallace, of St. Stephen's, Toronto, the Rev. Professor Cosgrave and the Rev. Professor Haire-Forster, of Trinity College, and the Rev. W. A. Ferguson, of St. John's College. Only three of these were members of Synod, but, where any of them was, there was abundance of wit and humour. When they were all present, as happened more than once, the effect was electrical. Good stories flowed and profound thoughts were uttered. Through many of the former, so a member of a certain company reported, it was necessary to wade to get light on the Athanasian Creed. But it was shed.

* * *

One of the stories concerns Dr. Jordan, well known in Ireland as an examining chaplain. He had twice plucked a candidate for Orders, but on the third occasion he passed him. Thereupon the latter telegraphed home: "Sorrow vanquished, labour ended, Jordan past."

* * *

The Warden of St. John's, which now gives in its adhesion to the Board of Divinity Degrees, tells of his college being depleted by the war, numbers of his men in arts and divinity having enlisted and taken commissions. The same is true of St. John's College School, the whole sixth form of which has gone to the war, thus cutting off a large source of supply of students from the college.

* * *

By the entrance of St. John's into the agreement in regard to Divinity Degrees, all of the colleges in the Church are now co-operating not only in the work of preparing candidates for Holy Orders but also of stimulating further study after ordination. That study is desirable in these days of wide diffusion of knowledge, when the laity are reading not only magazine articles but deep theological books as well. It is understood that Hebrew will presently become an indispensable requisite for the B.D. degree, a thing which is much to be desired for those who are called upon to expound the Scriptures of the Old Testament and to interpret the dealings of Jehovah with his people.

* * *

A keen supporter of the agreement has been found in the Bishop of Huron, who, by his work as chairman of the committee, on Prayer-Book Revision and Enrichment, has well earned a reputation as a hard worker and a scholar. His energy is tireless in forcing a pace which many other men find it hard to keep up with in committee or in Synod. He would many a time have had the evening session of Synod begin at eight o'clock at the latest, but he was forced to give way to the desire for 8.15. He gave way gracefully and good-naturedly; but he kept the

The remark was made in an interval made by two or three members to get a rest from the cramped posture of sitting on the Windsor chairs in the Synod Hall, from the heated atmosphere, and from the debates. It is a pity that there is not official provision for more of such informal meetings and exchange of views. They are quite as important as the meetings, debates, resolutions, and canons. They are restful as well as stimulating; and for that reason they are likely to reduce friction and occasion for it.

Half an hour for tea in the afternoon would be time gained and would be found to expedite business. One of the most important questions that came before the Synod was made easier of solution because of tea and smoke and quiet.

As one of the Western Bishops said: "We come here and see friends whom we have not seen for years. We have time only for a passing greeting and then we get back to our meetings. Thus we lose a great deal of the value that might attach to them."

* * *

"The newcomer has a hard time of it the world over," was the remark of a Western Dean *à propos* of hazing, which naturally became a subject of conversation, considering the season and the place of meeting. Then he grew remin-

business of considering his committee's report moving along in good order. To hear him introducing the report and, in particular, the Athanasian Creed, was a great treat. His speeches were models of clearness and conciliation. As he stood before the Houses in his violet cassock, he made a fine picture with his silvery hair, his black eyebrows, his piercing dark eyes, and his mobile features with their constantly changing expression.

* * *

Two able, faithful supporters of the Bishop of Huron were the Bishop of Kootenay and the Bishop of Fredericton. They were zealous for the report and they were anxious to have all things done decently and in order.

* * *

A western man who deserves mention because of his advocacy of the insertion of needed prayers in the Prayer Book is the Rev. C. W. McKim. The one for the King's Forces will be most acceptable. He was ready in his references to both the American and the Scottish Prayer Book.

* * *

The closing day of the Synod, if Saturday can be called such, saw the creation of a Social Service Commission. In these days of practical Christianity such a body is much needed. Both reform and prevention are necessary in the matter of unemployment, poverty, temperance and the like, and the forces of evil are so strongly entrenched that they must be constantly watched and earnestly opposed by the Church.

* * *

After all, it was necessary to meet on Monday morning to give due formality and effect to the business transacted in the short space of ten days. The Synod worked hard and earned the well merited praise of being one of the best, if not quite the best, of the series held in the last twenty-two years. It was gratifying that the war news received in the morning was good; and for it due thanks were offered up. The Synod having departed, Kipling's *Recessional* is in order, "lest we forget" all the good that accompanied it.

* * *

Now the College is turning to its proper work of receiving students new and old. There are more of both than could have been expected in a year of war.

THE REPORTER.

OLD FRIENDS

MOST of us when we grow up quite forget what we felt as children. There are a few people, however, who remember, and if, fortunately for the rest of the world, they can also tell a story, their books are a magic door by which we can enter again and by grace into a kingdom that once was ours by right. Such a book is "A Romance of the Nursery," by Mrs. L. Allen Harker, published some dozen years ago by John Lane, and therefore coming under the title of an old friend to those who are fortunate enough to know it.

The children it tells of are all real and all delightful, from Janey, who, becoming conscious of a large hole in the knee of her stocking at the same moment that she was summoned to see a visitor, with great presence of mind applied ink liberally to the knee itself, to Paul, the child poet, who objected to "Line upon Line" because it was not "real sounding" like the Bible.

There was nothing saintly about Paul, however, though he read the Scriptures with the voracity that he brought to every other book, in spite of his elder brother's disapproving remark that it did not seem the thing to read the Bible for pleasure "just as if it was a story book."

He also attempted to write blank verse; the meaning did not matter in the least if there was some approach to rhythm; and his brother and sisters very much admired one of his poems descriptive of dawn, which began:

"The mournful moon has ta'en his trousers off,
And all the stars, they have cast down
their shoes."

It was Paul who came to the rescue of the others when a serious visitor, who studied children as types, was searching the quality of their minds as shown by their favourite characters in history.

"I've only one very favourite car-rater," said Paul slowly.

"Do tell me who it is, dear, and why. I am so interested."

"My favourite car-rater is Henry the Eighth . . . You see he had more wives 'van children. Now, I've noticed most pertickler that most people have more

children 'van wives. He had more wives 'van children."

"But that's no reason for liking him!" expostulated Eleanor.

"That's why I like him," Paul replied firmly.

Then there is Fiametta, the poet's child, who left church suddenly one hot Sunday because she was "getting essasperated," a condition with which many of us will sympathize.

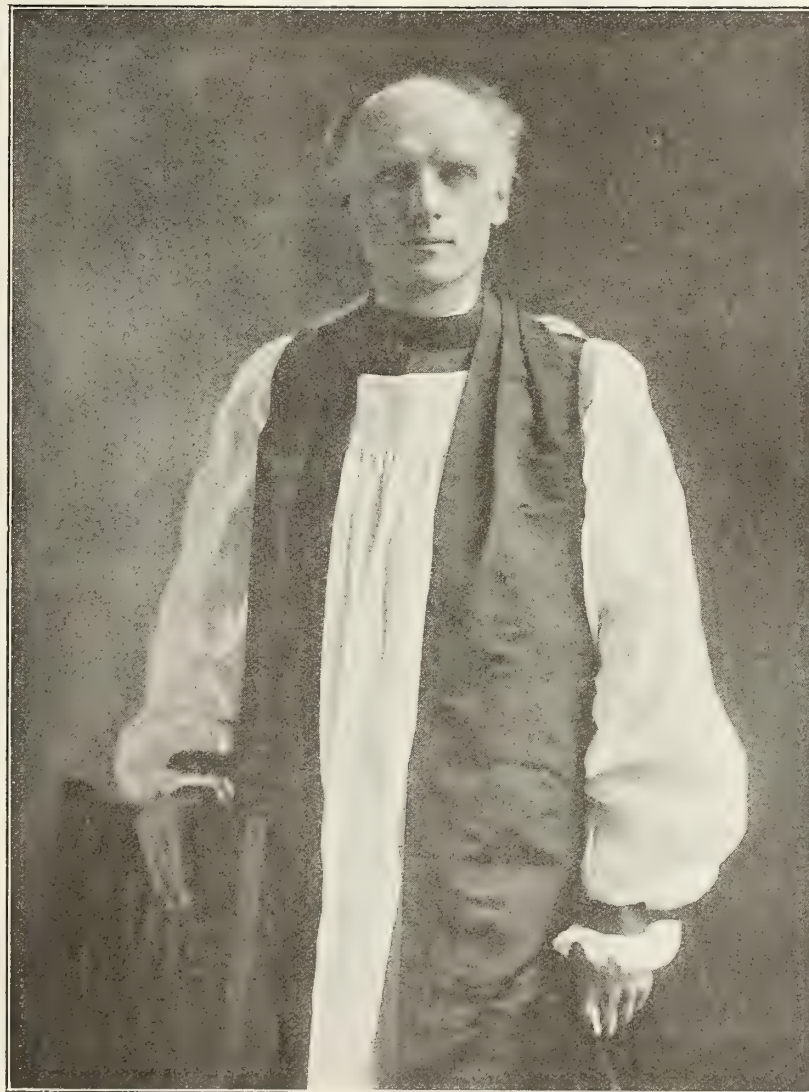
And lastly, in these days of enforced slimmness, how refreshing is Paul's view of the ideal figure. "When I go round in front it makes me hollow behind," he sighed. "Now Sir William is round in front and straight behind and it looks so *pompshus*."

The W. A.

Annual Meeting of the General Board of Management

FOR three days, September 21st, 22nd and 23rd, the members of the General Board of the Women's Auxiliary were

to God that, during a year of great anxiety and sorrow, when there had been so many claims, charitable and patriotic,



THE RT. REV. J. HEBER HAMILTON, D.D.
Canadian Bishop in Mid-Japan, who has also attended the General Synod.

in session in Toronto, when representatives of 19 Diocesan Boards from coast to coast were present. On the morning of the 21st a celebration of the Holy Communion was held in St. Simon's Church, at which His Lordship the Bishop of Toronto was the celebrant, assisted by the Rev. C. C. James and the Rev. T. Burgess Brown. The business sessions, over which Mrs. Patterson Hall, the General President, presided, were conducted in St. Paul's Parish House.

The past year has been one of progress, and through all the reports presented by the different officers there sounded the note of deep gratitude and thankfulness

upon the women of Canada. He yet had permitted the work of the W.A. to go forward in all its departments. A wonderful spirit of self-sacrifice and true devotion had been shown by its members, who bravely carried on the work, in many cases with almost broken hearts.

The reports showed a membership of 35,440 seniors in 1,619 parish branches. Included in this are 5,788 girls in 313 branches. The Junior membership is 11,844 in 449 branches, while the Babies' Branch has a membership of 8,872. There are 145 general life members and 1,962 diocesan.

The recording secretary reported a new

diocesan board—Mackenzie River. Under the General Board 20 missionaries (two of them honorary) and two Bible women are in the foreign field; 10 lady missionaries are in various parts of Canada, and salary grants are made to 21 workers. A grant is also made to work among Japanese in Vancouver. In addition to this, catechists and missionaries (seven in all) are supported by various dioceses, and a large annual grant is given by an eastern diocese to the Blackfoot Mission. Diocesan Boards also support 38 Bible women, students and teachers, and 209 children in the foreign field, and 10 children in the Indian schools in Canada. Financial assistance is given in connection with social work in some of the large cities.

The corresponding secretary told of the splendid work being carried on by the W.A. missionaries in Canada and the foreign field. Miss Hitchcox and Miss Moody went in the autumn of 1914 to the new boarding school at Le Pas, Diocese of Saskatchewan, opened on October 1st, 1914. Miss McIntosh has recently sailed for Honan and Miss Roberts for Kangra. These are both new missionaries. Since July, 1914, Miss Trent, Miss Lennox, Miss Robbins and Miss Young have been welcomed home on furlough. The two former sail on October 1st and October 19th, respectively, from Victoria for Japan, visiting Western dioceses en route. It was with very great regret that Miss Clara Thomas' resignation was accepted, but her health will not allow her to resume her work in India at the present time. Miss Howland, nurse in Kai-Feng, Honan, has also resigned. Her marriage to Mr. Williams, missionary in Honan, took place on June 24th, 1915. It is the intention of Huron Diocese to erect a residence for women missionaries in Kai-Feng as a memorial to Miss Marjory Nash.

The treasurer reported that the thank-offering for the period ending September, 1914, amounted to \$20,619.51. The total receipts for this year were \$95,094.40. She was glad to announce that all appeals had been met, and that the prosperous condition of finances made it possible for the W.A. to carry on the work they were doing without the grant-in-aid from the M.S.C.C. (this having been altogether relinquished in October, 1914) and also to take up new work in the training and maintenance of missionaries.

The Dorcas secretary reported bales sent to Indian schools and missionaries, church, hospital and school furnishings, the total expenditure being \$32,852.32. All general Dorcas appeals were met.

The secretary-treasurer of Junior and Babies' branches reported \$1,918.00 contributed towards the Junior pledges; a total of \$6,392.00 given to missions, including \$1,871.00 for Dorcas work. The Babies' Branch boxes contained \$3,054.00.

The secretary-treasurer of literature told of an increased interest in intercessory prayer both on behalf of missions and war conditions. One diocese has arranged a chain of continuous prayer in connection with the war from 7 a.m. till 11 p.m., and another has adopted a prayer league. In some dioceses much interest has been shown in the study of India. A profit of over \$200 was realized on the 1915 calendar, and at the spring executive meeting it was recommended that this money be used for the publication of a W.A. history. As, however, this history cannot be ready for some time, it was decided that the profit on the calendar should be regarded as an ordinary balance, and could be used by the secretary-treasurer for the publication of small pamphlets which she thought necessary to the work.

The report of the United Thank-offering Committee showed that the past year has been notable for the increased number of offers of missionary service, and these have come principally from members of the W.A. Six young women are this autumn entering upon their training preparatory to going to the foreign field. Two of them were introduced to the meeting.

The W.A. now assists in the education of 22 children of missionaries, at a cost of \$3,668.25. Last April one of the for-

mer beneficiaries lost his life in France while fighting for King and country.

The report on Indian affairs told of missionary work being done by the Indians of the North-West. Several W.A. branches are organized among Indian women and children. A new mission church at Blackfoot Reserve, erected very largely because of the efforts of one of the diocesan boards, was consecrated by the Bishop of Calgary on July 12, 1914. Albert Mountain Horse, of Southern Alberta, volunteered for the front. Word came to the meeting that he had been seriously injured and was being invalided home. A message of sympathy was passed to be sent to Mrs. Bayley and by her delivered to the friends of Albert Mountain Horse.

The pledges assumed for the following year amounted in all to \$43,103.00, of which \$14,750.00 was for the Canadian field, and \$28,353.00 for foreign work in Honan, Mid-Japan and Kangra. The estimated appeals amounting to \$9,175.00 were accepted by the Board on the understanding that the executive would accept or reduce the same at their discretion. The Church Buildings Fund, amounting to \$352.24, was voted towards the Church and Parsonage Building Fund of the Diocese of Caledonia.

On Tuesday, Mrs. Hamilton, wife of the Bishop in Mid-Japan, and Miss Young, returned missionary from Japan, were introduced to the meeting. In the afternoon Mrs. Hamilton told something of the work being done among the women in Japan, and of their own Japanese W.A., which she hopes will one day have a native president. At the present time the vice-president is a Japanese woman.

A letter was received from the Y.W.C.A. asking for co-operation from the W.A. in welcoming girls and women who come as strangers to Canadian cities and towns, and it was decided that in places where there was no branch of the Y.W.C.A. or Travellers' Aid Agent, the members of the Parochial W.A. branch would make themselves responsible for meeting any such strangers whose names were sent to them.

Very keen interest was shown in a discussion with regard to mission study for the Juniors, and it was decided that the matter of material for such mission study be referred to the Missionary Education Committee which had been recently formed by the M.S.C.C., and to which the W.A. had agreed to send three representatives.

Devotional addresses were given each day at 12.30 on "The Invitations of Christ" first, to Salvation—"Come unto Me," by the Bishop of Caledonia; second, to Discipleship—"Follow Me," by the Bishop of Montreal; third, to Comradeship—"Go, . . . I am with you," by the Bishop of Ottawa.

On Tuesday afternoon Bishop White, of the Diocese in Honan, told of the work being done by the Canadian missionaries in China and at the institutions in which the W.A. is particularly interested, and how, in spite of the many difficulties and discouragements of the past five years, wonderful progress has been made. Very great is the need for reinforcements for the staff in connection with all three branches of the work—evangelistic, medical and educational.

An account of the work done by lady missionaries in the Diocese in Mid-Japan was given by Bishop Hamilton on Wednesday afternoon. There, too, the need is great. At the present time there is a staff of 11 women missionaries, and Bishop Hamilton gives the maximum number necessary as 18.

Also on Wednesday afternoon Mr. McCormack, of the Church Camp Mission, addressed the meeting, telling of the work now being carried on by the mission in the Welland Ship Canal and in various parts of the far North-West. He spoke with gratitude of the reading room which had been furnished by the Women's Auxiliary in which services, Sunday School and entertainments were held. They are also exceedingly grateful for parcels of magazines which can be circulated among the men.

In answer to a question asked with regard to W.A. meetings being used for Red Cross work, the suggestion was made

that the W.A. women meet at another time to do Red Cross work. "There is not the least patriotism in starving out Canadian missionaries in order to send comforts to Canadian soldiers."

On Thursday afternoon a special delegation from the House of Bishops, consisting of the Bishop of Calgary (on behalf of the Primate of all Canada), His Grace the Archbishop of Algoma, the Bishop of Athabasca and the Bishop of Quebec, attended the meeting, bringing greetings from the General Synod assembled. Each gave a short address, telling of the W.A. as found in their respective dioceses and thanking the W.A. as a whole for the work it had done and was doing, and for the help and inspiration it is to the Church at large.

The closing address was given by the Rev. Canon Murray, on Indian work. He referred to the fact that in 1920 the assistance given by the C.M.S. towards work among Indians in Canada will come to an

end, and that at that time the great burden of the whole Indian work will fall upon the Church in Canada. Therefore, in the years which intervene, all Canadian Churchmen must consider carefully how that burden is to be met. He spoke of the great debt which the white man owes to the Indian, and said that while all possible should be done in connection with the work in the foreign field, the claims of the foreign field should not blot out the claims of the Indians and Eskimo. In speaking of the great work done in Indian schools, Canon Murray said: "Indian schools have turned out men who have been a credit to our country."

A resolution of deep sympathy with Dr. Archer in the loss of his wife, who had been called to her rest, was passed, also a resolution of sympathy with all members of the Board whose sons have fallen on the battlefield. Also a resolution of sympathy with Archbishop Worrell in the loss of his wife by death.

Has the regular churchgoer to have two books with him for fear the parson should give notice before starting the service that we are going to use the revised version? Why have we got to have this new book in such a hurry, when it cannot be properly authorized until after next General Synod, three years hence? One idea for having a new Prayer Book was that some people could not find the service. If we get an old and new Prayer Book will that help to simplify things? We often find our brethren from the Old Land mixed up now with the new Hymn Book, what will they be with the Prayer Book? This book should not be rushed but kept back until authorized for general use, when every loyal Churchman will buy one and use it. But at the present time we have too many mutilated services for the good of the Church.

Toronto.

A. H. MURRAY.

THE ATHANASIAN CREED

To the Editor CHURCH LIFE:

Sir,—The proceedings of General Synod must fill with dismay anyone who accepts the doctrine of the Prayer Book. In spite of the solemn declaration according to which it is bound to hand down unimpaired to posterity the full doctrine of the Prayer Book, General Synod abolished the obligation requiring the Athanasian Creed to be recited in its entirety. Then followed a scene surely unique in the history of the Church. Having agreed to impugn the doctrine contained in certain verses of the Creed, the delegates arose to sing the Doxology. Did the tragedy of the situation appeal to no one?

Henceforward four verses of the Athanasian Creed are to be indented and the obligation to recite them abolished because the doctrine they enshrine is unpopular and unacceptable—a proceeding as entirely lacking any warrant as it is at variance with the bounden duty of the Church to hold fast the faith. These four verses are integral parts of the Creed. Remove them and you leave the bare affirmation—"This is the Catholic Faith"—entirely unconnected with any words expressing the necessity of believing in this faith. In the other creeds this necessity is implied in the words "I believe."

That these warning clauses are integral parts of the Creed is shown by the fact that Synod did not venture to strike out the verse which declares that "it is necessary to everlasting salvation that a man believe rightly the Incarnation." Yet wherein lies the difference between this verse and the preceding one which it is permitted to omit and which says—"He that will be saved must thus think of the Trinity."

The truth is that the former clause could not be omitted because it is interwoven into the very structure of the Creed. Yet the Liberal school of Westminster Abbey have had more courage than our revisers in that they have struck out this clause as well. Is this to be the next proposal we are to be face to face with?

One further word. The recitation of the warning clauses has now been left optional; a suggestion rightly termed by the late Archbishop of Capetown "cruel and cowardly," inasmuch as it throws "the onus and odium of the decision (as Canon Maclean remarks, "The Athanasian Creed," p. 108) upon the shoulders of the individual incumbent. . . . It is for the Church herself, led by the Spirit, to know her own mind and issue her directions to her children." Quoting the late Dean Gregory he continues, "The moment a clergyman may or may not use it, that moment the Creed ceases to be a part of the belief of the Church. . . . Its words become merely his own words. . . . We have lost the Creed unless it is accepted as the solemn declaration of truth which Christ has revealed and which the Church has authoritatively placed before us."

The Canadian Church, therefore, while in appearance retaining, has in reality lost four verses of one of the creeds of the Church—a matter of deep humiliation rather than a cause of rejoicing. To be called upon to sing the Doxology for this recalls a similar incident in past history when the Jews at a time of national humiliation were required "to sing a song and melody" in their heaviness.

Quebec.

A. R. KELLY.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE CAVALIERS' VADE MECUM

The Rectory, Carberry, Man.,
Sept. 20th, 1915.

To the Editor CHURCH LIFE:

Dear Sir,—In reference to a motion which was made in the General Synod pertaining to adequate prayers of intercession for the naval and military forces of the Empire now engaged in war, may I offer a suggestion? Previous to my coming here to the assistance of my brother I was working in a mission not far from here and found amongst an old collection of books one of "The Cavaliers' Vade Mecum" used in England during the civil wars of Charles I. I am told that there are not very many extant copies and as the prayers are very beautiful and suited to many of the present occasions I think that they might easily be adapted to present needs. I think that the copy could readily be obtained for a period long enough to have a reprint made, if that is permissible; and should such be impossible, I have copies of several of the prayers which I made for my own use and would be glad to make further copies and send them to you should you require them.

I write you thus in the hope that should this suggestion be of any value, as many have thought to whom I have mentioned it, that you will take steps to bring it before the proper persons.

E. A. FINDLAY.

"OUR EMPIRE"

Sept. 22, 1915.

The Editor CHURCH LIFE:

Dear Sir,—We have just received word from the Rev. W. K. Lowther-Clarke, secretary of the S.P.C.K., to the effect that some 25,000 copies of *Our Empire*, Nos. 201 to 204, being the issues for October 2nd, 9th, 16th and 23rd, which were posted to Canadian subscribers, have gone down on the Hesperian.

These are being reprinted by the S.P.C.K. and will be forwarded to subscribers as soon as possible, but it is doubtful if the reprinted copies can reach Canada in time for distribution on the dates mentioned.

While this will cause considerable inconvenience, we feel sure that our subscribers will be patient under it, in view of the circumstances which have caused the delay.

R. A. HILTZ,

General Secretary S. S. Commission.
R. A. Williams, Acting Agent.

"WHAT IS WRONG WITH THE CHURCH?"

Sir,—I have been reading the outspoken confession and the burning words

with which the Primate of Canada sought to warn the Church at the opening of the General Synod.

He spoke of what the Church had done and was doing, but honestly confessed that in many ways she had failed, and was failing. If this is so (and who will contradict him?) then the cause of the Church's impotence ought to be diagnosed and treated. He wisely said, "The first thing God requires of us just now is 'to consider our ways.'" Oh that his words might be acted upon. "To consider our ways" means placing our traching, our methods, our practice, our worship and our faith (as generally set forth in Canada) side by side with these fundamentals of Christ's Church, and by comparison learn how far and in what we have departed from "the ways that be in Christ."

"To consider our ways" does not mean to blow our trumpet louder and longer. (We often shirk the main issue by noise and movement.) "To consider our ways" means inspection and examination, thought and investigation.

What is wrong with the Church? Nothing—as far as Christ is concerned. That is not where the fault lies, or can lie. In every case the stewards of God's mysteries had better look to themselves.

Are we loyal to Christ and His Church," to "The Faith once for all delivered to the Saints," to the provisions of our own "Book of Common Prayer"? Do we give "Christ and His Church" a chance? Or have we been keeping these things in the dark and exploiting a German-made human religion?

At any rate what we have been doing has not succeeded. We have failed and are failing. In contrast with our impotence there is the spectacle of the Church in France succeeding in a superhuman and wondrous measure to-day. Masses of men and women are thronging and pressing around her on every side for the Catholic Sacraments and the Catholic Faith. We own our failure. Dare we honestly probe and uncover the festering cause? In fact, do we want to know? If we did, the first of the Primate's confession would be a commission of enquiry.

We now have a generation that knows not the Faith. Are we going to perpetuate this? Is there no inspiration in the Primate's proclamation? Are we going to act upon his words, or shelve them? "The first thing that God requires of us now is to consider our ways" he says. May God (for the sake of Canada) grant that these words bear fruit.

Yours,

F. of St. Matthew, 1915.

N. L.

TWO PRAYER BOOKS

Sept. 28th, 1915.

Editor CHURCH LIFE:

I see by this morning's *Globe* that the revised Prayer Book as approved by the General Synod would probably be published before Easter and permission be granted by the Bishops for occasional use. What, I would like to know, is this?

The Mission Board's Report

THE true work of the Church is the extension of the Kingdom of God both at home and abroad. Therefore we give the following extracts from the report of the Board of Management, filling sixty-two pages, which was placed in the hands of the members of the General Synod sitting as the Board of Missions of the Canadian Church on Thursday morning and afternoon.

AIMS IN THE WORK

The last triennial report summed up our position and our incentive in the following words:—

"To maintain and develop our position in the Prairie Provinces and in British Columbia; to follow up, and to establish the Church along, the new lines of development in every other province and diocese; to thoroughly organize the promising work among the Eskimo; to take our part in the Christianizing of the non-Christian immigrants; to use to the full the work of the Port Chaplains and, by a closer adherence to system, follow up every Church member to his or her destination; to carry the Church's ministrations into all the construction and other camp centres, where men congregate for temporary purposes. All these and many similar lines of activity indicate the diversity and importance of our work in Canada."

"In the foreign field," the report continued, "our aim appears clear, and may be summed up in two words—'Concentration,' 'Extension.' Concentration upon the definite Canadian fields and extension within the borders of the same."

This was the far-reaching outlook with which the last session of the Board of Missions was brought to a close, and represents the general lines along which, in the main, the Board of Management has been striving to make advance. The Board, in reporting progress, is fully conscious of all shortcomings, both in faith and service. It believes that definite advance has been made, that the good hand of God has been evident upon its labours, and repeats the conviction with which it opened its last triennial report that it "views the past and faces the future in the full assurance that its present position is due to the distinct guidance of the Great Head of the Church, who will, by His enabling Spirit, grant the necessary strength to complete the work given it to do, to the extension of His Kingdom in the salvation of men."

CO-OPERATION AND CONSOLIDATION

The triennial period has been marked by the further development of close co-operation between the M.S.C.C., the Woman's Auxiliary, the Sunday School Commission and the Anglican Branch of the Laymen's Missionary Movement. Joint offices and committee rooms have been secured for the M.S.C.C., the S.S.C., and the L.M.M., and as a distributing centre for the literature of the W.A. The advantages following the concentration of these allied activities have been very great. The secretaries and office staffs meet daily for noon-day prayer, and there are many benefits which arise from daily contact and ready counsel. In addition, Church people, whether resident in Toronto or visitors, are learning more and more to come to the joint offices as a centre of Church activity and information. Space is provided also for the Toronto Diocesan Branch of the Social and Moral Reform Movement. The M.S.C.C. acts as the lessee and sublets.

A CHURCH HOUSE NEEDED

The Board of Management expresses the hope that it will be found possible, in the near future, to provide a permanent home, in the form of a "Church House," for these general organizations of the Church. The funding, over a period of fifteen or twenty years, of the amounts now spent for rent would provide satisfactory permanent headquarters, and would enable these vital forces of Church life, its missionary and its Sunday School work, to be carried on with increasing efficiency and vigour.

SECRETARIES

Mr. R. W. Allin, M.A., who is so well known throughout the Canadian Church for his vigorous and successful work as Secretary of the Anglican Branch of the L.M.M. and in other capacities, was appointed to the office of Educational Secretary, at an annual salary of \$2,250 and the Rev. T. B. R. Westgate, D.D., who has had a wide and fruitful missionary service, first in South America and then for twelve years in German East Africa, to that of Field Secretary—salary \$2,500. Dr. Westgate will reside at some point in the West. It will be his duty to make a special study of the conditions and needs of Church life west of the Great Lakes, and, by organization, and voice, and pen, endeavour to stimulate and develop its zeal and gifts on behalf of the entire missionary responsibility of the Church in the Dominion. The varied experience and the rich personal and spiritual gifts of Dr. Westgate will, it is confidently expected, prove of great value in the future work of the Society.

Mr. Westgate was expected to enter upon the duties of his office on January 1st, 1915. The outbreak of the war caused his detention in German East Africa and the indefinite postponement of the date of his arrival in Canada.

WOMEN'S WORK

Pursuant to the requirement of the agreement (between the Mission Board and the Woman's Auxiliary) a Consultative Committee was formed, consisting of the eight general officers of the W.A. and eight members of the Executive Committee of the M.S.C.C. In addition to considering and making recommendations with regard to the annual estimates and other routine matters concerning the work among women and children, the Consultative Committee was charged by the Executive Committee of the M.S.C.C. and of the W.A. with the important duty of preparing one set of rules and regulations concerning foreign missionaries and their work, which should, as far as possible, be uniform for the three fields, and be accepted as the only "rules and regulations" governing the foreign missionary work of the Church. The happy spirit of optimism and courage in which the W.A. approached its heavy responsibilities may be illustrated by the fact that its General Board reduced the grant-in-aid for the first year, recommended by the Consultative Committee and approved by the Board of Management, by the sum of \$2,000—that is, from \$6,000 to \$4,000.

The Executive Committee of the Auxiliary, at its autumn meeting of 1914, (1) assumed "responsibility for the outfit, travelling and furlough expenses of all women foreign missionaries," and requested "that such changes be made in the agreement between the W.A. and the M.S.C.C. as are needed to cover these grounds," and (2) reduced the grant-in-aid for 1915 from \$4,000 to \$3,000, and (3) at its spring meeting, held in Hamilton, April, 1915, resolved unanimously:

"That the General Executive of the W.A. recognize with deep thankfulness to Almighty God the fact that the finances of the General Board are in a most prosperous condition; and, as it will be possible for them to carry forward the work as at present undertaken with the addition of much new work in the training and maintenance of missionaries without the grant-in-aid, they do hereby relinquish further payments of this grant."

"In taking this step the General Executive would tender their grateful appreciation of the kind consideration always shown to them in connection with the grant-in-aid, and they trust that it may not be necessary to ask for a renewal as provided under clause 8 of the Plan."

EVERY CHURCH MEMBER'S BUSINESS

In the midst of all our efforts, to extend the influence of the Church into new regions and among the unreached classes

of humanity, we are faced with the fact that a large number of those at home are lacking in vital interest in the work. Partly in order to arouse and stimulate all such, and partly to provide those who have a real interest in the work with new fuel for their enthusiasm, it is necessary to carry on an incessant educational campaign in the Church. This constitutes the main work of the Educational and Field Secretaries.

We recognize the fact that in the vast majority of, if not all, our parishes there is educational work along missionary lines being carried on quite independently of the officials of the M.S.C.C., and this is as it ought to be. The missionary work of the Church is not solely nor even primarily the work of the official staff, but the responsibility for it rests upon every member alike. More than this, it is not possible for this educational work to be done by the staff, even with the assistance of deputations from our home and foreign mission fields, nor would it be well for the Church if it could. The highest success of the work must depend upon the active participation of the whole membership of the Church, in place of that of a few individuals.

MISSIONARY LITERATURE

(1) Annual Report, which can be had on request, addressed to the Educational Secretary, Confederation Life Building, Toronto; (2) Reports of the General Secretary to the Board of Management; (3) "Bearing Precious Seed," by Mrs. Plumptre; (4) The Society's Responsibilities, by the General Secretary; (5) The Mission World (the official magazine); (6) Our Empire (for children).

A few books and pamphlets have been published, mainly in connection with the Missionary Prayer and Study Union, for which a charge has been made, such as: "The Island Empire, Japan," by the Rev. J. Cooper Robinson; "The Eskimo Mission of the MacKenzie," Rev. C. E. Whitaker; "The Kangra Mission," Dr. G. B. Archer; "Our Diocese in Honan," Mrs. Plumptre; "The Church Camp Mission," Mr. J. M. McCormick; "New Testament Missions," Rev. W. W. Craig.

SUMMER SCHOOLS

Since the last meeting of the General Synod there have been ten of these schools organized by a joint committee of the M.S.C.C. and S.S. Commission, while others have been organized in Manitoba and New Brunswick by local committees.

In addition to summer schools a number of conferences, lasting for two or three days each have been held in different centres. These consist of study and discussion groups, lantern talks for children, and addresses. Our difficulty here, as in so much of our work, is not a dearth of opportunities, but the limited number of available leaders who have the necessary knowledge of the subject and methods. This difficulty is, however, disappearing with each year's work, and it is only a matter of time until the main duty of the officials of the Society in these matters will be that of organization.

DEPUTATIONS

Several new methods have been tried during the past few years, such as general campaigns on a special Sunday or for a series of three or four Sundays, but for rural communities we are inclined to think that the plan adopted by the Diocese of Fredericton during the past two years comes nearer the ideal than any of the others. A few of the local clergy are chosen, and, with assistance from the head-office in the way of lantern slides and printed matter, plan a campaign lasting for two or three weeks and covering thoroughly as many deaneries as there are men at work. Each man takes one particular mission field for his subject, which he studies thoroughly and which he is able to illustrate by means of lantern views. In this way he is enabled to master the subject, and, by an interchange of deaneries, the same group of men can follow up the work for at least three or

four years in succession with a minimum of effort. This method has several advantages:

- (1) It places the work where it ought to be—in the hands of local clergy.
- (2) It trains workers.
- (3) It covers the ground thoroughly and year after year; not spasmodically.
- (4) It utilizes week nights as well as Sundays.
- (5) It minimizes expense.

MISSIONS AND SUNDAY SCHOOLS

Missionary work among the junior members of the Church has been carried on in the past mainly by the Woman's Auxiliary. Since the formation of the Sunday School Commission, however, this department of work has received increased attention, especially work among boys, and rapid progress is being made. Literature dealing with the formation of Boys' Clubs, Auxiliary to the M.S.C.C., and giving suggestions regarding missionary books for such clubs and for Sunday School libraries generally, has been prepared and distributed. In the various Sunday School conventions and conferences, in reports and publications the primary importance of Missions is emphasized. There is and has been from the formation of the Commission the heartiest co-operation between it and the M.S.C.C., each rejoicing at the other's success, and working together in every way possible to advance the interests of the Church.

ANGLICAN LAYMEN'S MISSIONARY MOVEMENT

This report would not be complete without a word of appreciation of the valuable work being done by the Anglican Laymen's Missionary Movement. It has had many difficulties to contend with, but has continued to exert a quiet and very real influence on the laymen of the Church. The methods of finance advocated by it are rapidly becoming a normal feature of Church life, its pamphlets have been distributed by the thousand from one end of Canada to the other, and scores of men's conferences have been held for the distinct purpose of discussing the relation of the laymen of the Church to its great missionary responsibilities. Its loyalty to the Church as a whole, and to the M.S.C.C. in particular; the sane-ness of the methods it has advocated, and the faithful perseverance not only of its secretary, but also of the group of laymen who have supported it from the beginning, are a most valuable asset.

COST OF MANAGEMENT, ETC.

A statement showing for 1913 the per capita contributions of each communicant and the percentage expenditure of the Society for (1) Charges Account, (2) Canadian Work, and (3) Foreign Missions; together with the percentage expenditure under the same heads for 1914.

"The total receipts of the Missionary Society of the Church of England in Canada in 1913 were \$173,246.96, of which \$141,474.82 was "on apportionment." On the basis of 200,000 communicants (a low estimate) this is an average of 86 cents per communicant. Even if to this were added the contributions of the W.A., viz., \$101,000, we still have an average of only \$1.32 per annum—less than three cents per week per communicant.

"The Spirit of Missions' published the following paragraph:

"It is worthy of note that 'System,' the magazine of business has recently gathered statistics on 'The cost of doing business' from 529 concerns. The lowest percentage of cost was 14.5, the highest 25.8, with an average of rather more than 20 per cent."

The business of M.S.C.C., including salaries, deputations, office rent, printing and literature, in 1913 was done at a cost of 9.6 per cent. Out of every dollar contributed, 90.4 cents was spent in direct missionary work.

39.9% (\$69,492.33) of the total expen-

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The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Nelson, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Arha.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSEHAWK—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

Rev. J. C. Popey, incumbent of Haileybury, formerly of this city, was here last week and preached at St. John's on Sunday morning.

NEW LISKEARD

On September 18th a large number of the members of the church and other citizens of the town gathered in the Sons of England Hall to extend a welcome to the newly appointed rector of St. John's Church. An address of welcome was read by Mr. Reeves and was acknowledged by Mr. Colloton, who expressed his pleasure upon the appointment to the parish of New Liskeard. Short addresses by other members of the Church were given, all welcoming the new rector in the most cordial manner.

A very pleasant feature of the evening was a presentation made to the former rector, Rev. A. H. Sims and Mrs. Sims, of a handsome buffet.

COBALT

The annual Harvest Home services at St. James' Church were held on Sunday the 19th, when there was a large attendance at each service. Holy communion was celebrated at 7.30, 8.30 and 11 a.m., there being in all 46 communicants. Rev. H. A. Sims was the celebrant and the preacher at both morning and evening services. The seating capacity at the evening service was taxed to its utmost and it was found necessary to place chairs in the aisles to accommodate the overflow. Special music was rendered by the choir in an efficient manner under the leadership of Mr. Joyner. The Magnificat and Nunc Dimittis in G. by Simper and the anthem "He Watereth the Hills," by the same composer, were sung and at the close of the service, before the recessional, Simper's "Te Deum" in G. marked the conclusion of a very hearty service. The church was prettily decorated with an abundance of vegetables, flowers, grain, etc., typifying the bountiful harvest with which the country has been blessed.

ATHABASCA

The Rev. A. W. Sale of this diocese has tendered his services to the British war authorities "in any capacity." Mr. Sale is now en route to the Old Country and will have travelled 6,000 miles to do what he considers his duty by the time he arrives in London.

EDMONTON

Rev. W. Everard Edmonds, M.A., who, for the past year, has been in charge

of the Church of St. John the Evangelist, has recently been appointed lecturer in General History at the University of Alberta. Mr. Edmonds has a special aptitude for teaching and this new field of work will prove most congenial to him, permitting him, as it does, to still keep up his connection with St. John's.

Two marriages have occurred recently in which two of the principals were popular clergymen of the Diocese of Edmonton. The first was that of Rev. G. McComas, M.A., rector of Fort Saskatchewan, to Miss Marjorie Frayne, daughter of Major Frayne, of Vegreville, a well known officer now serving with His Majesty's forces in France. The other marriage was that of Rev. T. McIntyre to the daughter of Sir Philip Norbury. This took place in England and Mr. and Mrs. McIntyre have just arrived in Edmonton. Mr. McIntyre, who had a most distinguished career at college, comes to the city as vicar of St. Mary's.

Mr. Harold Ince, who, during the past summer, has been acting as lay reader at St. Paul's Church, has enlisted with the new University company now being recruited here.

The first meeting of the Anglican Sunday School Association for the winter season was held on Tuesday, September 14th. It took the form of a special service held in All Saints' Pro-Cathedral, Rev. W. Everard Edmonds, M.A., being the preacher. Meetings of the association will be held monthly, the officers for the current year being:—Ven. Archdeacon Webb, honorary president; Mr. Bennett, president; Miss Potts, vice-president; Mr. Wood, secretary.

FREDERICTON

We are glad to state that the Church of England has made rapid strides on the Tobique during the past year, under the new incumbency of the Rev. Francis John Wilson.

On June 29 the Lord Bishop of Fredericton paid a visit to the Tobique and administered the rite of Confirmation at St. John's Church, Arthurette, to a number of candidates who had been carefully prepared by the rector. His Lordship expressed himself as highly pleased with the complete renovation of the church and paid a high mark of tribute to the rector and also to the ladies who so ably assisted him.

The Bishop also visited the Blue Bell Settlement and consecrated a new burial

ground. His Lordship expressed himself as greatly pleased with the progress of the work in this new settlement.

HURON

ST. THOMAS

The Ven. Archdeacon Hill, who is leaving this city after having been rector of Trinity Church for the past 30 years, was tendered a farewell reception by the congregation in Trinity Hall last Thursday evening. A purse containing \$500 in gold was presented to the Archdeacon accompanied by an address. The clergy of all denominations were present and reviewed the many good works accomplished by the Archdeacon during his stay in this city, including the erection of Trinity Hall, the rectory and the clearing off of the entire debt of all the Church property. Archdeacon Hill leaves for Shelburne, where he will take an extended vacation before being appointed to another parish.

EXETER

Rev. D. W. Collins has been appointed chaplain of the 70th.

RIDGETOWN

Rev. J. T. Hamilton, the new rector of the Ridgetown and Highgate churches, arrived at the rectory with his family last week from Southampton.

LONDON

Harvest Home services of exceptional interest were held in St. James' Church, South London, on Sunday. In the evening the preacher was Chaplain Peacock of the 33rd Battalion, and the choir was augmented by a picked choir of 35 soldiers.

COLLINGWOOD

WEST SIMCOE RURAL DEANERY SUNDAY SCHOOL CONFERENCE

A most successful Sunday School Conference was held in All Saints' Parish Hall, Collingwood, on Monday and Tuesday, the 13th and 14th September, under the auspices of the Sunday School Association of the Rural Deanery of West Simcoe. The chief speakers were Rev. R. A. Hiltz, M.A., general secretary for Sunday Schools and Rev. E. J. Rexford, M.A., LL.D., principal of Montreal Diocesan College and chairman of the Sunday School Commission of the Church of England in Canada.

At the business session the following officers and committees were selected for the ensuing year:—President, W. G. G. Dreyer; vice-president, Rev. E. A. Slemin; secretary-treasurer, Rev. R. MacNamara; executive committee—the clergy of the deanery and Messrs. A. B. Thompson, M.P.P., Penetanguishene; H. J. Bulley, Collingwood; J. Copeland, Creemore; the S. S. superintendent, Barrie, and Mrs. Copeland, Elmvale; Mrs. Weir, Glen Huron.

It was decided to organize the work of Teacher Training, Font Roll and Home Department under the following officers: Superintendent Teacher Training, H. J. Bulley; Font Roll, Mrs. J. R. Arthur; Home Department, Mrs. Bourne.

Votes of thanks were tendered to the rector, the general secretary, Rev. Dr. Rexford, and the members of All Saints' Church who had so kindly entertained the visiting delegates.

The conference was brought to a close on Tuesday morning by a celebration of Holy Communion and a most helpful address from Rev. Principal Rexford.

MONTREAL

MONTREAL

The inaugural meeting of St. Jude's Men's Club was held on Tuesday evening, September 21st, Rev. J. J. Willis presiding. The constitution was adopted, and the following elected for the first year: Hon. president, Rev. J. J. Willis; hon. vice-president, Rev. G. T. Bruce; president, G. E. Hutchison; vice-president, E. J. Ward; treasurer, W. James; secretary, W. Damant, 346 St. Philip street. To act on the executive, J. Harper.

The entrance list opened with over twenty names.

On October 1st the Rev. F. C. Ireland will take the rectorship of St. Simon's Church, in succession to Rev. Frank Charters, retired.

Mr. Ireland was Bishop's missionary, and for seven years was rector of South Stukely-Eastman, Eastern Townships. He is a graduate of McGill University and the Montreal Diocesan Theological College.

A retreat for the clergy of the diocese will be held at St. Stephen's Church, Westmount, on October 5th and 6th.

It has been arranged that the usual "Quiet Day" in connection with the Alumni meeting of the Diocesan College shall be extended and made thoroughly diocesan, at which all the clergy are urged to be present.

The Bishop of Kootenay, Right Rev. Dr. Doull, has kindly consented to conduct the two days' devotion. Through the kindness of the Dean, these devotions will be held in St. Stephen's Church, Westmount.

It has been arranged that all those attending shall share the railway fares, so that the expense will come equally on both city and country clergy. At the close there will be a thank-offering to meet the general expenses.

NIAGARA

HAMILTON

A very interesting service was held in St. Matthew's Church on Friday evening last when the annual harvest home and thanksgiving festival of the church was celebrated. The building was tastefully decorated with corn, wheat and oats, and there was a good display of vegetables and fruits. Though the rain undoubtedly kept many from attending, the attendance was good. The Rev. W. E. White, M.A., rector of the church, announced that the service would be continued on Sunday. The Bishop of Kingston was expected to deliver the sermon. The Rev. Dr. Boyle, dean of divinity of Trinity College, who was present in his stead, stated that he was engaged with the General Synod of Canada, on the revision of the Prayer Book. Dr. Boyle took for his text Second Kings 18, 19.

There was a turnout of fifty-eight scouts of the Fifth Hamilton troop under the command of Scoutmaster Harry Anderson.

The Rev. Dr. Renison, rector of the Church of the Ascension, has accepted the chaplaincy of the 86th Hamilton Machine Gun Battalion. "This work I did not seek," stated the rector to his congregation, "but the work sought me. This in no sense will cut the tie that binds me here. In the winter we hope to have the privilege of doing something for the men of the 86th Battalion."

ST. PETER'S

The annual Sunday School Rally Day service was held on Sunday, the 19th, in St. Peter's Church, and proved to be the greatest in the school's history. The church was filled with both adults and children and the service was of a very impressive nature. To see the parents of the Sunday School scholars turn out in such numbers, showing their great interest in the future life of their children, was very gratifying.

St. Peter's had an honour bestowed upon it by having five clergymen to conduct their services, including Bishop White, of Honan, China; Rev. Canon Howitt, of St. George's; Canon Carruthers, of Edmonton; Rev. Prof. Boyle, of Toronto, and the rector, Rev. J. W. Ten Eyck.

Canon Howitt preached a most impressive sermon, not only to the children, but to the teachers and parents. Bishop White reviewed briefly his work in China.

G. F. S.

It is interesting in view of the plan to open a Girls' Friendly Society lodge in Hamilton, to read of the war work done by the lodge in Paris. In the early days of the war, girls from all over the continent poured into its hospitable doors, where

arrangements were made for their safe return to England. Later forty-five Franco-Belgian children were cared for and when once more the lodge was empty, provision was made for stragglers from the British army, who had become separated from their regiments, and who keenly appreciated a bath and change of raiment, to say nothing of a good English tea. At the present time it is being used for the accommodation of Red Cross nurses, who arrive in Paris and are obliged to be lodged, pending their orders to proceed to their various hospitals.

GUELPH

The Rt. Rev. J. A. Richardson, Bishop of Fredericton, was a very welcome visitor at St. George's on Sunday, Sept. 19th. His Lordship, who made a host of friends during his week's stay in Guelph last February, preached both morning and evening, and also addressed the patriotic meeting in the Opera House.

ST. CATHARINES

The first of the services of Harvest Thanksgiving was held in St. Barnabas' Church on Sept. 24th.

There was a large congregation who entered heartily into the choral evensong which was led by the choir under the direction of the organist, Mr. Geo. Tinlin.

Sanctuary, choir and nave were beautifully decorated with emblems of God's goodness and love to mankind. Possibly never before did the interior of the church present such an appearance of loveliness of its kind. The rector, Rev. E. J. Harper, sang the service and the Rev. Canon Owen, of the Cathedral, Hamilton, preached a thoughtful and suggestive sermon from the text, Acts vii. 36, "The Son of Man," and II Cor. ix. 15, "Thanks be Unto God for His Unspeakable Gift." The preacher said that while it would be easy to follow the lines of least resistance and take a popular topic, in this year of war no ordinary message of the harvest festival seems to be adequate. But the message of our duty of thanksgiving to Almighty God is still a living one.

The services were continued on Sunday, 8 a.m., Holy Communion, at 11 a.m., choral Eucharist, when the Rev. Mr. Soanes, of Chislehurst, preached, and 7 p.m. evensong.

Harvest thanksgiving services were conducted at St. Thomas' Church on Sunday. The special preacher was the Ven. Archdeacon Armitage, of Halifax.

NOVA SCOTIA

During the absence of Dean Llwyd at the General Synod, Rev. F. C. Ward-Whate, rector of Lunenburg, was the special preacher at All Saints' Cathedral, preaching two sermons of unusual power, of which the special aim was to present to the young men of Halifax and Nova Scotia generally their duty to the Empire in the present momentous time. The sermons made a profound impression on all who heard them and were extensively quoted by the *Herald* and the *Mail*, two of the leading dailies in Halifax. Mr. Ward-Whate, who is doing a splendid work in Lunenburg, has just been appointed to a chaplaincy.

King's College School, Windsor, opened on September 15th with a highly gratifying enrolment, and much is expected of the head mastership of Rev. W. W. Judd.

The new choir stalls in All Saints' Cathedral, which are to be dedicated on the eve of St. Luke's Day, are the beautiful gift of Miss Cabot, one of the members of the congregation, to whom the Cathedral owes much.

Rev. T. H. Perry, the rector of St. Matthias' Church, and Mrs. Perry, have returned from Ontario, where they have spent the past three months. Mr. Perry has been much benefitted by the trip.

Dean Llwyd arrived home from Toronto on the evening of Saturday, September 25th.

St. George's Church has again, as last winter, offered the Church hall to Red Cross workers, especially those living in the section of the city in which St. George's is located, the Nova Scotia Technical College where the work, fully organized, is proceeding five days out of every week, being somewhat inaccessible for persons living in the north end.

ONTARIO

BROCKVILLE

In the absence of Rev. F. D. Woodcock as a delegate to the General Synod, the Rev. W. G. Swayne, rector of the parish of Athens and Lansdowne Rear, conducted services in Trinity Church on Sunday the 19th inst.

KINGSTON

The annual Harvest Thanksgiving Services of St. Luke's Church were held Sunday, September 19th. Special music was rendered by the choir. The church was decorated with vegetables, fruits, potted plants and cut flowers. Rev. John Lyons, M.A., rector of Burritt's Rapids, was the special preacher for the day.

OTTAWA

OTTAWA

Rev. J. W. Forsythe, M.A., a retired clergyman, died in Ottawa on Wednesday the 10th, after a short illness. He was formerly rector of Kitley, of Oxford Mills and of Sydenham. Deceased was a graduate of Trinity College, Dublin, and of King's College, Windsor, N.S., and was in his eighty-first year.

Rev. F. W. Squire, rector of Holy Trinity Church, Ottawa East, has been appointed chaplain of the 77th Battalion, C.E.F., which is at present camped at Rockcliffe military camp. Mr. Squire has been rector of Holy Trinity for 20 years and he announced his appointment to his congregation Sunday the 19th inst. Mr. Squire conducted his last services for some time at Holy Trinity on Sunday last.

At the monthly meeting of St. John's branch of the Women's Auxiliary the secretary spoke of the great loss they had sustained in the death of Miss Whitcher (September 12th), who was one of the pioneers of W.A. work. Grace Church and St. John's were organized the same year, 1897, Miss Whitcher being a member of Grace Church, and since the amalgamation of St. John's, continuously for eighteen years. She was representative to the Diocesan Board and first vice-president of the branch for many years, being made a life member in 1912. The branch sent a beautiful cross composed of purple and white flowers, being the emblem and colors of the W.A.

GALETTA

Rev. Charles George Wintle, rector of Galetta, died at the rectory on Sept. 23rd. Deceased was in his twenty-eighth year and has only been in the parish of Galetta for the last two months. He was ordained at Christ Church Cathedral six months ago, by the Bishop of Ottawa. His widow survives him.

RUPERT'S LAND

GLENBORO AND STOCKTON

In spite of the inclemency of the weather on Sunday the 19th, the Harvest Festival services at St. Stephen's, Glenboro, and St. John's, Stockton, were a great success.

There was a celebration at St. Stephen's at 8 a.m. and a choral celebration at 11.

The 3 p.m. choral evensong service at St. John's, Stockton, was a success even beyond anticipation. The special preacher was the Rev. A. W. Goulding, B.D. Much praise is due to the choir-master, organist and choristers for the excellent way in which they rendered the service, also like praise is due to the ladies. By degrees the church furnishing is drawing near completion. On Sunday the worshippers saw the furniture added to, to

the extent of a beautiful solid brass communion rail, a gift made to the church by Mr. J. D. Taylor, of Stockton, and a set of carved oak choir stalls presented by a friend, whose great joy it is to see the little church of St. John's stand second to none of the rural churches of this diocese.

Like the afternoon service at St. John's, the 7 p.m. service at St. Stephen's was a great success.

A very comely gift of a set of Philadelphia oil lamps was made to St. Stephen's Church by the members of the W.A., which were used for the first time at evensong last Sunday.

SASKATCHEWAN

The Bishop has appointed Rev. Dr. E. A. Langfeldt, rector of St. Paul's Church, North Battleford, Saskatchewan. Dr. Langfeldt is at present in Orillia, Ont., and will enter upon the duties of his new parish on the first Sunday in October.

TORONTO

TORONTO

ST. MARK'S, PARKDALE

The various societies and organizations are resuming their work with renewed vigour and an active, prosperous season seems before us. The Red Cross work will also be continued. Thousands of articles have already been sent in. Over sixty men have enlisted from the congregation. On Sunday last the members of the Sunday School presented their late superintendent, Lieut. A. E. Keen, of the 42nd Battalion, with a memento expressive of their admiration and affection.

During the session of the General Synod we have been favoured with very helpful sermons from the Bishops of Calgary and Columbia, and Archdeacons Armitage of Halifax and Dewdney of Prince Albert. The Rev. John Bushell preached on Sunday morning last, the rector preaching at the Harvest Festival in St. Clement's Church.

St. Mark's Harvest Festival will be held on Thursday, October 7th, when Rev. Dr. Renison, of Hamilton, will preach, and on the Sunday before Thanksgiving Day.

ST. LUKE'S

Mr. Bryan L. Barrett, having resigned his office as people's churchwarden because of his acceptance of a commission in the 84th Battalion for overseas service, his resignation was, at a meeting of the vestry, accepted with much regret. T. Percy Galt, Esq., K.C., was elected to fill the vacancy for the unexpired term.

There are now fifty men from this church on active service.

The Bishop of Qu'Appelle, preaching on Sunday morning, the 19th inst., in St. Luke's Church, dealt in an exceedingly interesting and instructive way with the use of the Psalms in the worship of the Church and on the devotional life of the individual. He took for his text Psalm 122, verse 6: "O pray for the peace of Jerusalem, they shall prosper that love thee." The Psalms, he said, are called the "Psalms of David," not because they can be traced to him as their author or inspirer, but rather because it was he who arranged the services of the Temple and organized the wonderful choir of 288 voices, a chief part of whose work was the chanting of Psalms. In the Church of God from that day forward the singing of the Psalms has formed an important part of divine worship, and, the liturgy aside, what more beautiful or more helpful element is there in worship than these Psalms which for so many centuries have so admirably expressed the highest religious sentiments of God's elect? His Lordship urged the daily reading of the Psalms by all members of the Church.

In the evening the Bishop of Huron preached a masterly sermon on the text, "I am come not to destroy, but to fulfil." These words, he said, were spoken with

reference to the moral law. The Jews accused him of desiring to destroy the law, but they themselves were destroying it as interpreting its prohibitions of the extreme offence and considering themselves free of the law's curse, if they limited their acts to deeds less than the extreme offence. Our Lord came to destroy such miserable sophistry and hypocrisy by revealing the spirituality and breadth and depth and eternity of the moral law. He came also to fulfil the prophecies, and the types of Him in the worship and in the history of the children of Israel. He came to fulfil the universal aspirations of mankind for knowledge of God, communion with God, and immortality. He came to fulfil all that has been known of truth in the non-Christian world, gathering up the rays of Divine truth wheresoever they shine, unto Himself Who is the Light of the world. Further, through the Christian centuries He has come again and again, in the revolutionary discoveries of men of science, and in the great moral, social, religious and political upheavals which have marked turning points in man's upward progress. And, though such comings have always been times of stress and uneasiness, men's hearts failing them for fear, nevertheless in the after event it has always been clear that He came not to destroy but to fulfil. So to-day in this awful cataclysm of the nations He is coming to bring through much tribulation a new and better order to the birth.

NEWMARKET

The Sunday School Association of the Deanery of West York took a new and interesting step on Sept. 21st when the first annual convention was held in St. Paul's Church.

There were morning and afternoon sessions, every department of Sunday School work being taken up. Rev. T. G. McGonigle, Newmarket, delivered an address of welcome. Toronto sent Rev. W. J. Southam, Rev. R. A. Hiltz, General Secretary of the Sunday School Commission, Rev. E. G. B. Browne and Rev. C. V. Pilcher. Helpful discussion followed each address. Mr. Hiltz conducted a round-table conference and spoke on "The New Conception of Sunday School Work." Mr. Pilcher's subject was "The Place and Function of the Sunday School."

PETERBORO

A large congregation attended St. Luke's Church last Thursday evening, when the annual Harvest Thanksgiving Service was held. Rev. F. J. Sawyers, M.A., of-Cobourg, was the special preacher.

ST. JOHN'S

There was installed on Saturday last, September 18th, in the porch of the ancient looking edifice of St. John's Anglican Church, in this city, a list of names of members of this congregation—more or less intimately connected with the church—who are either on active service at the front, or who have enlisted to render the greatest services they could offer for their King and country.

This roll comprises more than one hundred names, of whom some are officers, some non-commissioned officers, some nurses and the others private soldiers; all in their various capacities doing their level best for the country and king so dear to us all.

The list which has been printed is imposing in its simplicity. A massive dark oak frame of Oxford design, some two feet by three feet, having a French grey mat as a margin, containing the list printed in good bold type—Tudor, Windsor and Clarendon. As a background and slightly draping the frame, is a silk Union Jack, making the whole a very effective, efficient, yet not flashy display. A small cross prefixed to certain names denotes that the bearers have already sacrificed their lives for the war of right against might.

At the foot of the list is a very suitable fervent prayer from the pen of Mr. W. F. Johnston, erstwhile people's warden of the church.

The beautiful silk flag is the gift of

Mrs. H. Denne, and was specially manufactured by Messrs. J. J. Turner & Sons, on whom it reflects great credit.

The Rev. C. F. Clark, of Bobcaygeon, was the preacher at the Harvest Festival Service in St. John's Church. Rev. Canon Davidson, rector of St. John's Church; Rev. R. B. Grobb, rector of All Saints' Church, and the Rev. Mr. Price, rector of St. George's Church, assisted in the service. The church was beautifully decorated for the occasion with flowers and fruits of the field. The music by the choir was of a special nature and added much to the appropriateness of the service.

SUTTON

The choir of St. James' Church was vested for the first time on Sunday, September 26th.

The exterior of the church has recently been painted, which, with the improvements that have been made to the church grounds during the past year, adds greatly to the appearance of the property.

Personal Mention

FROM St. Thomas comes news of the death of Dr. William F. Parmenter, of Buffalo, dean of the medical profession in Buffalo, aged 78, who died at the summer home of Judge Colten, Port Stanley, where he had been visiting for the past month. Dr. Parmenter was born in Gananoque and commenced his practice in Canboro Township, near Cayuga. He went to Buffalo in 1875.

Lieut. Harry C. Walkem, son of Mr. and Mrs. J. B. Walkem, Kingston, who recently was granted a commission in the Royal Engineers, has written from Southampton, England, that he was leaving with a company of fifty men for Rouen, France.

Mr. Gordon Andrews, B.A. (Trin. Coll.), of the staff of the *Mail and Empire* is taking out a commission for overseas service in the Artillery.

The Rev. Canon Morley and Miss Morley, Principal of St. Clement's School, have returned from Aylmer, Que., where they spent several very pleasant weeks with Mr. and Mrs. George W. Morley, of Ottawa.

Archdeacon Armitage, of Halifax, Archdeacon Forneret, of Hamilton, and the Rev. Dr. Renison, of Hamilton, appeared in khaki at the General Synod, all being military chaplains.

Sir William Osler, Bart., spent last week among the Canadian hospitals in France.

Lady Perley, wife of the High Commissioner for Canada, has been making a tour with Chief Matron MacDonald of the Canadian Nursing Sisters' staff, at the base.

Mr. R. C. Berkinshaw, B.A. (Trin. Coll.), and Mr. W. M. Hargraft, both "Old Boys" of U. C. College, have been appointed provisional lieutenants in the 9th Mississauga Horse. The Rev. H. H. Allen, M.A. (Trin. Coll.), has joined as a private.

Mr. George H. Armstrong, in the sessions of 1913-1914 and 1914-1915 an undergraduate in Arts of Trinity College, has joined the aviation school.

Lieut. G. G. Blackstock has been appointed A.D.C. on the personal staff of the War Office in succession to Capt. Reiffenstein, who recently was promoted to staff captain attached to headquarters units. Capt. D. F. B. Gray, of the Princess Patricias, becomes temporary major.

Miss Laila C. Scott, M.A. (Trin. Coll.), has resigned from St. Clement's School, Eglinton, to accept a position in a school

for girls in Albany, N.Y. Her successor at St. Clement's is Miss Lily P. Hunter, B.A. (Trin. Coll.), one of last year's graduates.

Miss Eva L. Macgregor, B.A. (Trin. Coll.), has been appointed to a position on the staff of the Bishop Strachan School.

Miss Jessie Allen, granddaughter of the late Ven. Archdeacon Allen, of Millbrook, and of the late Dr. C. C. Martin, of Toronto, was married in St. Thomas' Church, Millbrook, on the 15th of September, to Dr. J. W. DeCourcy King, of Peterborough, her uncle, the Rev. W. Cartwright Allen, M.A., officiating.

Among the speakers at the big recruiting meeting in the Grand Opera House on Sunday evening was His Grace the Primate of all Canada.

Lieut. Robert Cartwright, son of Mrs. Cartwright, 86 Woodlawn avenue east, has been wounded for the second time, according to information received from the Militia Department by his mother. Lieut. Cartwright, who is a member of the O.O.R., 3rd Battalion, had only recently returned to the trenches from England, where he had been recovering from a wound received some time ago. He had only been in the trenches a short time, when on September 13th, he received his second wound.

Mr. Edwin H. Dickson, 60 Boswell avenue, Toronto, has received word by cablegram of the death of his daughter, Edwina Ethel, wife of Dr. George B. Archer, at Dharmasala, India. The deceased lady, who had been ill some weeks, went as a bride to India only in August of last year. Her husband, Dr. Archer, missionary of the Church of England, sent out by the M.S.C.C., had been home on furlough some months when the marriage took place. The late Mrs. Archer was born in Dakota, U.S.A., and had lived at Waco, Texas, before coming to Toronto about three years ago. Reference to her death was made at the meeting of the General Synod on Friday, when the Mission Board report was being considered.

On Tuesday of this week the University of Toronto conferred the honorary degree of LL.D. upon the following members of the American Peace Centenary Committee:—The Hon. Joseph H. Choate, the Hon. Alton B. Parker, Messrs. Nicholas Murray Butler, William Church Osborn, William Bailey Howland and John Appleton Stewart. Mr. Butler is the distinguished President of Columbia University, New York, and Mr. Choate for several years represented his country with great acceptance as ambassador to Great Britain. As a young man he was secretary to President Lincoln.

On Wednesday, September 22nd, at 11 o'clock in the morning, the Rev. F. W. Colloton, L.Th., of St. John's, New Liskeard, was married to Miss Maria Alberta Ward, of Toronto. The ceremony, which was followed by a celebration of Holy Communion, was performed by the Rev. Professor Cosgrave in the Chapel of Trinity College. The bride was given away by her brother, Mr. Frederick R. Ward, her attendant being Miss Jennie Runnett. The Rev. V. O. Boyle, M.A., of Coe Hill, was best man.

There has been issued for recruiting purposes the substance of a sermon preached at St. Alban's Cathedral on August 4th, by the Rev. Canon Macnab, D.C.L., priest-vicar of the Cathedral and a vice-president of the Canadian Defence League. It is entitled "The Battle is the Lord's," the text being "The Lord our God is with us, as He was with our Fathers." (I. Kngs 8: 5-7). On the front cover appears a picture of the Cathedral; on page 2 a portrait of the preacher; on page 14 a por-

trait of his grand-uncle, Captain Alexander Macnab, U.E.L., of the 2nd Battalion, 30th Regiment, special A.D.C. to Sir Thomas Picton, he having been the first native born Canadian to enter the Imperial Service. Below this portrait is a picture of Waterloo. On the next page is "One year of War," a hymn by the Lord Bishop of the Diocese written specially for the occasion. On the back cover is a hymn of confession for the day by Miss Catharine Nina Merritt, U.E.L.

Word has been received of the death in action of Alexander Arnold Tippet, Lieutenant in the King's Shropshire Light Infantry, on August 19th, 1915. Lieut. Tippet was educated at Shrewsbury, England, and was known there for his consistent religious life and great musical ability, his chants for the Psalms having been used in the School Chapel. Immediately before the outbreak of war he was in Germany perfecting himself in the language preparatory to entering Cambridge. He joined the Artists' Training Corps a year ago, and was drafted into the King's Shropshire Light Infantry in April. His Major spoke of him as "a very promising young officer" and his friends in Canada learn of his death with great regret. He was a grandson of the late Rev. Henry Wm. Tippet and the youngest son of the late Henry Grendon Tippet, of Liverpool, England, and nephew of Mr. Arthur P. Tippet and Mr. Vivian W. Tippet, of Montreal, Mr. F. H. Tippet, of Lachine, and Mr. W. H. Tippet, of Toronto.

The Mission Board Report

(Continued from page 493)

diture in 1913 was for Canadian Missionary work. If reckoned on the basis of amount received "on apportionment" this percentage would be 42%. Most of this money was given in block grants to the eleven missionary dioceses in Western and Northern Canada.

50.3% (\$87,699.40) of the expenditure of M.S.C.C. in 1913 was in work outside of Canada.

Similar figures for 1914 were:

1. Canadian Missions.....	43.1%
2. Foreign Missions:	
Honan.....	16.3%
Mid-Japan.....	19.0%
Kangra.....	9.2%
Miscellaneous.....	4.9%
3. Charges:	
Salaries and Deputations.....	6.0%
Rent, Printing, Literature.....	3.5%
*Reckoned on net income.	9.5%

SPECIAL APPEALS

The following special appeals were authorized by the Executive Committee and

approved by the Board of Management. The totals of the amounts contributed for the same so far as they are known to the General Treasurer were:—1. Fund for the relief of sufferers from famine in Honan, \$11,326.31; 2. Power schooner for the Hay River Mission, \$647.13; 3. Power schooner for the Eskimo Mission of the MacKenzie River Diocese, \$857.29.

LEGACIES

The following legacies have been received, making a total of \$21,124.68:—Mr. J. M. Gander, Toronto, \$50; Miss Mary Hitton, Peterboro, \$350; Mr. Joseph Osman Hutton, St. Mary's, \$500; Dr. Daniel Young, Adolphustown, \$50; Mr. H. McGinley, \$224.68; Miss Margaret Lennon, \$1,500; Miss Margaret Warren, \$200; Miss Charlotte Patterson, \$500; Miss Kate Burnett, \$400; David Shuter, \$250; Louisa S. Daniell, \$100; all to the Reserve Fund. Mr. W. B. Tisdale, Orillia (residue of estate received to date) \$17,000, designated as follows: One-eighth of the total amount received by the Society must be applied to Missions in the Diocese of MacKenzie River and the remaining seven-eighths to Foreign Missions, the latter amount being subject to designation in detail by the Rev. J. R. S. Boyd, of Orillia.

The amounts available and the objects to which they have been assigned under the Tisdale legacy to date are:—To the Diocese of Mackenzie River, \$2,125; to the Kangra Mission for Palampur Hospital, \$5,000; to the Kangra Mission for Normal Training School \$2,500; Kangra Mission buildings, \$1,875; to the Diocese of Mid-Japan, lands and buildings, \$2,500; to the Diocese of Honan, lands and buildings, \$3,000; total, \$17,000.

SPECIAL GIFTS

Mr. R. H. Buchanan, for the Harriet Buchanan Memorial Out-patient Department, Palampur Hospital, \$5,000; the congregation of St. Paul's Church, Bloor street, Toronto, for St. Paul's Hospital for women and children, Kaifeng, Honan, \$11,000; the congregation of St. Paul's, Toronto, operating room, Palampur Hospital, India, \$2,000; Mr. A. H. Campbell, General Secretary's expenses to foreign fields, \$1,327; Mr. W. H. Wiggs, Quebec City, for Church Building Fund, Kaifeng, \$2,000; Church of Messiah, Toronto, for Kweitch Hospital work, Honan, \$2,300; making a total of \$23,627.

\$1,250, first instalment, has been paid on the "Harriet Buchanan Memorial," the remaining instalments will be paid as the erection of the building proceeds.

\$1,068 has been paid on the sum of \$2,300 undertaken as its "aim" by the Church of the Messiah.

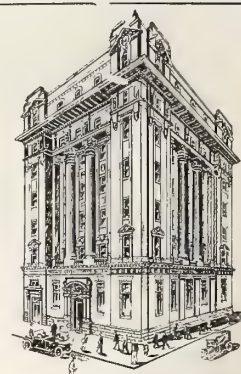
All other special gifts have been paid in full.

Trust Funds Provide Regular Incomes

To assure steady incomes for your children against the possibility of their squandering the principal, or being robbed of it, or to provide an assured revenue for aged persons or those who are irresponsible, a Trust Fund may be set aside which will give regular payments. We solicit confidential consultation on such matters, by letter or in person.

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Women's Work and Social Service

A WONDERFUL story of the home base in time of war is set forth in one of the Russian Supplements issued by the *Times*, wherein is described in some detail the work of war relief as carried on by our gallant Russian ally. The general problem which everyone of the warring countries has had to face, was in Russia complicated and increased by several factors: by the general absence of private charitable organizations; by the fact that Russian Army service sometimes calls to the Colours, widowers with young children, and other men who in communities like our own would not be expected to join: by the fact that Russia had hitherto depended largely on German imports for her drug supplies: and by the invasion and consequent terrible condition of Russian Poland.

In regard to war relief work, State relief of soldiers' families had been guaranteed by a law of June 25, 1912. Under this, the soldier's wife and children (irrespective of private means), were to receive a food subsidy, governed more or less by the cost of food in their own locality. Assistance was also assured to those relatives who had been dependent on the soldier's labour.

When mobilization was declared for the Russian forces, the drawing up of lists began, town and provincial councils being the medium of distribution. From the time of mobilization till the 1st of March, the outlay in this direction amounted to 200 million roubles (about £21,100,000), a monthly average of about 30 million roubles, or the equivalent of £3,160,000. This allowance of course covered only the most urgent needs, and had to be supplemented by other agencies.

* * *

A special High Council was established on the 24th of August, 1914. This body was under the presidency of the Tsaritsa, its membership consisting of about 40 persons, among them Grand Duchesses, Ministers of State, the president and two members of the Duma, and its duties have been to co-ordinate the work of the various Boards and organizations engaged in the task of relief. The Tsaritsa herself presides at the sittings of the Council, and a periodical pamphlet, *News of the High Council*, is issued, containing information for the guidance of persons or institutions anxious to be of use. Among its labours is the care of the families of Russian soldiers serving with the Allies, and of unmarried mothers and

their children, while a special committee takes cognizance of disabled soldiers and seeks employment for them, founding schools of instruction and furnishing tools and agricultural implements. Local committees have been formed to work on similar lines.

The Moscow Committee gives particular attention to the care of motherless children whose fathers are serving, and workshops were established for the cutting out and making of clothes, thus providing employment for the wives and daughters of reservists. The Petrograd Committee, under the Grand Duchess Olga, has also established work rooms, and connected with these are homes where children can be cared for in the absence of their mothers at work; a supply of clothing is kept on hand for furnishing necessities to women and children, and a sanitarium and home established for ailing or orphan little ones.

The Alexis Committee takes special charge of the children of officers and men who have been killed or disabled, and in commemoration of the 300th anniversary of the Romanoff dynasty, was founded the Romanoff Committee, for the care of orphans in rural districts. Then there is the Society of Universal Aid, the All Russia Patronage for the protection of mothers and children, and in addition many measures have been passed by Government for meeting emergencies.

* * *

Of even greater interest is the account of the Russian Red Cross. Before the establishment of the Red Cross Society, England and Russia had both sent nursing sisters to the help of the wounded in the Crimea, and the experience gained here has been at the basis of all subsequent Red Cross activities in Russia.

The Russian Red Cross regards war merely as the most terrible of all evils,—the most terrible because it embraces a combination of those individual maladies, hunger, fire, disease and other misfortunes, which afflict humanity in peace time, and in succour given during such calamities, the Russian has always recognized its best school of training, its best preparation for its merciful activities in war-time. Since its foundation there has been no war, even between foreign states remote from Russia, in which the Russian Red Cross has not taken a direct share.

In the Russo-Japanese war there were over 30,000 beds in Russian Red Cross institutions, where over 240,000 sick and wounded were cared for. The outlay amounted to £3,348,000,

while including expenditure of monies received from the Zemstvo and other committees, this amount was increased to £5,280,000. The activities of the Russian Red Cross are never interrupted. Always ministering to the sick, helping in national calamities, it has raised up a splendid and experienced *personnel*; it has gathered expert knowledge; it has collected funds; it has inspired the public with sympathy and faith. This has been its work, its peace.

* * *

Immediately on the outbreak of the war, there were formed and despatched, under the auspices of the Russian Red Cross, 48 hospitals, 37 stationary military hospitals, 33 mobile hospitals,—a total of 118 field medical institutions with 13,100 beds, and in addition 10 advanced detachments. The Chief Administration, on its own initiative, immediately formed new establishments, and two months later there were working 69 hospitals, 71 stationary and 37 mobile hospitals, disposing of more than 35,000 beds—and 24 advanced detachments. There were also formed 6 automobile detachments, 1 sanitary surgical, 6 X-ray detachments, 5 sanitary epidemic, 7 sanitary disinfectant detachments, 65 fixed dressing and feeding stations, and 2 sanitary or hospital trains.

For the equipment of all these there was set up three field depots with complete equipment for 5,000 beds each, and for advanced positions 5 branches of the field depots, (3 mobile). Turkey's entrance into the war called forth 4 stationary hospitals, 4 advanced ones and 4 feeding and dressing detachments for the Caucasus.

* * *

The medico-sanitary institutions in the theatre of war are served by 766 doctors, 483 students, 160 superintendents, 2,625 sisters and about 10,000 stretcher bearers, while over 3,669 sisters have been appointed by the Red Cross to serve the medico-sanitary institutions of the War Department.

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Since the beginning of the war (up to May 1) the cash expended by the Chief Administration amounted to £4,267,000. Then there are associated groups working in connection with the Red Cross, notably the Zemstvos. The Zemstvo Union equips and maintains 175,000 beds, the Urban Union 52,928 beds, while the number of beds maintained by all public organizations is 280,000. In addition to this the Urban Union has organized 12 sanitary or hospital trains, 120 feeding points which supply food to 405,000 wounded. It despatched 11 detachments to the theatre of war, it organized depots, baths, laundries, dental cabinets, factories for the manufacture of artificial limbs, and it gave aid to refugees.

Both the Zemstvo and Urban Union work at provision and equipment for soldiers; the Zemstvo Union has prepared (the article quoted from is dated June 28), 17 million shirts and hose, and 2 million pair of boots. Their help is simply inestimable because they are in such close touch with the people and so familiar with economic conditions. Up to February 1st the Union had spent on materials the sum of £2,124,000, while its total transactions from August, 1914, to February, 1915, amounted to £14,302,000.

* * *

From this possibly somewhat dry and statistical record we may help to learn one of the great lessons of the war, which is surely the revelation of national character as manifested in each nation of our Allies. One of

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the discoveries of the past year, to the majority of us, has been the greatness of the soul of Russia and its people, manifested in their "chivalrous initiative" at the outset of war, and even more in their "implacable fortitude," — "those incomparable peasant fighters, whom no reverse avails to dishearten and no retreat to demoralize." "Never have I admired the Russians as I do to-day," writes the *Times* correspondent recently; and with this strength and fortitude and devotion, there is united a deep tenderness and pity, which is characteristically exhibited in all relations with the unfortunate, with the wounded and prisoners.

"Barbarous Russia" we used to say. How can we ever make amends for that misjudgment? A correspondent of the *Times*, who was one of three representatives of the British Red Cross, returning from Serbia to England via Russia, had an opportunity of seeing an exchange of wounded German and Russian prisoners at Tornea.

"I can only regret that representatives of all the neutral nations did not see what I have seen," he says, (Sept. 9), and goes on to describe in words of severely restrained feeling, the terrible condition of the Russian prisoners—between 700 and 800. "I say unhesitatingly, knowing whereof I speak, that nothing but long sustained neglect and malnutrition could possibly have reduced these men to the condition in which I saw them." The German prisoners, on the other hand, discharged from Russian captivity, presented a contrast "almost indescribable. They were well-nourished. They laughed and joked. They had been treated with care, and as convalescents were being sent home as physically fit as they could be made. It would take weeks of good nourishment and proper care to bring the Russians whom I had seen to the same condition of well-being as the Germans were in. . . If the Germans had hitherto, throughout this conflict, borne themselves, so far as the world knew, with moderation and decency, the sights which I saw at Tornea alone would convince me that they are waging this war as only a brutal and half-civilized people can wage it."

The writer quoted before thus ends his description of Red Cross work in Russia:

"All who have occasion to observe its extensive and diversified work and of the organizations assimilated by it, in the hospitals, along the fighting lines, at feeding stations, and to see how the sisters of mercy treat the wounded without distinction of race or creed, all speak about this work

with the utmost enthusiasm. All are amazed, not so much by the technical side, as by the surprising atmosphere surcharged with love which reigns here in the war, side by side with the unprecedented cruelty on the part of the enemy."

"German Kultur": "Russian barbarism." The reversal of human judgment sometimes comes in this life also. HONOUR BRIGHT.

Triennial Report of the Woman's Auxiliary

THE following report was presented to the Board of Missions of the Church in the Convocation Hall of Trinity College on Thursday, the 17th inst.:

For the first time in several years we have the pleasure of reporting the organization of a new Diocesan Board, viz., Edmonton, making a total of twenty-four.

The total membership (including Juniors and Babies) is 53,812 in 1,970 parish branches, an increase in three years of 12,165 and 317 parish branches.

During this triennial period four missionaries have been sent to the Canadian field, viz., Miss Sturt (since resigned) to Wabasca, Mrs. Dean to the Sarcee Home, Miss Le Roy and Miss Howard to Hay River.

Six have gone to the foreign field: Miss Benbow, Miss Howland, Miss Nash, and Dr. Margaret Phillips, to Honan; Miss Florence Spencer and Miss Florence Hamilton to Mid-Japan; but Miss Nash was obliged to return to Canada in June, 1914, on account of illness, and she has since been called to her rest.

In the Canadian field there are ten missionaries and fifteen workers under the General Board, and in addition five missionaries are supported by Diocesan Boards. Fourteen children are supported in the Indian Schools and twenty-four children of missionaries receive education under the General Board Committee.

Besides being responsible for all the work among women and children in the Foreign fields of the Canadian Church, the W.A. supports several native teachers, catechists, Biblewomen and children in other foreign fields.

There has been an increase in the number of offers for service, due no doubt to the influence of the Summer Schools; and by means of our United Thankoffering we have been enabled to provide for the training of accepted candidates.

Our Pension Fund has been put into working order, and all new missionaries are required to take advantage of its benefits, but those who were accepted by the W.A. or sent out by M.S.C.C. before the establishment of this fund, have been given the option of declining to become annuitants.

In order to carry out our aim for the Canadian field, adopted at the last triennial meeting, we have sent estimate sheets to the Bishops early in each year, with the request that they would specify all the objects for which they desired our help for the following year, in the order of importance. These estimates were carefully considered by our executive with the endeavour to place our help where most needed, and the appeals recommended by that committee and accepted by the General Board were forwarded to the Diocesan Boards for response.

We can testify to (1) the willingness of the Bishops in the Canadian field to assist us in the carrying out of our New Plan and (2) to the kind co-operation of Canon Gould and the other officers and members of the M.S.C.C. in our endeavours to relieve them of the support of all work

among women and children in the foreign fields of the Canadian Church.

The following extracts from the reports of the General Officers show something of the work accomplished in the different departments.

DORCAS DEPARTMENT

It is with great thankfulness that the Dorcas secretary-treasurer is able to report ever increasing interest in the work of her department.

Bales.—The total number of bales reported during the triennial period was 3,301¾, of which 2,050½ went to Indian Boarding Schools, 580¾ to Indian Missions, 564½ to Diocesan Missions and Missionaries, and 160 to the Foreign Fields.

The total expenditure on bales and furnishings for churches, hospitals, missions, schools, etc., reported, is as follows:

1911-12.....	\$27,940.65
1912-13.....	28,763.80
1913-14.....	34,272.39

\$90,976.84

Schools.—There have been two Government-built Schools opened in Calgary Diocese on the Blackfoot and Sarcee Reserves. Another, in Saskatchewan, at The Pas, will be opened in October, which will have accommodation for 80 pupils, a larger number than in any of the present schools. The Government has also completed plans for two more schools almost as large—one to be built on Gordon's Reserve in the Diocese of Qu'Appelle, for 60 pupils, and one at Chapleau in Moosonee diocese, for 70. We can also hope to see new and enlarged schools built at Yale and Hay River, in the near future.

During the triennial period 145 sets of communion vessels, 167 sets of altar linen, 57 fonts, 39 organs, 6 bells, 41 altar cloths, 99 surplices, have been supplied, besides special grants made to definite places, and many other articles, too numerous to mention. The majority of these gifts have gone to the North West, but our Canadian Foreign Fields have not been neglected and gifts have gone to Kaifeng, Kangra, Mid-Japan, and to Corea, and South America.

Foreign Bales.—Each year bales have been sent to the Foreign Fields, containing valuable supplies for hospitals, schools, for the lepers, the blind, and for Christmas distribution.

Appeals.—During the past three years the following general appeals have been responded to:—The furnishings for Rock Bay Hospital, in the Columbia Coast Mission, were completed, \$432.23 being given for that purpose (the amount given by the W.A. towards the entire cost of furnishing was \$1,106.23); furnishings for Shulus Hospital, in the diocese of New Westminster, were provided at a cost of \$1,266.50; grants were given for furnishing the Blackfoot School of \$300, the Peigan Hospital of \$336.25, and for beds in Athabasca Schools of \$295. The two larger appeals came from the Foreign Fields and the response evidenced the interest and loyalty of the W.A. \$3,580.75 has been sent to Bishop White for furnishing St. Paul's Hospital in Kaifeng, cover-



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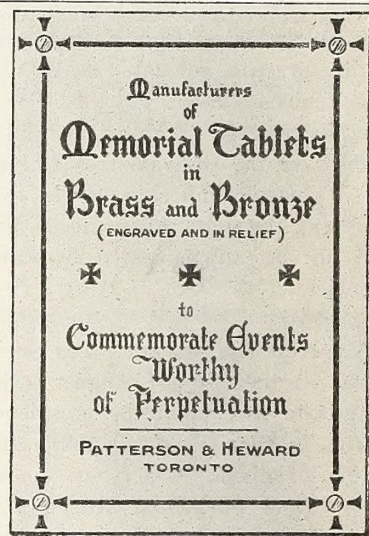
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ing cost of beds and bedding, operating room, wards, uniforms for nurses, etc.; and in response to the appeal for the Hospital at Palampur, in the Kangra District, \$1,289.94 has been given to furnish the

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women's and children's wards, and a part of the equipment of the operating room; \$323 was contributed towards furnishing the Ladies' Residence there, and also sufficient for furnishing one of the School Boarding Cottages.

Many other gifts have been made to Bishops and missionaries to aid and encourage them in their work, of which mention cannot be made in such a necessarily brief report.

JUNIOR DEPARTMENT

At the close of this triennial period in the children's department, there are 19,475 members, who have given some \$25,490.

The General Junior Pledge Fund helps the following objects:—The Japanese Kindergartens, Gifu Blind School, Children of Honan, Children of Kangra, Jerusalem Hospital, Lytton Hospital, Eskimos, Educational Work.

The Babies gave \$3,014 to missions. It is impossible to enumerate all the objects, but substantial assistance has been given to the work in Canada and to the three foreign Canadian Fields; the Japanese kindergartens have been materially helped.

LITERATURE DEPARTMENT

It is impossible to tabulate the results of the Literature Department as its main purpose is inspirational; and as such it should make its influence felt through all the W.A. work rather than in any definite form.

It is satisfactory to notice everywhere signs that the Auxiliary is becoming increasingly convinced of the need and value of *Intercessory Prayer*. St. Andrew's Day is very generally observed as a Day of Intercession, while the subjects for prayer issued monthly in the Letter Leaflet are used both at meetings and for private prayer. The Devotional Outlines based this year upon the W.A. members' prayer, have been more popular than usual; those for next season (1914-15) are of the nature of a Bible Study on "The King and His Kingdom."

Mission Study is becoming one of the integral parts of W.A. Branch work, and is frequently also to be found among other parochial organizations, such as the A.Y.P.A. and G.F.S. The Summer Schools are helping to turn out a new class of missionary leaders from whom much is to be hoped in the future.

The Study Book on China last year proved by far the most successful hitherto adopted.

Publications.—There has been a great demand lately for dialogues and scenes which could be acted at Branch meetings, and this has been met to some extent by the publication of two little pamphlets dealing with W.A. work.

The issue of a W.A. Calendar for 1915 is a venture of faith. It is a beautiful reproduction on two coloured sheets of original sketches of figures representing two of our chief spheres of work—Canada and Japan. Below the figures are the dates with the W.A. cross in blue and the monthly Cycle of Prayer. The cost of the whole is 25 cents post free. It is hoped to complete the series of figures in a similar calendar next year (1916).

The monthly circulation of the Letter Leaflet has increased to 17,900.

UNITED THANKOFFERING

(It is very difficult to report this work from year to year, and the following points are, to some extent, a review from 1907 to 1914).

Grants have hitherto been made to both men and women: To men—at the Montreal Diocesan College, Trinity, Wycliffe, Huron, Emmanuel and St. Chad's. To women—at the Toronto Nursing-at-Home, Chapeau, Shingwauk, and Battleford Indian Schools, Toronto Deaconess House, St. Faith's, New York, and the Kennedy School of Missions, Hartford, as well as to several taking hospital courses.

Owing to special exigencies, and to the request of the respective Bishops, three women workers proceeded to the field without receiving training through this fund, two with only a few weeks. Six have had through its means from one to two years' training. For the North West, three have received training grants, and one a grant for a furlough course.

Of the Mid-Japan staff, three have

received training grants, and one a grant for a furlough course.

Of the Honan and Kangra staffs, one each has received a training grant.

Of the whole number with whom the Committee has been in touch, two resigned and withdrew after a term of service; two have been invalided home; five have given up their training; eight who received grants are now in the field; some have never proceeded beyond the initial inquiries; two are ready for appointment to North West posts; five are in training (two for Foreign, one for North West work, two as nurses), and one not accepted by the General Board is serving her own diocese.

The treasurer's financial statement, which follows, will show the amount raised during the triennial period.—Mary R. Bogert, corresponding secretary W.A.

GENERAL TREASURER'S STATEMENT

As compiled from statistics provided by the diocesan treasurers, we find that the total amount raised by the W.A. during the last three years was as follows:

For United Pledges.....	\$41,484.84
Church Buildings.....	2,396.98
United Thankoffering.....	12,035.66
Education.....	9,711.17
Other Funds.....	24,434.94
Canadian Missions.....	38,540.80
Foreign Missions.....	36,622.66
Diocesan Missions.....	56,401.97

\$221,629.02

This does not include the grant in aid from the M.S.C.C. for our foreign field.

Including \$6,817.50 from the M.S.C.C. for grant in aid, and for the support of several missionaries by parishes and individuals, the W.A. has contributed for our Canadian Foreign Field, as follows (during the last three years):—

For the diocese of Honan,	
China.....	\$17,380.85
For the diocese of Mid-Japan	15,730.43
For the district of Kangra,	
India.....	5,301.06

Edith Carter, treasurer W.A.

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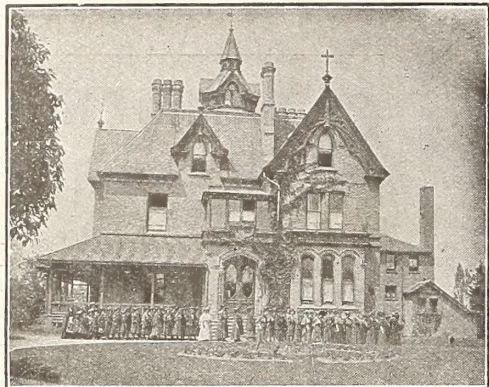
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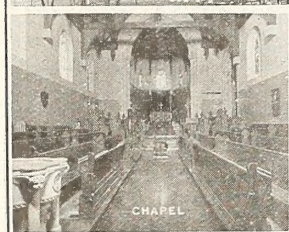
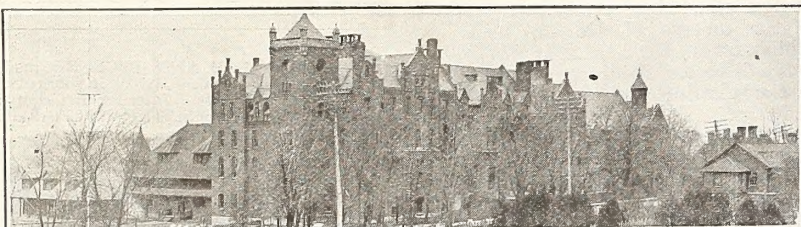


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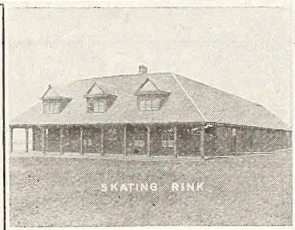
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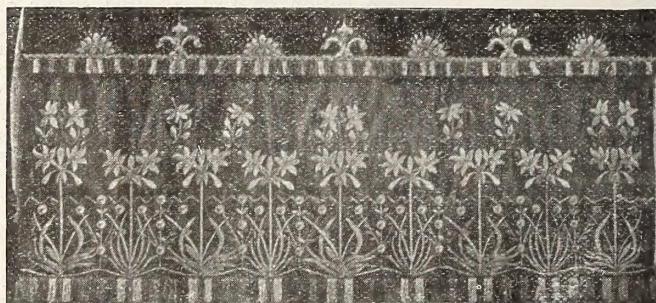
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